

# **THE OLD TESTAMENT**

## **Writings and Prophets**

**EDWARD WELLS**

**1723 to 1728**

**Wipf and Stock Publishers**

**Bible Versions Reproduction Series: Volume #65**

**THE OLD TESTAMENT Writings & Prophets**

**Job, Psalms, Proverbs, Ecclesiastes & Canticles; Isaiah,**

**Jeremiah, Lamentations & Twelve Minor Prophets**

**A Paraphrase, wherein the Text is Explained**

**By: EDWARD WELLS**

**1723 to 1728** Original Publisher, Will. Wells, Oxford

970 Pages

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Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

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A N  
H E L P

*For the more Easy and Clear Understanding*

O F T H E

H O L Y S C R I P T U R E S :

B E I N G T H E B O O K S

O F

J O B, P S A L M S, P R O V E R B S,  
E C C L E S I A S T E S and C A N T I C L E S,

*Explain'd after the following Method, viz.*

- I. The Common *English Translation* render'd more Agreeable to the Original.
- II. A *Paraphrase*, wherein the *Text* is *explain'd*, and divided into proper *Sections* and other *lesser Divisions*.
- III. *Annotations* as Occasion requires.

N. B. In the Preface to *Job* it is put beyond all Reasonable Doubt, that *Job* liv'd, and *his Book* was written, *After* the Coming of the *Israelites* out of *Egypt*.

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By *Edw. Wells*, D.D. Rector of *Cotesbach* in *Leicestershire*.

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O X F O R D,

Printed at the THEATER, 1727. And sold by *Will. Wells* Bookseller in *Oxford*; and *J. Knapton* at the *Crown* in *St Paul's Church Yard, London*.

Imprimatur,

JO. MATHER

Vice-Can. OXON.

*Maj. 26. 1727.*

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THE  
P R E F A C E  
TO THE  
R E A D E R.

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**I** Have now publish'd my Paraphrase from the Beginning of *Genesis* to the End of *Canticles*, which is so Far as Bp *Patrick's* Commentary go's. And I may Well observe to the Reader, that my Paraphrase on the said Books is but *Half the Price* or thereabout *in Sheets*, that Bp *Patrick's Commentary* cost me some Years ago. Which must be allow'd to be a *great Ease* to the Young Divines; especially when not only I am not Conscious that I have *Omitted any thing* in the Bishop's Commentary, Requisite for the Better understanding of the said Sacred Books; but have also *added several Particulars* Requisite thereto, and *Not contain'd* in the Bp's Commentary.

All I have further to observe to the Reader is this: That there remains Now to be printed, of *All the Books* both of Old and New Testament,

Only my Paraphrase on *Isaiah*, *Jeremiah*, and *Ezekiel*. And my Paraphrase on *Isaiah* and *Jeremiah* will (G. W.) be sent to the Press Quickly after the Publication of the Part now printed. And as soon as that is printed, my Paraphrase on *Ezekiel*, together with the several *Discourses* mention'd in my Preface to the Reader before *Genesis*, as also the *Chronology* of the Old Testament, with some other Particulars, will (G. W.) be sent to the Press. So that All (G. W.) may be printed in a Twelve-months Time, or Less, if the Printers will work with that Dispatch I desire.

*Errata from the Beginning of Job to the End of Psalm 60.*

Page 16. line 10. from the bottom, read, after all this my Care. p. 48. l. 9. read, carries off. p. 58. l. 15. r. liftedst; cauledst. p. 59. l. 15. r. he would clear me. p. 84. l. 4. from bottom of Paraphr. r. which I have done by railing. p. 107. l. 3. from bottom, r. didst keep me. p. 157. l. 5 and 6. r. be no longer silent Plattery.

*Errata from the Beg. of Psalm 61. to the end of the Psalms.*

P. 15. l. 12. of paraph. r. they much wonder. p. 21. l. 18. of paraph. r. notice of among them. p. 23. l. 2. from bott. of paraph. r. I will perfect. p. 25. l. 21. r. they have slept. In note (g) r. take with him Psalm 73. p. 48. l. 6. r. cut him off from being King in his youth. p. 49. l. 11. from bott. of paraph. r. morning or first part. p. 55. l. 13. from bott. of paraph. r. who do Injustice. p. 74. l. 2. from bott. of the note r. Crown, so he leaves. p. 81. l. 3. from bott. of par. r. acknowledge him. p. 83. in note (t) r. Psal. 86. 16. p. 85. l. 1. of note (y) r. as there are Letters. p. 91. l. 6. from bott. r. ones mind.

*Errata from Beg. of Proverbs to end of Canticles.*

P. 12. l. 14. r. such sad Means. p. 20. l. 8 from bott. of par. r. Antediluvian Age, Giants. p. 33. l. 4. r. Angels or Men, for the Day of Evil, i. e. tho' they will not. l. 13. r. Faithfulness and Justice. p. 43. l. 1. r. inconsiderate. p. 52. l. 17. from bott. r. as Cold as the Cold of Snow. p. 53. l. 8. r. thereby irritates. p. 54. l. 20. r. honour to or bestows.



# THE P R E F A C E T O T H E B O O K O F J O B.

**T**HE *Land of Uz*, wherein *Job* liv'd Chap. i. i. was so call'd most probably from *Uz*, the Son of *Aram* and Grandson of *Shem*, who first settled in these Parts upon the Division of the Earth among the Posterity of *Noah*. It was much the same with the Country call'd by the Greeks *Chaldea*, extending it self on the East of *Jordan*, from *Damascus* Northward to *Arabia Petraea*, or the *Land of Edom* Southward. To this Extent and Situation of the Land of *Uz* very well agree All the Particulars relating thereto, and mention'd in the Scriptures. So that there is no good Reason, as I have formerly observ'd in my Geography of the Old Testament, to make no fewer than three distinct Lands of *Uz*, viz. One denominated from the aforesaid *Uz* Son of *Aram*, Another from *Uz* a Son of *Nabor* and so Nephew of *Abraham*, and a Third from *Uz* a Descendant of *Edom* or *Esau*. As it is most Reasonable to suppose, that there was but One Land of *Uz*, and as all the Circumstances mention'd in the Bible in reference thereto, do very well agree with One and the same Land of *Uz*, according to the Description I have above given of its Situation; so there are some Particulars, which in a special manner tend to prove, that the said One Land of *Uz* was so denominated from the *Uz* first mention'd in the Bible, viz. the Son of *Aram* and Grandson of *Shem*. But it would be too long to insist on the said

L  
Of the Land  
of *Uz*.

Particulars here. 'Twill suffice to observe in this place, that the *Sabeans* mention'd Chap. 1. 15. were a People living on the East of the Land of *Uz*, in the Desert Country adjoining thereto and now call'd *Arabia Deserta*. The *Chaldeans* mention'd Chap. 1. 17. liv'd in a Country more remote, and on the East of the River *Euphrates*: but were wont to make Excursions on the West of the said River, where one of the first (at least) fruitful Countries they met with, was the Land of *Uz*. The *Wilderness*, from which it is said Chap. 1. 19. the great Wind came that throw'd down the House on *Job's* Children, may very reasonably be suppos'd to be no other than the vast Desert Country adjoining to the East of the Land of *Uz*, and call'd now (as afore is said) *Arabia Deserta*: especially since it is observable, that the East Wind is in those Countries generally the most tempestuous, so that the same Hebrew word signifies, either the East Wind, or a tempestuous Wind.

II.  
Of *Job's* Visitors,  
viz. *Eliphaz*, &c.

As the several foremention'd Particulars do very well agree with the Land of *Uz*, according to the Description I have given of it; so also will the Account given of those Persons that came to visit *Job* in his Afflictions. Of these *Eliphaz the Temanite* is the first mention'd Chap. 2. 11. who most likely was a Descendant of *Esau* by his Grandson *Teman*, and bore the same Name that the eldest Son of *Esau* or *Edom* did, as appears from *Gen.* 36. 10, 11. Hence *Eliphaz*, living in the Land of *Edom*, might very well be acquainted with *Job*, and easily make him a Visit, the Land of *Edom* adjoining to the Land of *Uz* on the South or South-west. In like manner *Bildad*, who is mention'd (Chap. 2. 11.) second of *Job's* three Friends, and said to be a *Shuhite*, that is in all likelyhood, One descended from *Shuah* a Son of *Abraham* by *Keturah*, (as *Gen.* 25. 2.) and so living in some part of the Country adjoining to the Land of *Uz* on the South-east according to *Gen.* 25. 6. might therefore be well acquainted with *Job*, and easily make him a Visit. And it is reasonably to be suppos'd, that *Zophar* also liv'd not far from the Land of *Uz*, nor yet from the Land of *Edom*, or the Country of *Bildad*: forasmuch as we learn from Chap. 2. 11. that *Eliphaz*, *Bildad* and *Zophar*

bad

had made an Appointment together to come to Job; which argues that they dwelt in Countries at least Neighbouring one to the other. Accordingly there is mention made *Job. 15. 41.* of a City call'd *Naamoth* lying in the Land of *Canaan*, and on the Border of *Edom*, as *Job. 15. 21.* which therefore may be not altogether improbably thought to be the Dwelling-place of *Zophar*, and that from it he is call'd the *Naamathite*. As for *Elihu*, who was also with Job when the other three were, (as appears from Chap. 32. 3.) he is said v. 2. of the same Chapter to have been the Son of *Barachel the Buzite of the Kindred of Ram*. So that he is probably enough thought to have been a Descendant of *Nabor* the brother of *Abraham*, by his second son *Buz* mention'd *Gen. 22. 21.* and consequently of the Kindred of *Ram* or *Aram* mention'd in the last cited Text. Now 'tis evident from the History of *Nabor* and his Family in the Book of *Genesis*, that they came and settled in or near the City of *Haran*, even during the Life of *Abraham*. And therefore *Elihu* may very well be suppos'd to have liv'd in the Parts adjoining at least to the Land of *Uz* on the North or North-east; and so might come to be acquainted with Job, and to make him a Visit also. *Elihu* thus living on the North or North-east of the Land of *Uz*, and the other three on the South or South-east and South-west, there was a considerable Distance between the Country of *Elihu*, and those of the Others. And this gives us a plain Reason, how it came to pass, that *Elihu* did not visit Job by any Common Appointment with the Other three, but met them there only Accidentally.

I proceed next to enquire into the Time when Job liv'd and dy'd. The Opinion generally receiv'd is, that Job liv'd during the Israelites being in Egypt, and that he dy'd before they came out of Egypt; to confirm which latter part of the foresaid Opinion it is said, that none of the more remarkable Particulars relating to the Israelites coming out of Egypt are mention'd in the Book of Job; which can't be more reasonably suppos'd to have been occasion'd, but by Job's dying, and so his Book being written before the Israelites coming out of Egypt. But if this be allow'd to be a good Argument, then it must also be allow'd to be a good Argument, that Job dy'd

III.  
Of the Time when  
Job liv'd & dy'd.

even before Abraham's coming into the Land of Canaan, because in the Book of Job no mention is made of any of the more remarkable Particulars, that fell out after Abraham came into Canaan. If the mention of *Brimstone to be scatter'd on the Habitation of the Wicked*, Chap. 18. 15. and of the *Life of the Wicked being among the Unclean*, Chap. 36. 14. is to be esteem'd as Mentions of, or References to, the *Uncleanness and Punishment of Sodom*; surely there are more and plainer Mentions of, or References to, several Particulars that fell out at or upon the Israelites coming out of Egypt, to be found in the Book of Job. Thus why may not the *Treasures of HAIL reserv'd against the time of Trouble &c.* Chap. 38. 22, 23. be esteem'd as well to refer to the *Plague of Hail sent on Egypt*? Why may not what is said Chap. 34. 10, &c. viz. *In a MOMENT shall they DY, and the People shall be troubled at MIDNIGHT, and pass away &c.* be esteem'd as a much plainer Reference to God's *destroying the Firstborn of the Egyptians in a Moment and at Midnight*. Sure I am that whereas the Chaldee Paraphrast do's not at all refer the two former Texts to Sodom, he do's expressly refer the two latter Texts to the *Egyptians*. For thus he paraphrases Chap. 38. 22, 23. *Hast thou enter'd into the Treasures of the Snow, or hast thou seen the Treasures of the Hail? Which Snow I reserv'd against the Time of Trouble in Hell, and HAIL against the Day of War with PHARAOH and of the Fight with the EGYPTIANS.* The other Text Chap. 34. 20. he refers partly to the *Sodomites* and partly to the *Egyptians*, paraphrasing it thus: *In a moment dy'd the Sodomites, and at midnight were the EGYPTIANS troubled.* Hence the Reader sees, that it was the Opinion of the Chaldee Paraphrast; and therefore very likely the generally receiv'd Opinion of the Ancient Jews in and before his Time, that *Job liv'd after the Coming of the Israelites out of Egypt*. And whereas, on my bare Reading the two Texts last mention'd, I had of my self judg'd the said Texts to refer to the *Plague of Hail and Death of the First-born that beset the Egyptians*, it was not a small Satisfaction to me to find the Judgment that I had made herein, confirm'd by the foremention'd Paraphrast, and so by the receiv'd Opinion of the Ancient Jews. Tho' the two Texts last mention'd are sufficient to put it beyond Reasonable Doubt,

Doubt, that Job liv'd after the Israelites coming out of Egypt, yet I can't forbear mentioning here some other Texts, which (at least being strengthen'd with the Concurrence of the two Texts last mention'd) may very reasonably be refer'd to several other Particulars relating to the Coming of the Israelites from Egypt. Thus what is said Chap. 34. 24 — 27. *He shall break in pieces mighty Men without Number: — He OVERTURNS them in the NIGHT, so that they are destroy'd: He strikes them as wicked Men in the open Sight of Others. Because they turn'd back from him, and would not consider any of his Ways.* These Expressions, (especially following so nearly after v. 20. which plainly refers to the sudden Death of the Egyptian First-born, as has been observ'd,) may very well or reasonably be refer'd, the former Part of them, to the Multitude of the Egyptians destroy'd in the Night in the Red Sea, by Overturning their Chariots, partly by taking off their Wheels, and partly by the Return of the Waters: the latter part of the forecited Expressions may reasonably be refer'd to the Dead Egyptians lying afterwards in the open Sight of the Israelites on the Sea-shore; and to the great Obstinacy of the Egyptians, in not considering or being duly wrought on by the Plagues sent on them; but after all when they had let the Israelites go some Way, turning back again (as it were) from their Obedience to God, and pursuing after the Israelites. In like manner what is said Chap. 36. 31, 32. *By them (viz. the Bottom of the Sea &c. mention'd in the foregoing Verse,) judges he the People: He gives Meat in abundance: With Clouds he covers the Light; and commands it not to Shine, by the Cloud that comes betwixt:* These Expressions, I think, may very reasonably be refer'd to the following Particulars, viz. God's judging between his People Israel and the Egyptians, by causing the former to pass thro' the Bottom of the Red Sea as on dry Land, and drowning therein the latter: And then God's sending the Israelites Manna and Quails, and so giving them Meat in abundance: Lastly, the Cloudy Pillar, which in the Day shelter'd the Israelites from the violent Heat of the Sun, by coming betwixt the Sun and them, and in the Night coming betwixt the Israelites and Egyptians, gave Light to the former, but cover'd and took away all Light from the latter. I shall mention but one Text more, which

which is so clear to the Point, that it alone would be sufficient to set the Point beyond all reasonable Doubt. The Text I mean is Chap. 26. 12. where Job speaks thus according to our Common Translation: *He divides the Sea with his Power, and by his Understanding he smites thro' the Proud.* Now the Reason why our Translators thus render'd this Text, can be no other than that they were carried away with the Common Opinion, that Job dy'd as well as liv'd before the Israelites Coming out of Egypt. For otherwise, or had they follow'd the plain literal Construction of the Hebrew, the Text would and should have been render'd thus: *He divided the Sea with his Power, and by his Understanding he smote thro' Rahab or the Egyptians.* For whereas our Translators render the two Verbs by the present Tense, viz. *he divides, he smites*; the two Verbs in the Hebrew are in the Preterperfect, and that simply or without the *Vau Conversive*, as it is call'd by Grammarians, because the said *Vau* prefixt to the Preterperfect converts or changes its Signification into a Future. But the two Hebrew Verbs being put singly, or without any *Vau*, ought therefore to be render'd as relating to *what was Already done or past.* Again, the Word render'd by our Translators *the Proud*, being *Rahab*, which confessedly denotes *Egypt* in several other places of Scripture, (as *Psal.* 87. 4. and 89. 10. *Isai.* 51. 9. &c.) and the said Word *Rahab* being here mention'd with *dividing the Sea*, it can't be reasonably doubted, but that by *Rahab* is here also to be understood *Egypt* or the *Egyptians*. For that the Country is put sometimes for its *Inhabitants*, is evident from *Psal.* 105. 38. *Egypt was glad when they departed*; where by *Egypt* is manifestly denoted the *Egyptians*. Upon the whole therefore it appears, that this Text Chap. 26. 12. plainly is to be thus render'd, *He divided the Sea with his Power, and by his Understanding he smote thro' the Egyptians.* Which leaves no Doubt, but that Job liv'd after the Coming of the Israelites out of Egypt.

## IV.

The Book of Job most probably writ by himself in Arabic, and translated by Moses or his Order into Hebrew.

Hence it follows, that Job might come to and converse with Moses, if not afore, yet when he was come into the Kingdoms of *Siben* and *Oz*, which adjoin'd to the Land of *Uz*, and were probably Parts of it Originally, if not accounted so in the

very

very times of *Job* and *Moses*. And there being no Unlikelihood, but it rather seeming most likely, that the *Book of Job* was written *all*, but the two last Verses of it, before *Job* dy'd, and that by *Himself* as being the best qualify'd to write it, *Job* might very well communicate his said Book, as being a Remarkable History of his Afflictions and God's Trial of and Dealing with him, to *Moses*. Who having perus'd it, and rightly judging it to contain a Remarkable Instance of *Patience* and *God's Trials even of good Men*, might very reasonably judge it worthy of being translated out of the Tongue wherein it was written by *Job*, (which was probably the *Arabick* Tongue, whence it is observ'd to favour much of *Arabism* or the *Arabick* way of Expression,) into *Hebrew*; and might either translate it himself, or let some other proper Person to translate it; and after that Recommend it to the serious Reading of the Israelites for an Example of Patience. On which Recommendation of *Moses*, it might very reasonably be receiv'd into the Canon of Scripture in After-times, if not by *Moses's* own positive Orders while living. As for the two last Verses of this Book, they were likely added by some proper Person among the Israelites, as *Moses* himself, or the High-priest, or some other Priest after *Job's* death; just as the Account of *Moses* and *Joshua's* death was added to their Writings after their deaths by some proper Person.

It thus appearing that *Job* was Alive after the Coming of the Israelites out of Egypt, and that most likely *Moses* translated the Book of *Job* into *Hebrew* himself, or order'd it to be translated; hence no wonder that the Name *Jehovah* is to be several times met with in this Book, it being made Known to *Moses* before the Israelites Coming out of Egypt. And so far is the Mention of the said Name from proving, that it was known to Any that liv'd before *Moses*, that on the contrary it is in it self rather another Argument, that this Book was translated, if not written, After the Israelites came out of Egypt; as I have formerly observ'd in my Note (2.) on *Exod. 6. 3.*

Of the Name  
*Jehovah* being  
mention'd in  
this Book.

VI.  
Of the Defens  
of Job.

It remains to observe, that whereas it is commonly suppos'd, that *Job* himself was a Descendant of *Edom* or *Esau*, and so of *Abraham*; this Opinion seems to be founded on the Account given of *Job* at the end of this Book in the Septuagint Version. But since it is altogether uncertain, by what hand the said Account was there added, it is therefore not of sufficient Authority to be rely'd upon. Especially since there are Considerations that induce us to think, that *Job* was *no ways descended from Abraham*. For had he been a Descendant of *Abraham*, it can't well be suppos'd, but there would have been made some Mention of, or Reference to, some of the Remarkable Particulars relating to *Abraham*. Whereas there being no such Mention or Reference made, and particularly as to Circumcision, as is generally observ'd by Commentators; it can't perhaps be better accounted for than thus: viz. that *Job* being not descended from *Abraham*, was under no Obligation to observe that Rite, and therefore no Notice is taken of it by *Job* himself, or to him by *Eliphaz* or *Bildad*, tho' they were probably descended from *Abraham*, as is above observ'd, and might therefore themselves keep up the said Rite in their Families.

VII.  
Of the Reason  
why Job makes  
no Reply to the  
Discourse of Eli-  
hu.

'Tis impossible to make so much as a tolerable Conjecture, whether *Job* was descended from *Ux*, who first settled in these Parts; or rather from any other Branch of *Shem's* Posterity, as particularly from *Nabor* the brother of *Abraham*, and from whom *Elihu* was probably descended, as has been above observ'd. Thus much is Evident, that if *Elihu* was not of *Ken* to *Job*, yet he had a much more favourable and just Opinion of *Job*, than the other three had; and tho' he was Inferior to the Rest in years, yet he was much Superior to them in Knowledge and Judiciousness. Which he discovers in the judicious Censures he passes on the other Three as well as on *Job*. The Last of whom he charges not (as the Others had done) with any Crime committed before his Affliction befel him, but only with not managing the Dispute about it with so much Calmness and Submission to God as became his Piety. Which is well thought



thought to be the Reason, why, tho' *Elibu* several times breaks off his Discourse to see if *Job* would make any *Exceptions* to It, yet *Job* would not say any thing thereto, as plainly perceiving that *Elibu* had *bit* upon the thing wherein he had been *defective*; and tho' he made the *harshest Construction* of some of his Words, yet he *meant him very well*, and acted like a *true and charitable Friend*, inasmuch as he *allow'd his Integrity*, which *Job* was chiefly concern'd to defend, and only charg'd him with some *improper Expressions*, which fell from him in the Heat of Dispute, and great Anguish of his Spirit. It is thought by Some, that this *Elibu* was the Writer of this Book of *Job*: but the Foundation on which this Opinion is built, is very weak. For if it be an Argument that *Elibu* writ this Book, because he is brought in Chap. 32. 6, &c. speaking in the *first Person*, *I am young, &c.* the like will be as good an Argument that *Job* writ it himself, because in all his Discourses he is mention'd, as speaking of himself likewise in the *first Person*; thus Chap. 3. 3. *Let the day perish wherein I was born, &c.* And so I have laid together what seems requisite to be taken Notice of in this Preface.

# T H E B O O K O F J O B.

## P A R A P H R A S E.

### S E C T I O N I.

*An Account of the prosperous Condition of J O B, and of GOD's permitting the Devil to afflict him with the most grievous Calamities. Which Account takes up Chap. I. and II. 10.*

I.  
An Account of  
the Greatness and  
Piety of Job.

Chap. I. **T**HERE was a Man in (a) the Land of Uz, whose name was Job, and that Man was perfect and upright, that is, one that *sincerely* fear'd God and \* avoided evil.

2 And there were born unto him seven Sons, and three Daughters.

3 His Substance also was seven thousand Sheep, and three thousand Camels, and five hundred Yoke of Oxen, and five hundred She-afles, and proportionably a very great Estate in Land both for Tillage and Pasturage, and consequently he kept a very great (b) Household to manage his Husbandry and other Affairs; So that this Man was the greatest of all the Men of the East, i. e. of those Eastern parts.

4 And he was further blessed with the Happiness of seeing his Children live lovingly and friendly one toward the other: Among other Instances whereof this was one, viz. that his Sons went and feasted in their respective Houses, every one on his Birth-day keeping a Feast, and thereto each in his turn not only invited all his Brothers, but also sent and \* invited their three Sisters, for to come to eat and to drink with them.

5 And it was so or customary likewise,

#### A N N O T A T.

(a) Concerning this Country where, as also the Time when Job liv'd, see the Preface to this Book.

(b) The Hebrew word render'd in the Text of our English Translation *Household*, do's also signify *Husbandry* as is noted in the margin of our English Bible; and 'twas likely design'd to signify Both in this place, as I have express'd it in the Paraphrase.

when

## PARAPHRASE.

when the days of their Feasting, which were wont to be (c) seven, were \* expir'd, that Job sent and sanctify'd them, i.e. directed them to prepare themselves by Fasting and Prayer for the Sacrifice he meant to offer for them: And when they were assembled to that end, on the day appointed for the same, Job rose up early in the Morning, to have the more time to have all things ready and in order against the usual hour of Sacrifice, and offer'd Burnt-offerings which were esteem'd as a Rite of Supplication or Praying to God for them, according to the number of them All, and so Ten or at least Seven Burnt-offerings in All, viz. one for each of his seven Sons, if not also three others for his three Daughters. For Job said, It may be that my Sons, including probably his Daughters also, have sinn'd, and \* offended God, if not by any Act or Word, yet at least by giving some Entertainment to some idle Thought in their Hearts, their Mirth making them to be less on their Guard than at other times. Thus did Job \* constantly, as oft as they thus had feasted together.

6 Now in condescension to our human Apprehensions it is requisite, to represent the Transactions in the Court of Heaven, as done in a somewhat like manner as Masters of the like Nature are done on Earth, or in the Courts of Earthly Princes. Agreeably whereto, how God came to permit the Devil to afflict Job, may most fitly be represented in the following manner. There are to be conceiv'd by us certain Days or Seasons, when the Angels of God come and stand in the Presence of the Divine Majesty, to give an Account of their Ministry as to the Execution of such Commands as they have afore receiv'd, and also to receive new Instructions or Commands from God. Accordingly there was such a Day, when the Sons of God or his holy Angels came to present themselves before the Lord to the End just aforementioned; and Satan or the Chief of the fallen and wicked Angels came also among them, not as that he durst take upon him to do this merely of his own Will, but as is more reasonable to conceive, being summon'd to appear in such manner, as oft as the Divine Majesty sees Good, to make him sensible, that tho' he and his wicked Angels that are under him, have fallen from that Obedience to God, which is due from faithful and dutiful Subjects, yet they are still under his Dominion and full Power, and can do nothing contrary to his Will to be done, or without his Permission. 7 And the Lord said unto Satan first in general, Whence comest thou, requiring him to give an Account, whether he or any of his inferior Angels had durst to go any whither, but where He, the Lord, had permitted them? Then Satan answer'd the Lord in behalf of himself and all his wicked inferior Angels, and said, I come from going to and fro in the Earth or Sublunary parts of the World; and from walking up and down in it, according to the Permission given by thee to me and my inferior Angels, none of us having dar'd to go be-

II.  
God permits Satan to destroy Job's  
Castle and Children,  
&c.

(c) See Gen. 29. 27.

## P A R A P H R A S E.

*yond thy Permission.* 8 And the Lord said unto Satan *then in particular respect to Job,* Hast thou \* observ'd, *i.e. surely then thou canst not but have observ'd* my servant Job, that there is none like him in the Earth, a perfect and an upright Man, one that fears God, and \* avoids Evil *in the sincerity of his Heart?* 9 Then Satan answer'd the Lord, and said, Doth Job fear God for nothing? 10 Hast not thou made as it were an Hedge or Fence about him, and about his House, and about all that he hath on every side, *in that thou wilt not permit me to do him any harm as to his Temporal State?* but on the contrary thou hast blessed the Work of his Hands, and his Substance is encreas'd in the Land. So *that Job may be said to serve himself rather than Thee, and not to regard thy Pleasure so much as his own Profit.* 11 But put forth thine hand now, *i.e. permit me to use the Power I have under thee, and to touch all that he has, i.e. to plague him as I please, and he will curse thee to thy face, i.e. shew the greatest Impiety toward thee, and not only in his heart, but even openly deny thy Providence.* 12 And the Lord, *to prove and shew the Piety of Job in Affliction as well as Prosperity, and that he might be a standing Example of Piety, and more particularly Patience, to succeeding Generations,* said unto Satan, Behold, All that he has is in thy Power to hurt and destroy as thou wilt: only upon himself put not forth thy hand, *i.e. I give thee neither Permission nor Power to do any hurt to his Person.* So Satan went forth from the Presence of the Lord, *is being most highly grateful to his greatest Maliciousness, to be thus empower'd to do Mischief, which he quickly put in Execution, as follows.*

## III.

How Satan de-  
priv'd Job of his  
Goods & Children.

13 And quickly after there was a Day, when his Sons and his Daughters were eating and drinking Wine in their eldest Brother's house, *it being (as v. 4.) his Birth-day.* 14 And there came a Messenger unto Job, and said, The Oxen were plowing, and the Asses feeding beside them. 15 And the Sabeans, *a neighbouring People in Arabia that liv'd chiefly on pillaging and plundering,* fell upon them, and took them away, yea, they have slain the Servants with the edge of the Sword, and I only am escap'd alone to tell thee. 16 While he was yet speaking, there came also another, and said, The fire of God, *i.e. Lightning* is fallen from Heaven, and hath burnt up the Sheep, and the Servants, and consum'd them, and I only am escap'd alone to tell thee. 17 While he was yet speaking, there came also another, and said, The Chaldeans, *whose Country was at a considerable distance, whence they were come to seek Booty by force of Arms, as was usual in those Countries and Days, and still is,* made out three Bands or divided themselves into three Parties, falling upon us all at once and at three several places, *that they might the more easily worst us that look'd to the Camels,* and fell upon the Camels, and have carried them away, yea, and slain the Servants with the edge of the Sword, and I only am escap'd alone to tell thee. 18 While he was yet

## P A R A P H R A S E.

yet speaking, there came also another, and said, Thy Sons and thy Daughters were eating and drinking Wine in their eldest Brother's house: 19 and behold, there came a great Wind from the Wilderness, and *whirling about the house smote, i. e. mightily shook or even blow'd down* the four Corners of the House, and it fell upon the young Men, and they are dead, and I only am escap'd alone to tell thee. *Thus did Satan bring all these sore Calamities on Job in the short space of one single day.* 20 Then Job, who had heard the three former Calamities without shewing so much as any great Trouble or Disturbance, arose from his seat upon hearing of the Destruction of all his Children, and being touch'd with no other than a due, tho' deep, Grief thereat, in token thereof according to the Custom of those times, rent his Mantle or upper Garment, and shav'd his Head, and instead of Cursing God as Satan thought he would, (v. 11.) fell down upon the Ground, and worshipped God, 21 and said, Naked came I out of my Mother's Womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the Name of the Lord, *whether he gives or takes away.* 22 Thus in all this Affliction Job sinn'd not, nor charg'd God foolishly, either by accusing or denying his Providence.

Chap. II. Again after this there was a (d) Day when the Sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. 2 And the Lord said unto Satan, From whence comest thou? And Satan answer'd the Lord, and said, From going to and fro in the Earth, and from walking up and down in it. 3 And the Lord said unto Satan, Hast thou consider'd my servant Job, that there is none like him in the Earth, a perfect and an upright Man, one that fears God, and \* avoids evil? and particularly that still he holds fast his Integrity, *not being tempted to sin against me, altho' I permitted thee to bring such heavy Calamities upon him, when thou movest me against him, even to destroy him himself, but without Cause as thou now hast had trial of.* 4 And Satan answer'd the Lord, and said, *The Integrity of Job hitherto is not so much to be wonder'd at, since that Man has still sufficient reason to think himself Well, or even Kindly dealt with by thee, to whom thou continuest the great Blessing of Health. The Skin or Health of another for to save his own Skin or Health, and all that a Man has, even Children as well as Goods, will he give or part with for to save his own Life.* 5 But put forth thine hand now, and touch his Bone and his Flesh, *i. e. permit me to afflict even his own Body as I please,* and he will curse thee to thy face. 6 And the Lord, knowing the Integrity of Job would hereby become the more Illustrious and Exemplary, said unto Satan, Behold, he is in thine hand, *i. e. I permit thee to afflict his very Body as thou pleasest, but only with*

IV.  
God further per-  
mits Satan to af-  
flict Job's own  
Person.

(d) See the Paraphrase of Chap. 1. 6.

this

## P A R A P H R A S E.

*this one Restrains that thou shalt save, i. e. not go so far as to take away his Life.*

V. *How Satan afflicted the Person of Job.* 7 So went Satan forth from the Presence of the Lord, and smote Job with sore Boils, from the sole of his Foot unto his Crown. 8 And he took him a Potsherd to scrape himself withal, *thereby either to allay the itching of his Boils, or to take off the foul Matter which issu'd out of them;* and he sat down among the Ashes, *as one of the greatest Expressions both of Grief and also of Humility, and so of his submitting himself entirely to the Will of God, without whose Permission at least he knew no Evil could befall him.*

VI. *Job's Reproof of his wife for her wicked Motion.* 9 Then said his Wife unto him, Dost thou still retain thine Integrity, *or persist in the Service of God, when thou seest thou gettest nothing by it, but Continuance in and Increase of thy Misery?* 'Tis better for thee to curse God, and dy, *i. e. provoke him by thy Cursing him, quite to put an End to thy Life out of hand, than to live in this miserable Condition.* 10 But he said unto her, Thou speakest as one of the foolish, *i. e. irreligious and most wicked Women speaks:* What? shall we receive Good at the hand of God, and shall we not receive Evil? *Thus in all this Misery afore related did not Job sin, by uttering any undecent or ill Word with his Lips.*

## S E C T I O N II.

*An Account of Job's Friends coming to him, and of their and his Discouraging together: Which takes up the far greatest part of this Book, viz. Chap. II. 11 — XXXVII. ult. Wherefore it will be requisite to distinguish this so large Section into the following Subdivisions.*

S E C T. II. N<sup>o</sup>. I.

*An Account of Job's Friends, particularly these three, Eliphaz, Bildad and Zophar, coming to him; and of the first Discourse of Eliphaz, and of Job's Answer thereto. Which Particulars take up Chap. II. 11 — VII. ult.*

I. *Three Friends of Job come to him.* 11 Now when Job's three special or most potent Friends heard of all this Evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an Appointment together to come to mourn with him, and to comfort him. 12 And when they, being brought to the Entrance of the Room or Place where he was, lift up their Eyes to see him at the said very Entrance, which was \*at some distance from

## P A R A P H R A S E.

from him, the Place being large and he at the further end of it; and knew him not to be Job, had they not been told so much, his Trouble and Disease had so alter'd him, they lift up their voice or shriek'd out as Men affrighted at so miserable a Spectacle, and wept or burst out into Tears, and in token of their great Grief for him they rent every one his Mantle, and sprinkled dust upon their Heads toward Heaven. 13 So being come nearer to him, they sat down in the same mournful Posture with him, viz. upon the Ground, seven days and seven nights, and none spake a word unto him: for they saw that his Grief was very great, and thereupon their own was so likewise in proportion, insomuch that they did not well know what to say to him, till Time, which alters all things, had somewhat vented and so assuag'd both his Grief and theirs.

Chap. III. After this, i. e. at seven days end Job open'd his mouth, and curs'd his Birth-day. 2 \* Namely Job spake, and said: 3 Let the Day perish, i. e. be never more mention'd, but quite forgotten as such, wherein I was born, and the Night in which it was said, There is a Man-child conceiv'd. 4 Let that Day be Darkness or turn'd into Night; let not God regard it from above, \* that is, let not the light of the Sun shine upon it. 5 Let Darkness, \* even the most dismal Darkness commonly denoted by the shadow of Death, stain it or render it most unpleasant: in order hereto let a most thick and dark Cloud dwell upon it, or continue to cover the face of Heaven all the said Day; let the Blackness of the Day be such as to \* render it even terrible. 6 As for that Night, let Darkness also seize upon it, neither Moon nor Star-light appearing: let it not be join'd unto the days of the year, let it not come into the number of the months. 7 Lo, let that Night be always spent in a solitary manner; let no joyful Voice come or be heard therein. 8 Let them curse it that curse the Day, who are ready to raise up their Mourning, i. e. let it be as odious as the Day, wherein Men bewail the greatest Misfortunes. 9 Let the Stars of the Twilight thereof, i. e. that are wont to begin to appear at the time of the Twilight, be dark, i. e. hid with Clouds: let it look for the Light of the Moon, but have none; neither let it see or have so much light as the dawning of the Day, that being likewise hinder'd by Clouds: 10 Because on it were shut not up the doors of my Mother's Womb, nor thereby was hid the sorrow from my Eyes, which I now endure. 11 Why died I not as soon as I came from the Womb? why did I not give up the Ghost, when I first came out of the Belly? 12 Why did the Knees, or Lap of her that receiv'd me from the Womb, prevent me from falling on the Ground, and thereby putting an end to my Life? or why did the Breasts prevent me from being starv'd and so dying quickly, by care being taken that I should suck? 13 For had any of the Circumstances mention'd v. 10, 11, 12. befall me, now should I have lain still in the Grave, and been quiet; I should have slept

11.

Job complains of his Afflictions before his Friends.

there

## PARAPHRASE.

*there now; then had I been at rest; 14 with Kings and Counsellors or the great Persons of the Earth, which built desolate Places, i. e. Sepulchers for themselves to be laid alone in when dead; 15 or with Princes that had Gold, who filled their Houses with Silver when alive, of all which they are bereav'd being now dead; 16 or as an hidden untimely Birth, which is usually buried presently as not being fit to be seen, I had not been ever number'd among Men; as Infants which never saw Light, but died before they ever open'd their eyes. 17 There, viz. in the Grave the Wicked cease from troubling others; and there the Weary be at rest. 18 There the Prisoners or Captives rest together, they hear not the voice of the Oppressor. 19 The Small and Great are there alike, and the Servant is free from his Master. 20 Wherefore is the Light, enjoy'd by the Living, given to him that is in misery, and Life unto the Bitter in Soul? 21 Which long for Death, but it cometh not, and as it were dig or seek for it more than for hid Treasures? 22 Which rejoyce exceedingly, and are glad when they can find the Grave? 23 Why is Light given to a Man whose way is hid, i. e. who knows not which way to turn himself for relief from his Misery, but by Death; and whom God has as it were hedg'd in with Calamities, so as that there is no other way for him to get out of them, but by the Grave? 24 For such is my Condition, so that my Sighing comes before I eat, i. e. my Eating tends only to prolong a miserable Life; and my Roarings are pour'd out or so great as to be like the roarings of great Waters. 25 For the thing, viz. the Trial of Affliction, which I greatly fear'd, is come upon me; and that which I was afraid of, is come unto me. 26 Notwithstanding I took all the care I could to prevent God's permitting such a Trial to befall me, by endeavouring not to offend God any way; tho' I was rich and prosperous, yet I was not thereby induc'd to look on my self as in safety without God's blessing; neither had I rest, neither was I quiet, i. e. I did not place my Rest or Confidence in my Riches or Power, much less did I indulge my self in Pleasure, as Persons are wont to do in Prosperity; but I have all along preserv'd a due Sense of God, as the Only thing or Being to be truly relied upon, as He that can, if He please, give and continue Safety, Rest or Quiet: yet after all this my Care, to shew my Duty and Obedience to God in all respects, the Trouble came, which I at present ly under, on account of the sore Afflictions God has seen fit to permit to fall upon me.*

## III.

*The first Discourse of Eliphaz to Job.*

Chap. IV. Then Eliphaz the Temanite answer'd and said, 2 If we go about to discourse with thee concerning thy present Condition, wilt thou be griev'd? i. e. we have reason to fear thou wilt not take well what we must say unto thee: but who, that has a sense of Religion and thy true Friend, can withhold himself from speaking, what seems necessary to be spoken unto thee, by way of Reproof as to thy foremention'd unseemly Expressions



## P A R A P H R A S E.

*Expressions under thy present Condition?* 3 Behold, thou thy self formerly hast instructed Many, giving them very good Counsel how to behave themselves patiently under Affliction, and thou hast strengthened the weak Hands, i. e. by thy good Advice and Suggestions hast afforded Comfort to those that were dispirited by their Calamities. 4 Thy comfortable Words or Discourses have upholden or supported him that was falling or sinking under Affliction, and by this means thou hast strengthened the feeble Knees, i. e. enabled them, that began afore to be impatient, to bear their Trouble patiently. 5 But now it, viz. Affliction is come upon thee, and thou faintest or art not able to bear it thy self, as thou adviseſt others to do; it touches or oppresses thee, and thou art troubled in an undue manner. 6 Is not this the time for thee to exercise and approve thy Fear of God, thy Confidence and thy Hope in God, and the uprightness of thy Ways or sincerity of thy Piety. 7 Remember, I pray thee, who ever perish'd being innocent? or where were the Righteous cut off? 8 \* In like manner as I have seen on the contrary, they that plow or design Iniquity, and sow or act Wickedness, reap the due fruits of the same, viz. 9 By the Blast or Judgment of God, which comes suddenly upon them as a Blast do's on Trees, &c. they perish; and by such his Judgment or Blast, which may be stil'd as it were the Breath of his Nostrils, are they consum'd. 10 The roaring of the Lion, and the voice of the fierce Lion, and the teeth of the young Lions are broken, i. e. let such wicked Men, who may be fitly compar'd to Lions, be never so Powerful, yet God puts an End to their Power in his due time. 11 As the old Lion at length perishes for lack of Prey, and for the same reason the stout Lion's Whelps are scatter'd abroad: so the Tyrant or Oppressor that lives a long time, is at last depriv'd of what he has unjustly got, and of all his Power, before he dies; and the Posterity of such Oppressors are left destitute and miserable themselves, even in their younger years. 12 Now, if these Observations be not sufficient, bear what a thing was secretly brought or told to me from God, and my Ear receiv'd a little thereof. 13 In thoughts from the Visions of the Night, when deep sleep falls on Men, i. e. one time at Mid-night I had a Vision, wherein met thought 14 Fear came upon me, and Trembling, which made all my Bones to shake. 15 Then a Spirit pass'd before my Face, the Hair of my Flesh stood up. 16 It stood still, but I could not discern the Form thereof, or tell what to make of it or what it was like: only an Image or Apparition was before my Eyes, and I heard a still Voice, saying, 17 Shall mortal Man be more just than God? shall a Man be more pure or unreprouable than his Maker? 18 Behold, he puts no trust in his heavenly Servants, and his Angels he charges with Folly or want of perfect Wisdom. 19 How much less do's he put any trust in them that dwell in houses of Clay, i. e. Men whose Souls here dwell in their earthly Bodies, whose Founda-

## P A R A P H R A S E.

dition therefore is no other than what is in the Dust, and consequently not at all firm, but Men are as liable to perish as Garments, which are \* consum'd by the Moth? .20 They are destroy'd from morning to evening, *i. e.* some or other of them dy daily: they that are wicked, perish for ever without any regarding it *aforehand* as they ought. 21 Do's not their Excellency or Greatness which is in them for some time, at last go away or cease? they that are wicked, dy even like so many Brutes who are without Wisdom, and so have no Consideration of their latter End. Chap. V. *If thou dost not believe what I say, call now or enquire of any other, and see if there be any that will answer thee, or give thee Advice, otherwise than I have done. And if the Advice of Man will not satisfy thee, to which of the Saints or Angels wilt thou turn or apply thy self to for Satisfaction, which will not give thee the like Information I have, should be to that end be permitted by God to appear unto thee.* 2 For it is what I take to be an indubitable Truth, (e) that the Wrath of God always kills or destroys the foolish or wicked Man, and God's Indignation always slays or consumes at last the silly or ungodly One. 3 I my self have seen the Foolish or Wicked taking root or flourishing: but suddenly I curs'd his Habitation, *i. e.* I foretold that a Curse or Judgment would suddenly fall upon and ruin him. 4 His Children are far from continuing in Safety, and they are at last crushed or apprehended and punish'd by the Magistrates that are wont to hold their Courts of Judicature in the Gate of their City, neither is there any, that appears on their behalf, to deliver them from Justice. 5 Whole Harvest the hungry Pil-lager or Plunderer often eats up, and takes it even out of the Thorns or Fence made to secure it at least from Beasts; and the Robber often swallows up their other Substance. 6 \* For Affliction of this and other sorts comes not forth of the Dust, neither doth Trouble spring out of the Ground, *i. e.* is not to be ascrib'd merely to Earthly Causes, who are but the Instruments of God's Justice. 7 \* For agreeably to the said Justice of God, Man having offended him is born to trouble, and so 'tis render'd by God as natural for Man to suffer Trouble, as it is natural for the

## A N N O T A T.

(e) Herein lay the grand Mistake of Eliphaz, Bildad and Zophar, that they took it for an universal Truth or Rule of God's Providence, Never to permit the Innocent or Pious to undergo any extraordinary Afflictions in this World, but to punish or afflict in an exemplary manner only such as are Wicked in any high Degree. From which false Supposition they wrongly infer'd, that without doubt Job was afflicted in so extraordinary a manner for his extraordinary Wickedness in some respect or other. Wherefore Job Chap. 9. 22. takes notice of the foresaid Notion of Eliphaz, &c. as a very wrong one; and in Opposition thereto strongly asserts the Contrary, *viz. Therefore the One thing I said, is this, He destroys the Perfect as well as the Innocent;* which he there go's on to prove by several Instances; and speaks more of again Chap. 12. and several other following Chapters.

Sparks

## P A R A P H R A S E.

Sparks to fly upward. 8 *Wherefore were I in thy Case*, I would seek unto God by Prayer, and unto God would I commit my Cause, *who is able still to deliver thee out of thy great Misery, and to restore thee to thy former Prosperity.* 9 *For it is he,* who do's Great things and unsearchable; marvellous things without number. 10 Who giveth Rain upon the Earth, and sendeth Waters upon the Fields. 11 *Who often sees fit by such or other means* to set up on High those that be Low; and so to order things, that those which mourn thro' Oppression, may be exalted to such a prosperous and powerful State, as to be in Safety. 12 He disappoints the Devices of the Crafty, so that their hands cannot perform their Enterprize. 13 He takes the Wise in their own Craftiness: and the Counsel of the Froward or Wicked is carried headlong or brought to nothing. 14 They meet with Darkness in the day-time, and grope in the noon-day as in the night, *i. e. when they think themselves most sure of compassing their wicked Ends, they are disappointed by the Providence of God.* 15 But he saves the Poor or Innocent from the Sword, from the treacherous flatteries or false Calumnies of their Mouth, and from the hand of the Mighty. 16 So the Poor has good reason to hope in God, and Iniquity stops her mouth, *i. e. wicked Men have just reason not to boast in their Wickedness.* 17 Behold, happy is the Man whom God correcteth: therefore despise not thou the Chastising of the Almighty, *since it is design'd for thy Good.* 18 For he makes sore, and binds up: he wounds, and his hands make whole. 19 He shall deliver thee in six or many Troubles; yea, in seven or never so many Troubles he shall so order things, that there shall no Evil touch thee to thy final or utter Ruin, if thou carriest thy self toward him Submissively and Patiently. 20 In Famine he shall redeem thee from Death; and in War, from the power of the Sword. 21 Thou shalt be hid from the Scourge, *i. e. preserv'd from the false Accusations* of the Tongue; neither shalt thou have reason to be afraid of any common Destruction when it comes on others. 22 At Destruction and Famine thou shalt laugh, *i. e. thou shalt live cheerfully, when others suffer Famine and Destruction;* neither shalt thou be afraid of being devour'd thy self, or having thy Cattle or the fruits of thy Ground devour'd by the wild Beasts of the Earth. 23 For by thy godly Patience thou shalt continue to be as it were in League or Covenant with God, who shall cause even the Stones or Stony Parts of the Field to yield thee Fruit, when Famine rages elsewhere; and the Beasts of the Field shall be as it were at peace with thee, *the Divine Providence so over-ruling them that they shall not hurt thee nor thine.* 24 And thou shalt know or find by experience, that wheresoever thou pitchest thy Tabernacle or Tent, it shall be in peace or safety; and thou shalt \* take account of thy Estate, and shalt not \* be mistaken in thy expectation of its affording thee All things proper for it in a plentiful manner. 25 Thou

## P A R A P H R A S E.

thalt know also that thy Seed shall be great, and thine Offspring as flourishing as the green Grass of the Earth. 26 Thou shalt come to thy Grave in a full Age, not by any Violent or untimely Death, but like as a shock of Corn comes or is brought into the Barn in its Season. 27 Lo as to this we have said, we have search'd or thoroughly enquir'd and found the Truth of it, that so it is; hear it therefore, and know thou it, and act accordingly for thy Good.

IV.  
Job's Reply to the  
first Discourse of  
Eliphaz.

Chap. VI. But Job answer'd and said. 2 Oh that my Grief were thoroughly weigh'd with that Equity it ought, and my Calamity laid in the Balances together, or in the opposite Scale to my Grief; and so it was impartially weigh'd, whether my Grief was greater than my Calamity would justify or at least excuse. 3 For now it would be found hereby, that my Calamity is heavier than the Sand of the Sea, or greater than ever any one yet underwent, or can be born by Flesh and Blood without complaining: nay, therefore my Words are swallow'd up, i. e. my Complaints are not equal to my Grief, nor can I barely complain enough, or more than my Misery will justify or excuse. 4 For the Arrows of the Almighty are within me, the Poison whereof drinketh up my Spirit, i. e. I am very sensible that such Misery could not befall me without the special Permission of God; and the Consideration why God should permit me to suffer this Misery, and the nature of the Disease it self being such as touches me to the very quick, and afflicts me in the most tender and inward as well as other parts of my Body; these things together quite dispirit me; besides the Terrors of God do set themselves in array against me, i. e. God permits me to be terrified also with dreadful Spectacles, (as Chap. 7. 14.) 5 Do's the wild Ass bray, when he hath Grass? or loweth the Ox over his Fodder? And since even Brutes do not complain or shew any Uneasiness, when they suffer none; it may reasonably be suppos'd, that I would not complain at All, much less so Heavily, was there not just Occasion. 6 On the other hand, Can that which is insipid, be eaten well or with any Pleasure without Salt? or is there any grateful Talt or Relish in the White of an Egg? If then he that eats such insipid things, is not wont to be found fault with for requiring some Salt, to make them go down the better: how much less ought I to be found fault with; for thus earnestly desiring of God some way or other to alleviate or put an end to my greatest Misery. 7 Especially when to my other Misery This is also now added, that the things that my Soul refused to touch, are as my sorrowful Meat, i. e. I have nothing afforded me for my Support, but such Discourses as yours, which my Soul loaths as very improper. 8 Wherefore I can't but proceed to cry out, O that I might have my Request! and that God would grant me the thing that I long for! 9 Even that it would please God to destroy me swiftly; that he would let loose his hand, and cut me off as at one Stroke. 10 Then should I yet have some Comfort in being.

## P A R A P H R A S E.

being assur'd I should not live long in this Misery; yea, I would harden or should be able to strengthen my self a little in this Sorrow: let him not spare to pronounce that I shall speedily dy, for I \* would not conceal the Words or said Sentence of the Holy One, but receive and publish it with Acclamations of Thanks. 11. What is my Strength, that I should hope to hold out long, supposing I should after a long time be deliver'd from this Misery? and what is my Hope of meeting with such a Deliverance at the End, that I should therefore desire to prolong my Life? 12. Is my Strength the Strength of Stones? or is my Flesh of Brass, so as that I should be altogether insensible of the Pains I undergo, and therefore I am not to be so blam'd for desiring most earnestly to be releas'd from such Pains? 13. Is not my Reason still remaining to me? and consequently I am not depriv'd of the Help of Reason which is still sound in me: and is Wisdom driven quite from me? i.e. I have by no means lost my Understanding so as not to consider and know what I do. 14. Instead of finding fault with him without Cause, and so increasing his Affliction, to him that is afflicted Pity should be shew'd from his Friend; but he that should shew himself thus a true Friend, now acts otherwise towards me, as one that forsakes the true Fear of the Almighty. 15. Such as esteem themselves my Brethren or best Friends, have dealt deceitfully and contrary to true Friendship with me; and are as a Brook, \* even as the Stream of Brooks is suddenly up and down and often quite fail, so they my Friends pass away, or fail me when I need their Help. 16. I speak of Brooks which are blackish by reason of the Ice in frosty Weather, and so afford no Water for to drink; and wherein the Snow is hid, or which being afore quite dry, the Channels are at other times of Winter fill'd up with Snow instead of Water. 17. And in Summer what time they wax warm, they vanish; when it is hot, they are consum'd out of their place. 18. The paths of their Way are turn'd aside; they go to nothing, and perish, i.e. the Waters of these Brooks are quite dry'd up, so that there is hardly any Sign left of their Courses. 19. So that, whereas the Troops of Tema look'd, the Companies of Sheba waited for them, i.e. the Inhabitants of the neighbouring Countries, or Travellers thro' the said Countries, have often expected to meet with Water in such Brooks, 20. they were confounded, because they had hop'd in vain; they came thither, and were asham'd to find themselves thus disappointed. 21. Just Such are you, for now ye are Such as afford nothing of help to me, as I expected you would by reason of your Coming to me; ye see my Casting down, and are afraid of me, as if I had by my Wickedness provok'd God thus to punish me. 22. Did I send for you to come to me, or say, Bring unto me, or give a Reward or some Relief for me of your Substance? 23. or deliver me from my Calamities which proceed from the Enemies hand? or redeem me from the hand of the Mighty? 24. However mistake me not

as to think I refuse or despise the Assistance of your Counsel: teach me what is Right, and I will hold my tongue: and cause me to understand wherein I have err'd, and I will readily submit. 25 For how forcible are right Words or Instruction to work upon others! but what do's your Arguing tend to reprove, but what needs not to be so reprov'd? 26 Do ye imagin ye ought thus to reprove the Words and Speeches of me as of one that is desperate, which you should rather think are to be look'd on as Wind, or not to be taken Notice of, at least such severe Notice, when they proceed only from such a despairing Condition. 27 Yea, ye overwhelm me who am in as pitiable Condition as the Fatherless, and you dig as it were a Pit for your Friend, i. e. do what tends only the more to grieve me by such your Discourses. 28 Now therefore be content to look upon me, or consider my Case better; for thereupon \* it will be quickly evident unto you, if I \* am in the wrong. 29 Return or consider again my Case, I pray you, \* there will not be found upon further Consideration such Iniquity in me as you judge; yea, return again, i. e. let me but prevail on you to consider again my Case, and I can't but think, that my Righteousness \* will be the more apparent to you in it. 30 Is there, i. e. surely there is not Iniquity in any thing I have said with my tongue? Cannot my Taste discern perverse things? i. e. surely my Judgement is not so far corrupted, but I could discern what is Bad, tho' spoken by my self. Chap. VII. Is there not a Warfare to Man upon Earth, i. e. is not his Life as a continual Warfare or Conflict with Trouble? are not his Days also full of Labour and Toil, like the Days of an Hireling? 2 Wherefore as a Servant earnestly desires the Shadow to refresh himself in, when he is faint with Heat; and as an Hireling looks for the End and Reward of his Work at Evening; why may not I likewise as earnestly desire to see an End of my Misery? 3 For so or in like manner with the Servant, i. e. Slave or Hireling, am I made to possess months of Vanity, i. e. to pass my Time with as little Contentment or Ease as they can; and what is more than Slaves or Hirelings endure, who usually enjoy Rest and Sleep at Night, wearisom Nights are appointed to me. 4 For when I ly down, I can't sleep or have any rest, so that I say, When shall I, i. e. I wish to arise, and the Night to be gone? and I am full of Tossings to and fro unto the dawning of the Day. 5 And how can it be otherwise with me, since my Flesh is cloath'd with or full of Worms, and Clods of Dust or Ulcers; my Skin is broken, and become lothsom? 6 My Days of Prosperity are past swifter than a Weaver's Shuttle, and are spent without hope of recalling them or enjoying the like again. 7 O my God, remember that the most pleasant part of my Life is as the Wind, passing away and coming not again: so I expect that my Eye shall no more see good Days. 8 The Eye of him that hath seen me, shall see me no more when buried: thy Eyes are upon me with Displeasure, and I am not, i. e. I desire  
fire

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*fire to cease to live.* 9 As the Cloud is consum'd, and vanisheth away: so he that goeth down to the Grave, shall come up no more. 10 He shall return no more to his House, neither shall his Place know him any more. 11 Therefore I will rely on thy Mercy, so far as not to refrain my Mouth, when I have so just cause to open it: I will speak in the anguish of my Spirit, I will complain in the bitterness of my Soul. 12 Am I a Sea, or a Whale, or wild Beast, that thou settest a Watch over me? *i. e. dost confine me under these unsupportable Miseries, so as that I can no ways get rid of them.* 13 When I say, My Bed shall comfort me, my Couch shall ease my Complaint: 14 then thou scarest me with Dreams, and terrifiest me thro' Visions or frightful Apparitions. 15 So that my Soul chuses Strangling, and any other violent Death thou shalt see fit to bring upon me, rather than my Life. 16 I loath it, I would not live alway in this Misery: let me alone, and not go on thus to continue my Life against my Will, for my Days are Vanity or most miserable. 17 What is Man, that thou shouldst magnify him by thy thus contending against him? and that thou shouldst set thy Heart upon him, or mind him so much as thus to punish him? 18 and that thou shouldst visit him every Morning by sending him new Afflictions, and try him every Moment? 19 How long wilt thou not let thy Displeasure depart from me, nor let me alone till I swallow down my Spittle, *i. e. for the shortest time.* 20 I readily acknowledge that I have sinn'd, and what shall I do unto thee, *i. e. I am not able to make thee any Satisfaction for my Sin,* O thou Observer of Men and their Actions in order to call them to Account? But I am at a great loss to know or think, Why thou hast set me as a Mark against thee, *i. e. hast punish'd me in such an extraordinary manner above other Sinners,* so that I am a Burden to my self? whereas thou art wont to punish extraordinary Sinners with some severe indeed, but not so lingering, a Judgment: 21 And why dost thou not permit me to dy out of thy Mercy to me, if so be thou dost pardon my Transgression, and take away my Iniquity? for if so, then now presently shall I sleep in the Dust, and thou shalt seek me in the Morning, but I shall not be, *i. e. so there will be an End put to my Miseries.*

S E C T. II. N<sup>o</sup>. 2.

An Account of the first Discourse of Bildad, and of Job's Answer thereto: Which takes up Chap. VIII. 1. — X. ult.

Chap. VIII. Then answer'd Bildad the Shuhite, and said, 2 How long wilt thou speak these things? and how long shall the Words of thy Mouth be like a strong Wind? *i. e. how long wilt thou expostulate with God in so vehement a manner?* 3 Do's God pervert Judgment?

The first Discourse  
of Bildad.

or

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or does the Almighty pervert Justice? 4 If thy Children have sinn'd against him, and he have cast them away for their Transgression, as it seems but reasonable to think: 5 Yet if thou wouldst, instead of thus complaining, by prayer seek unto God humbly and earnestly, and so sometimes every Morning, and make thy Supplication unto the Almighty; 6 and if thou thy self wert pure and upright; surely now he would, as one awake and that regarded thy Prayers, act for thee, and make the habitation of thy Righteousness prosperous again. 7 Tho' thy Beginning was small at the first return of thy Prosperity, yet thy latter End should greatly increase, so that thou shouldst be a greater and richer Man than thou wast ever before. 8 For enquire, I pray thee, of the former Age, and prepare thy self to the search of the History of their Fathers: 9 (For we are but as of yesterday, and know nothing in comparison, being able to make but few Observations of our own, because our days upon Earth are very short, and quickly pass away as a Shadow.) 10 Shall not they teach thee, and tell thee, and utter Words out of their Heart? i. e. by their long Experience and many Observations justify the Truth of what I say. 11 Can the Rush grow up without Mire? can the Flag grow without Water? 12 Whilst it is yet in his Greenness, and not cut down, if it wants Moisture, it withers before any other Herb. 13 So are the Paths or Circumstances of all that forget God, without whose Blessing no one can prosper; and the Hypocrites cannot deceive him with a false show of Piety, but their Hope shall perish. 14 These are they whose Hope shall be cut off, and whose Trust, i. e. the things wherein they trust, shall be as weak as a Spider's Web. 15 He shall lean or rely on the Greatness or Power of his House or Family, but it shall not stand: he shall endeavour to hold it fast or support it by strong Alliances, but it shall not endure. 16 He is permitted by God for a time to be green before the Sun, and his Branch shooteth forth in his Garden. 17 His Roots are wrapp'd or wreath themselves thick about the heap or Earth, and he is as a Tree grown so tall that his Head sees the place of Stones, or is above the highest Buildings: By all which Expressions is denoted, that God does sometimes permit the Wicked to flourish in a great degree. 18 But if or when he, i. e. God shall see fit to destroy him from his Place, then it shall deny him, saying, I have not seen thee, i. e. then God punishes the Wicked in so exemplary a manner, that there is no Remainder left of their former Greatness, let it have been never so much. 19 Behold, this is the short Joy that the Wicked has of his Way or wicked Course; and out of the Earth shall others grow, i. e. others shall arise and possess their Estates. 20 Behold, God will not cast away a perfect Man, neither will he help the Evil doers, so as to uphold him continually in Prosperity. 21 \* Yet he shall fill thy Mouth with Laughing, and thy Lips with Rejoycing, if thou art perfect and upright before him.

22 They



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22 They that hate thee, shall be cloath'd with Shame or quite confounded at thy happy Restoration, and the Dwelling-place of the Wicked shall come to nought utterly.

Chap. IX. Then Job answer'd, and said, 2 I know it is so of a Truth, and therefore there needed not so many Words to prove it: for how should Man be just or justify himself before God? 3 If he will contend with him, he can't answer him satisfactorily to one thing of a thousand, that God may object to him. 4 He is wise in Heart or Understanding, and mighty in Strength: who hath hardned himself against him, and hath prosper'd? 5 Who removes the Mountains or most Potent on Earth, and they know not of it aforehand or how to withstand him: who overturns them in his Anger. 6 Who, if he pleases, shakes the Earth out of her Place, and the Pillars thereof tremble. 7 Who commands the Sun, and it riseth not: and seals up or binds the light of the Stars. 8 Who alone spreads out the Heavens, and treads upon the Waves of the Sea. 9 Who makes Arcturus, Orion, and Pleiades, and the Chambers or those Constellations which be in the Hemisphere of the South, and so not seen by us in the Northern Hemisphere. 10 Who do's great things past finding out, yea, and Wonders without number. 11 Lo, he go's by me, and I see him not: he passes on also, but I perceive him not, i. e. tho' he be Omnipresent and so always about me, yet is he invisible to me. 12 Behold, he takes away, who can hinder him? who will say unto him, What dost thou? 13 If God will not withdraw his Anger, the proud Helpers do stoop under him. 14 How much less shall I be able or go about to answer him, and to choose out my Words proper to reason with him? 15 Whom, tho' I were righteous, yet would I not be so bold as to take upon me in an haughty manner to answer or justify my self before him, but rather I would make Supplication to him as my Judge. 16 If I had call'd on him by Prayer, and he had answer'd me in some measure; yet would I not believe that he had hearkned unto my Voice so far as that I was out of all Danger. 17 For he breaks me with a Tempest, i. e. has destroy'd my Children with a violent Wind; and multiplies my Wounds without Cause that I know of. 18 He will not suffer me to take my Breath, or have any Interval between my Troubles, but continually fills me with Bitterness. 19 If I speak of or imagin to stand on my Strength, lo, he is more strong than me beyond Comparison; and if I speak of Judgment or would stand on my Right, who is there above him that shall be able to set me a time to plead with him? 20 If I justify my self absolutely, the said very Plea of my own Mouth shall condemn me, as not being absolutely just: If I say, I am altogether Perfect, it shall also prove me Perverse or Faulty therein. 21 Tho' I were thus Perfect, yet would I not know my Soul or be my own Judge; I would despise my Life, rather than contend so

II.  
Job's Reply to  
Bildad's first  
Discourse.

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much to have it continu'd. 22 \* Therefore the One thing I said and do still say, is this, He destroys or lets even Destruction come sometimes upon the Perfect as well as the Wicked. 23 For instance, if the Scourge of any pestilential Distemper comes, which is wont to slay or kill suddenly, He will laugh at the trial of the Innocent, i. e. act as One that regarded the Innocent no more than the Wicked, and let the Pestilence sweep away the One as well as the Other. 24 Accordingly the Rule of the Earth is often given into the hand of the Wicked: he covers the faces, i. e. a wicked Prince often blinds the eyes of the Judges thereof, so as to make them pervert Justice. If it be not so, tell me where and who is he that governs uprightly. 25 Now my days of Prosperity are fled away swifter than a Post; they are fled away, they now see no good; 26 they are passed away as the swift Ships; as the Eagle that hasts to the Prey. 27 If I say or think with my self sometimes, I will forget the Miseries of which I have made my Complaint, I will leave off my Heaviness, and comfort my self. 28 Then again I am afraid of all my Sorrows, so as not to be able to persist in my foresaid Resolution: chiefly for that I know or am persuaded, that thou wilt continue to afflict me, as if thou didst not hold me Innocent. 29 If I be wicked in thy Account, why then labour I in vain to clear my Innocence? 30 If I wash my self with Snow-water, and make my hands never so clean, i. e. were I never so Innocent in my self; 31 yet shalt thou plunge me in the Ditch, and mine own Clothes shall abhor me, i. e. thou wilt, if thou pleasest, go on to afflict me with these severe Calamities and loathsome Sores. 32 For he is not a Man as I am, that I should answer him, and we should come together in Judgment, i. e. it is not for me to dispute with God on equal Terms: 33 neither is there any Days-man betwixt us, that might lay his Hand upon us both, i. e. neither is there any One above God as well as above my self, that can take the matter into his Decision, and require God as well as my self to stand thereto. 34 Let him, i. e. God take his Rod away from me, and let not his Fear terrify me: 35 then would I speak more freely, and not fear him with the Dread I now do, and which keeps me from speaking what I then should speak: for it is not so with me, i. e. I am not so Wicked as you about me imagine.

Chap. X. My Soul is weary of my Life: I observ'd just now (Chap. 9. 27.) that I sometimes thought, I will leave my Complaint upon my self: but alas! my Misery is so great upon me, that I can't forbear, but I must and will speak in the bitterness of my Soul. 2. I will say unto God, Do not deal thus with me, as if thou didst condemn me for a wicked Person: rather shew me wherefore thou contendest with me. 3. Is it good unto thee, that thou shouldst oppress? that thou shouldst despise the Work of thy hands? and shine upon the Counsel of the Wicked, or countenance their Reasonings and confirm their Opinion of these

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these Miseries befalling me for my Wickedness? 4. Hast thou Eyes of Flesh? or seest thou as Man sees, viz. only the outside of things? 5. Are thy days as the days of Man? are thy years as Man's days, i. e. must thou take time as Men do to find out the Truth, & that thou enquirest after mine Iniquity, and searchest after my Sin, by putting me as it were to the Rack to make me confess my Faults? 7. Thou knowest without such means, that I am not wicked; and there is none that can deliver me out of thy hand, that thou needest so to punish me for fear I should escape from thee. 8. Thy hands have made me, and fashion'd me together round about: and wilt thou destroy me? 9. Remember, I beseech thee, that thou hast made me as the Clay, and wilt thou bring me into Dust again? 10. Hast thou not pour'd me out as Milk, and cruddled me like Cheese? i. e. 'twas thou that first compacted my Parts together in the Womb: 11. Thou hast cloath'd me with Skin and Flesh, and hast fenc'd me with Bones and Sinews. 12. Thou hast granted me Life and Favour, and thy Visitation or Care has preserv'd my Spirit in my Prosperity. 13. And these things hast thou hid in thy heart, i. e. thou hast not forgotten: Also I know that this Misery I now endure is with thee, i. e. not without thy Order. 14. I know full well that if I sin, then thou markest me, or knowest such my Sin be it what it will, and thou wilt not acquit me from mine Iniquity without due Punishments or Repentance. 15. If I be Wicked, wo unto me; and if I be Righteous, yet will I not lift up my head or boast thereof vainly before thee. Alas, I am full of Confusion at my present Miseries, so that I am far from being able to lift up my Head with any Comfort, tho' I be righteous: therefore see thou and pity mine Affliction. 16. For it still increases, whilst thou huntest or pursuest me with Miseries, as a fierce Lion pursues his Prey; and again and again thou shewest thy self Marvellous upon me, i. e. sendest new and great Afflictions upon me. 17. Thou renewest thy Plagues as the Witnesses of thy Anger against me, and increasest thy Indignation upon me; Changes and War are against me, i. e. thou art as it were at continual War with me, and I have no End, but only some Changes of my Troubles. 18. Wherefore then hast thou brought me forth out of the Womb? Oh that I had given up the Ghost, and no Eye had seen me alive! 19. I should have been as tho' I had not been, I should have been carried from the Womb to the Grave. 20. Are not my days few, that I can expect to live, shouldst thou remove my Misery? therefore let me beg this one Favour of thee to cease then from afflicting me, and to let me alone, that I may take comfort a little: 21. before I go whence I shall not return, even to the Grave usually denoted by these Expressions, viz. the land of Darkness, and the shadow of Death; 22. a land of Darkness, as Darkness it self, i. e. where it is as dark as dark can be, and of the shadow of Death, without any orderly

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derly succession of Day and Night, and where the Light is as Darkneſs, i. e. where there is perpetual Darkneſs.

S E C T. II. N<sup>o</sup>. 3.

*The firſt Diſcourſe of Zophar, and Job's Answer thereto: Which take up Chap. XI. 1. — XIV. ult.*

<sup>L</sup>  
The firſt Diſcourſe  
of Zophar.

Chap. XI. Then answer'd Zophar the Naamathite, and ſaid, 2 Should not the multitude of *thy* Words be answer'd, *who thinkeſt to ſtop our Mouths thereby?* and ſhould a Man full of Talk be juſtified or thought to be innocent on that Account? 3 Should thy Lies make Men hold their peace? and when thou mockeſt God and Man by endeavouring to deceive them, ſhall no Man make thee aſham'd? 4 For thou haſt ſaid, My Doctrine is pure, i. e. *I have ſaid nothing but what is right*, and I am clean from Sin in thy Eyes, *ſpeaking to God*. 5 But, O that God would ſpeak, and open his lips againſt thee; 6 and that he would ſhew thee the ſecrets of his Wiſdom, particularly in thus puniſhing thee, that they are double to that which is, i. e. *that his Wiſdom far ſurpaſſes thine!* Know therefore that God exacteth of thee leſs than thine Iniquity deſerveth. 7 Canſt thou by ſearching find out the purpoſes of God? canſt thou find out the Almighty unto perfection, i. e. *ſo as perfectly to comprehend the Reaſons of his Providence?* 8 It is as high as Heaven, what canſt thou do? deeper than Hell, what canſt thou know? i. e. *thou mayſt as well meaſure the height of Heaven and depth of Hell.* 9 The Meaſure thereof is longer than the Earth, and broader than the Sea, i. e. *the Earth and Sea have their Bounds, but the Wiſdom of God has none.* 10 If he cut off, and ſhut up, or gather together, then who can hinder him, i. e. *no one can binder him from doing what he pleaſes.* 11 For he knows vain Men, i. e. *that it is in vain for Men to oppoſe him, how willing ſoever they may be;* he ſees clearly their moſt ſecret Wickedneſs alſo: will he not then conſider it ſo as duly to puniſh it? 12 For there is not wanting many a vain Man, *who like thee would be ſo wiſe as to think himſelf fit to diſpute with God,* tho' Man be born like a wild Aſſe's Colt, naturally rude and blockiſh. 13 If thou art truly Wiſe, prepare thine heart, and ſtretch out thine hands toward him *in humble and earneſt Prayer*: 14 If Iniquity be in thine hand, put it far away, and let not Wickedneſs dwell in thy Tabernacles. 15 For then ſhalt thou liſt up thy Face again without Spot, i. e. *ſhalt be freed from thy Sores and Miſery and become Cheerful;* yea, thou ſhalt be ſtedfaſt or ſettled in a proſperous State, and ſhalt not fear the Loſs of it any more. 16 Thus happy ſhall thy Condition be again, becauſe it ſhall be ſo happy that thou ſhalt forget thy Miſery, and remember it only as Waters that paſs away and

return

## PARAPHRASE.

return no more.' 17 And thine Age shall be clearer than the Noon-day; thou shalt shine forth, thou shalt be as the Morning, *i. e. the Prosperity of the remainder of thy Life shall be as great as can be.* 18 And thou shalt be secure; *tho' any Evil should threaten thee,* because there is hope for thee in God's Protection and Deliverance; yea, thou shalt dig about thee Wells for to water thy Cattle; and thou shalt take thy Rest in Safety, *no Enemy disturbing thy Habitation or thy Cattle as afore.* 19 Also thou shalt ly down, and none shall make thee afraid in the Night: yea, many shall make Suit unto thee for thy Friendship. 20 But the eyes of the Wicked shall fail or look in vain for Happiness, and they shall not escape their deserv'd Punishment, and their Hope shall be as the giving up of the Ghost, *i. e. shall be utterly disappointed.*

Chap. XII. And Job answer'd, and said, 2 No doubt but in your own Thoughts ye are the only People of sense in the World, and Wisdom shall dy with you. 3 But I have Understanding as well as you; I am not inferior to you therein; yea, who knows not such things as these? 4 I am as one mocked or derided of his Neighbour, *i. e. of you, tho' in truth I am one,* who calls upon God, *(as you have needlessly advised me when I needed not such Advice,)* and he answers him: *But 'tis no unusual thing,* that the just upright Man is laughed to scorn. 5 He that is never so Upright, yet if he be ready to slip with his Feet, *i. e. to fall into Adversity,* is as a Lamp, *i. e. tho' he ought still to be esteem'd for his good Example to others,* yet is he despis'd in the thought of him that is at Ease or in Prosperity. 6 On the other hand, the Tabernacles of Robbers prosper, and they that provoke God are secure from Trouble, into whose hand God brings abundance. 7 But ask now the Beasts, and they shall teach thee; and the Fowls of the Air, and they shall tell thee: 8 or speak to the Earth, and it shall teach thee; and the Fishes of the Sea shall declare unto thee: *i. e. there is no need but to look abroad, and see what abundance of Beasts and Fowls, of the Products of the Land and Sea the Wicked enjoy.* 9 Who knows not in all these, that the hand of the Lord hath wrought this; *i. e. sees fit things should be thus.* 10 In whose hand is the Soul or Life of every living thing, and therefore a rightful Power to dispose of such Creatures to whom he will; \* as well as in his Power is the Breath of all Mankind. 11 Do's not the Ear try Words, *i. e. can't the Understanding distinguish Truth from Falsehood,* as well as the Mouth tast his Meat and distinguishes Sweet from Bitter? 12 It is a receiv'd Truth that with the Ancient is Wisdom; and in length of days, Understanding. 13 Therefore with him, who is the most Ancient, is in common Reason to be allow'd the greatest Wisdom as well as Strength; he has Counsel and Understanding beyond all comparison with Men. 14 Behold, out of this his unsearchable Wisdom, he often breaks down, and it cannot be built again: he shutteth up a Man,

II.  
Job's Reply to  
Zophar's first  
Discourse.

a Man, and there can be no opening, *i. e.* he often brings even good Men into great Afflictions, from which they can find no Deliverance in this World. 15 Behold, he withholdeth the Waters and they dry up: also he sendeth them out, and they overturn the strongest Banks and cover the Earth. 16 So that as afore (v. 12.) I said, it is sufficiently evident to common Reason, that with him is Strength and Wildom: the Skillfulness of the Deceiv'd and the Subtily of the Deceiver are alike known to and made use of by his Wisdom to bring about his Designs. 17 He leads Counsellors away spoil'd, and makes the Judges Fools, *i. e.* he disappoints the Counsels of the wisest States-men, and gives them into the hand of their Enemies: 18 Sometimes he looses the Bond of Kings that have been conquer'd, and restoring them to their Kingdoms girds their Loyns with a Royal Girdle. 19 At other times he leads Princes away spoil'd, and overthrowes the Mighty. 20 He removes away the speech of the Trusty, *i. e.* frustrates the Advice given by the most Faithful to their Princes or Friends; and takes away the Understanding of the Aged, *i. e.* makes their wise Advice in it self to be Fruitless. 21 By these and other means he pours Contempt upon Princes, bringing them to a very mean Condition, and weakens the Strength of the Mighty. 22 He discovers deep things out of Darknes or the most secret Plots, and brings out to light what has been contriv'd in the shadow of Death, *i. e.* the greatest Darknes or Secrecy. 23 Sometimes he increases the Nations, and sometimes destroys them: he enlarges the Nations, and straitens them again. 24 He takes away the Heart, *i. e.* both Courage and Judgement of the chief of the People of the Earth, and causes them to wander in a Wilderness where there is no Way, *i. e.* brings them into such Confusion as they know not which way to turn: 25 they being like Men that grope in the Dark without Light; and he makes them to stagger in their Counsels and Enterprizes, like as a drunken Man staggers and can't keep the right Way. Chap. XIII. Lo, my Eye has seen Instances of all this, or at least my Ear has heard and understood Instances of it from others. 2 So that what ye know as to this, the same do I know also: I am not inferior unto you. 3 And whereas ye have bid me address my self to God, surely I would gladly speak to the Almighty, and I desire to reason with God himself, if he pleas'd to give leave, rather than with you. 4 For he is a God of Truth, but ye are Forgers of Lies, making false Inferences of my Wickedness from my Misery: ye are all Physicians of no value, making my Distemper worse instead of curing it. 5 O that you would altogether hold your peace, and it should be esteem'd by me as the best Proof of your Wisdom. 6 Hear now my Reasoning, and hearken to the pleadings of my Lips. 7 Will you speak wickedly or untruly for God? and talk deceitfully or falsely for him? 8 Will ye act for God, as one Man is wont to act for another, when he do's accept his Person? will

## PARAPHRASE.

will ye thus contend with me for God? Surely his Proceedings need not to be justified by any Untruths, or wrong Inferences, or by your Favour to him: 9 Is it good for you, that he should search you out or strictly examine what you have said of him? or as one Man mocks another, do ye so mock him, by endeavouring to deceive or please him with your Flatteries? 10 He will surely reprove you, if ye do act thus, as those are wont who secretly accept the Persons of other Men, i. e. endeavour to gratify and favour the said Persons Cause by misrepresenting Others. 11 Shall not his Excellency make you afraid to do thus? and his Dread fall upon you? 12 Your Arguments drawn from the Remembrances of what you have aforementioned, are like unto Ashes or of no Force; your Bodies to Bodies of Clay, i. e. the Substance of all you have said is of no Weight against me. 13 Hold your peace, let me alone, that I may speak, and let come on me what will. 14 I am so well assur'd of my Integrity toward God, that I can't but still wonder, wherefore do I take my Flesh in my Teeth, and put my Life in my Hand? i. e. why I suffer so great Misery, and am expos'd to so many Dangers of my Life. 15 Tho' he slay me, yet will I continue to trust in him as a most just God: but therefore I will continue also to maintain the Integrity of my own Ways before him. 16 He also shall be my Salvation: for tho' it be true, that an Hypocrite shall not come before him at the last day without being sentenced to condign Punishment, yet I am sure I shall that day appear to be no Hypocrite. 17 Hear diligently my Speech, and my Declaration with your Ears; and do not interrupt me till I have spoken all I think fit to speak now, tho' it be more than I have afore spoken at any one time. 18 Behold now I have order'd my Cause in order to a Trial before God himself, if he please: and I know that I shall be justified or acquitted thereby from the Charge of Wickedness which you lay upon me. 19 Who is he that will plead with me, or come to accuse me? Let him come, I am ready to answer: for now if I hold my Tongue on so just an Occasion, I shall give up the Ghost, i. e. it will be as Death to me? 20 Only do not, O my God, two things unto me; then will I not hide my self from thee, but shall appear with a due Confidence to plead my Cause before thee. 21 Withdraw thy hand far from continuing this Pain upon me, and let not thy Dread, i. e. the Appearance of thy Majesty be so dreadful as to make me afraid, or so disorder'd as not to be able to speak. 22 Then either first call thou to me, and I will answer what thou sayst to me; or let me speak first, and answer thou me. 23 Namely on this last Condition I would speak to thee thus: How many are mine Iniquities and Sins? make me to know my Transgression and my Sin. 24 Wherefore hidest thou thy face, and holdest me for thine Enemy? 25 Wilt thou get any Honour by employing thy Power thus to punish me, when it is no other than to break a Leaf driven to and fro, and wilt thou as it were

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were pursue the dry Stubble? 26 For thou writest or decreest bitter things against me, and makest me to possess or undergo the Punishment of the Iniquities of my youth, or which I committed before I well knew what I did, if it be for Iniquity that I am thus afflicted. 27 Thou seemest to take all care that I shall not escape these Afflictions, as if to secure me from escaping, thou puttest my Feet also in the Stocks, and lookest narrowly unto all my Paths; and by thus keeping me in Stocks so long, thou fettest or causest as it were a Print upon the heels of my Feet. 28 And as he which is thus kept in Stocks, must in time consume, as a Rotten thing consumeth, as a Garment that is Moth-eaten; so is the Case with me. Chap. XIV. In general Man that is born of a Woman, is of few days, and full of trouble. 2 He comes forth or grows up for a time like a Flower, and then is cut down or dies: he, i. e. the time of his Life flies also or passes away apace as a shadow on a Dial, and continues not. 3 And dost thou open thine Eyes upon or concern thy self with such an one, and bringest me into Judgment with thee? 4 Who can bring a clean thing out of an unclean, or make any thing better than the Original whence it came? Not one; so that 'tis but reasonable for thee to overlook the common Frailties of my human Nature. 5 Besides, seeing his days are determin'd, the number of his months are with thee, thou hast appointed his bounds of Life that he cannot pass; 6 this is another reason why thou shouldst turn from him that he may rest or live without extraordinary Trouble, 'till he shall accomplish, as gladly as an Hireling do's his Labour, his Day or Life. 7 A third reason why thou shouldst permit me to pass my Life here without such Affliction is this: For that there is hope of a Tree, if it be cut down, that it will sprout again, and that the tender Branch thereof will not cease: 8 tho' the Root thereof wax old in the Earth, and the Stock thereof some of it dy in the Ground; 9 yet thro' the scent or nourishment of Water it will bud, and bring forth Boughs like a Plant. 10 But on the contrary Man dies, and quite wafts away into Dust: yea, Man gives up the Ghost, and where is he? i. e. none of him remains alive or revives again forthwith. 11 \* The Waters fail or run from the Sea, and on the other hand the Flood decays and dries up, the Waters thereof running again into the Sea, and so there is a continual Vicissitude: 12 \* But Man lies down in the Grave, and rises not till the Heavens be no more; till then they shall not awake, nor be rais'd out of their sleep of Death. 13 O that thou wouldst hide me in the Grave, that thou wouldst keep me secret in the Dust, i. e. wouldst put an end to my Life, so should I ly quiet in the Grave, till the Judgment-day, when thy Wrath will be past the time of shewing it any longer, namely on the Good in this World: or if I must not dy presently, ob that thou wouldst appoint me a set time, how long I am to live or to endure this Misery, and remember me when the time is expir'd so take



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take me out of this Life or at least Misery: This Knowledge of the end of my Life or Misery would be some allay to my Grief. 14 If a Man dy, shall he live again? i.e. tho' it would be most acceptable for me to dy presently, by which I shall be for ever deliver'd from this Misery: yet if thou see this not Good, but wilt be pleas'd only, as I said afore, to appoint me a set time: this will be such a satisfaction to me, that then all the days of my appointed time will I wait patiently, till my Change come. 15 Thou shalt call, and I will answer thee, i.e. be pleas'd to grant me at least this last Request: Surely thou wilt have a Desire or shew so much Favour, to the Work of thy hands. 16 I may well persist in this my Request, for now thou numbrest my Steps, i.e. strictly observes whatever I do; dost thou not, i.e. thou seemest to watch over my Sin. 17 My Transgression is seal'd up in a Bag, and thou sewest up mine Iniquity, i.e. thou seemest to take the greatest Care, that none of my Transgressions should slip thy Remembrance. 18 \* Yet surely strange and most unexpected things sometimes come to pass, viz. the Mountain falling comes to nothing or ceases to be so any longer; and the Rock is remov'd out of his place. 19 The soft Waters wear away the hard Stones: \* the Dust or very Sand of the Earth overwhelms the things which grow out of it: and since such strange things come to pass, one might think that there might be still some hope for me; but alas! thou destroyest or seemest to leave no room for such the Hope of me miserable Man. 20 Thou prevaillest for ever against him not being able to withstand thee, and he passes away as soon or as late as thou pleasest: thou changest his Countenance as thou pleasest, making him cheerful or sad, and sendest him away out of this World, when thou seest good. 21 His Sons come to honour, and he knows it not when he is gone hence: and they are brought low, but he perceives it not of them. 22 But as long as his Flesh continues upon him in this World, he shall have pain, and his Soul within him shall mourn upon his seeing or knowing the Misery of his Children.

S E C T. II. N<sup>o</sup>. 4.

The second Discourse of Eliphaz, and Job's Reply: Which take up Chap. XV, XVI, XVII.

Chap. XV. Then answer'd Eliphaz the Temanite, and said, 2 Should a wise Man, as thou pretendest to be, utter vain Knowledge or empty Discourses, and fill his Belly with the East-wind, i.e. be puffed up with such pernicious Opinions, and vent them with such Vehemence? 3 Should he reason with unprofitable Talk? or with Speeches wherewith he can do no good? 4 Yea, thou castest off Fear, and restrainest Prayer before God, thy Discourses tending to destroy Religion, and to keep Men

1.  
The second Discourse of Eliphaz.

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from praying to God, and rather to encourage them to dispute with him.  
 5 For thy mouth uttereth thine Iniquity, and thou choolest the tongue of the Crafty: 6 thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee. 7 Art thou the first Man that was born, *that thou pretendest to so much more Wisdom than all Mankind has besides?* or wast thou made before the Hills or World, and so art somewhat more than a Man? 8 Hast thou heard the Secret of God? and dost thou restrain Wisdom to thy self? 9 What knowest thou that we know not? what understandest thou, which is not in us? 10 With us are both the Gray-headed, and very aged Men, much elder than thy Father. 11 *Why then are the Consolations of God, which we have given thee, so small with thee or slighted by thee?* Is there any secret thing or Consolation with thee, *which no one else knows of?* 12 Why do's thy proud Heart carry thee away? and what do thine Eyes wink at by way of Contempt of what we have said to thee, 13 that thou turnest thy Spirit against God, and lettest such Words go out of thy mouth, *as that thou wilt maintain thy Integrity or Innocence?* 14 *For consider on the contrary, What is Man that he should be clean or free from Sin?* and he which is born of a Woman, that he should be perfectly Righteous? 15 Behold, he putteth no trust in his Saints; yea, *the Angels in the Heavens are not clean in his sight, or so absolutely pure and perfect as he is.* 16 How much more abominable and filthy is Man, which drinks Iniquity like Water, *i. e. is as prone to Sin, as to drink when he is dry?* 17 I will shew thee, hear me, and that which I have seen, I will declare, 18 which wise Men have told from their Fathers, and have not hid it: 19 unto whom alone the Earth was given, *i. e. they were not mean Men, but Princes also in their several Countries:* and no Stranger passed among them, *i. e. no Foreign Enemy could enter their Country (while they ruled) as they have done thine.* This then is their and my Observation: 20 The wicked Man travels with pain all his days, and the number of years is hidden or given over to the Oppressor. 21 A dreadful sound, *i. e. a sound as causes him to fear some or other are coming to hurt him,* is in his Ears continually: in the midst of Prosperity, when he least suspects it, the Destroyer shall come upon him. 22 He believes not that he shall return out of Darknes, *i. e. outlive the Night when it comes,* but shall be kill'd before the next Morning, and that he is waited for of some to kill him with the Sword. 23 He is brought at length so low, as that he wanders abroad for Bread, saying, Where is it that I shall go to get any? he knows or supposes always, that the day of Darknes or of his Death is ready at his hand. 24 Trouble and anguish shall make him afraid; they shall prevail against him, as a King ready to conquer his Enemy in the Battle. 25 For the wicked Man I speak of is he, who stretches out his hand against God, and strengthens himself

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himself against the Almighty. 26 Wherefore He, i. e. God runs upon him, even on his Neck, upon the thick bosses of his Bucklers, i. e. God suddenly lays fast hold of him as it were, and punishes him, tho' never so powerful afore. 27 Because he covers his face with his Fatness, and makes Collops of Fat on his Flanks, i. e. nourishes himself in Luxury or Pride, casting away all fear of God. 28 And he dwells in or possesses desolate Cities, i. e. Cities conquer'd by him and made desolate, and in Houses which no Man inhabits, the old Inhabitants being driven out by him, and which therefore are ready to become Heaps. 29 He shall not be Rich long by such violent means, neither shall his Substance got thereby continue, neither shall he prolong the Perfection thereof, i. e. abide in the height of his Glory long upon the Earth. 30 He shall not depart out of Darknels, i. e. not get rid of his Troubles when once they begin: the Flame shall dry up his Branches, i. e. the said Afflictions or Troubles shall destroy his Children as well as himself: and by the Breath of his mouth shall he go away, i. e. be consum'd by one Word of God to that purpose. 31 Wherefore let not him that is deceiv'd by the Wickedness of his own Heart, trust in Vanity or uncertain Greatness: for Vanity or vexatious Disappointments shall be his Recompence. 32 It, viz. such a just Recompence shall be accomplish'd before his time or before he expects it; and his Branch shall not be green, i. e. his Children shall be destroy'd as well as himself, and that during his own Life. 33 So that it may be said of him, that he shall shake off his unripe Grape as the Vine, and shall cast off his Flower as the Olive, i. e. he shall see his Children dy before their time, as the unripe Grape, or Blossom of the Vine or Olive, are blasted or otherwise spoil'd. 34 For the Congregation or whole Number of Hypocrites shall be desolate, and Fire shall consume the Tabernacles of Bribery, i. e. the Divine Vengeance shall destroy ill gotten Riches, as certainly and suddenly as Fire will consume an House. And 'tis no more than such deserve; for 35 they conceive or study only Mischief to others, and bring forth Vanity, i. e. actually oppress others to gain their wicked Ends, and their Belly prepares deceit, i. e. when one ill Design of theirs miscarry, they presently contrive some new one, no less Wicked.

Chap. XVI. Then Job answer'd, and said, 2 I have heard you say now many times such things over and over again; miserable Comforters are ye all. 3 Shall vain Words have an End? i. e. such empty Discourse may be endless: or what emboldneth thee that thou answerest? i. e. I can't but wonder at thy Confidence to take upon thee to answer me now a second time, when thou hast nothing better to say. 4 I also could speak to you in the same censorious and insulting manner, as ye do to me: if your Soul were in my Soul's stead or condition, I could heap up or multiply Words against you, and shake my head at you. 5 But I should act quite contrary as true Friendship requires: for I would strengthen

II.  
Job's Reply to  
Eliphaz's second  
Discourse.

or comfort you with my Mouth, and the moving of my Lips should as-  
 swage your Grief. 6 *But my Misery admits of no Consolation: tho' I*  
*speak in defence of my Innocence, my Grief is not allwag'd: and tho' I*  
*forbear, what am I eased?* 7 But now he, *i. e. God* has made me weary  
 with Pain: thou hast made desolate all my Company, *i. e. depriv'd*  
*me of my Goods and Children, and not left me a Friend to comfort me.*  
 8 And thou hast fill'd me with Wrinkles, which is a Witness \* of my  
 great Trouble, *I being not old*; and my Leanness rising up in me, bears  
 witness likewise of the same in my Face. 9 He tears me in his Wrath,  
 (*meaning hereby each of the three Persons aforementioned that came to*  
*him*), *who acts as one that hates me, by thus increasing my Grief, as if*  
*they tore my very Flesh*: he gnathes upon me with his Teeth; mine  
 Enemy sharpens his Eyes upon me, *cruelly setting himself to spy out the*  
*least occasion to calumniate me.* 10 *What they have done or said, is in*  
*effect the same, as if they have gaped upon me with their Mouth to de-*  
*vour me; as if they have smitten me upon the Cheek reproachfully,*  
*they have gather'd themselves together against me.* 11 God hath de-  
 liver'd me to the Ungodly, and turn'd me over into the hands of the  
 Wicked. 12 I was at ease, but he hath broken me asunder: he hath  
 also taken me by my Neck, and shaken me to pieces; and set me up for  
 his Mark. 13 His Archers compass me round about, he cleaveth my  
 Reins asunder, and doth not spare; he poureth out my gall upon the  
 Ground. 14 He breaketh me with breach upon Breach, he runneth  
 upon me like a Giant. 15 I have sew'd sackcloth upon my Skin, and  
 defil'd my horn in the Dust, *i. e. my Authority and Honour is chang'd*  
*into Contempt.* 16 My Face is foul with weeping, and on my Eye-lids  
 is the shadow of Death, *i. e. I look like one just ready to dy*: 17 not for  
 any Injustice in my hands, *as is falsly urg'd*: also my Prayer is pure  
 or such as is sincere and acceptable to God, *so far have I been from dis-*  
*couraging others from Prayer.* 18 O Earth, cover not thou my Blood,  
 when dead, but let it be left to the Dogs &c. *if what I say (v. 17.) be*  
*not true*; and let my Cry have no Place or Regard with God or Man.  
*But what need I use these Imprecations?* 19 Also now, behold, my  
 Witness is in Heaven, and my Record is on high, *as to the Truth of*  
*my Integrity.* 20 My Friends scorn me: but mine Eye poureth out  
 Tears unto God *for to vindicate me.* 21 O that one might plead for  
 a Man with God, as a Man pleadeth for his Neighbour, *and so I might*  
*have my Cause speedily tried here on Earth, and justified before I dy!*  
 22 For at most when a few years more are come, then according to the  
 common course of Nature and term of Life, I shall go the Way whence  
 I shall not return upon Earth, *to have Justice here done me.* Chap. XVII.  
 My \* Spirit is spent, my Days are extinct, the Graves are ready for me.  
 2 Are there not Mockers with me? and doth not mine Eye continue

## P A R A P H R A S E.

in their Provocation? *i. e.* I can't get rid of them, but am forced to see and bear their Aggravation of my Misery. 3 Wherefore, O God, I beseech thee once more to lay down now some Pledge, or to put me in a Surety with thee, *i. e.* to give me good Assurance, that thou wilt judge my Cause thy self: Who is he that will strike hands with me? *i. e.* who is it that on thy Behalf shall engage to do me Right? 4 Not these here with me: for thou hast hid their Heart from Understanding: therefore shalt thou not exalt them. 5 He that speaketh flattery to his Friends, even the eyes of his Children shall fail of seeing what they desire. 6 He, *i. e.* Eliphaz, or else each of the Three, has made me also a By-word of the People, and \* before them I shall be as a Tabret or Pastime, they deriding me for my Calamities as justly sent upon me according to the Opinion of the Three discoursing with me. 7 So that my Eye also is dim by reason of Sorrow, and all my Members are as a shadow of a Man, so is my Flesh wasted. 8 Upright Men shall be astonish'd at this Usage of me by such as pretend to be my Friends: and hereupon the Innocent shall stir up himself against the Hypocrite, who would judge the worse of my Piety because of my Afflictions. 9 The Righteous also shall hold on his way in well-doing; and he that has clean hands shall be stronger and stronger, or persevere in Uprightness, notwithstanding Affliction may befall him. 10 But as for you all, do you return or consider again things better, and come now hear what I say: for I must plainly tell you that I cannot find one wise Man among you; insomuch that you would do well to repent of and change your hard Censures of me before I dy, which I hope will not be long. 11 For all my days of Joy are past; my hopeful Purposes are broken off, even the thoughts of my Heart. 12 The thoughts that now possess my Heart, are such that they change Night into Day, *i. e.* will not let me sleep in the Night: and on the other hand the Light is short, because of Darknes, *i. e.* my sorrowful thoughts will not let me enjoy any Pleasure in the day. 13 If I wait or hope for any thing, it is that the Grave is or might be my House: I have in my wishes already made my Bed in the Darknes or Grave. 14 I have said to Corruption, Thou art my Father; to the Worm, Thou art my Mother, and my Sister, *i. e.* I desire Death as one would desire the Company of his nearest and dearest Relations. 15 And where is now my Hope, or Grounds for feeding my self with the Hope you propose? (Chap. II. 15, &c.) As for such my Hope, who shall live to see it? Surely not I. 16 They shall go down to the bars of the Pit, *i. e.* all the Hopes you speak of, shall sink into the Grave or come to nothing, when our Rest together is in the Dust, *i. e.* when you and I shall ly down in the Grave.

S E C T. II. N<sup>o</sup>. 5.

*The second Discourse of Bildad, and Job's Reply: Which takes up Chap. XVIII, XIX.*

I.  
The second Discourse of Bildad.

Chap. XVIII. Then answer'd Bildad the Shuhite, and said, 2 How long will it be, ere you make an end of *these Words or Discourses*, since they do no good upon thee? Mark better what we say, and afterwards we will speak. 3 Wherefore are we counted by thee as Beasts or void of Wisdom, and reputed vile in your sight. 4 *Thou speakest herein as he that is mad with Passion*, and so tears himself in his Anger. Shall the usual method of God's governing the Earth be forsaken for thee or alter'd for thy sake? and shall the Rock be remov'd out of his place, *i. e. any miraculous and praternatural thing be done for thy sake?* 5 Yea or surely say what thou wilt, it will be found an everlasting Truth, that the Light of the Wicked shall be put out, and the spark of his Fire shall not shine. 6 The Light shall be dark in his Tabernacle, and his Candle shall be put out with him. 7 The steps of his Strength shall be straitned, and his own Counsel shall cast him down. 8 For he is cast into a Net by his own Feet, *i. e. his own wicked Designs turn to the ruin of himself*, and so he walks upon a Snare of his own laying for others, and is thereby caught. 9 The Gin shall take him by the heel, and the Robber shall prevail against him. 10 The Snare is laid for him in the Ground, and a Trap for him in the way, *i. e. other wicked Persons shall design his Mischief, as he has done the Mischief of others.* 11 Terrors shall make him afraid on every side, and shall drive him to his Feet. 12 His Strength shall be hunger-bitten, *i. e. consum'd with Hunger*, and Destruction shall be ready at his side. 13 It shall devour the strength of his Skin: even the first-born of Death, *i. e. some (f) worst sort of Death* shall devour his Strength. 14 His confidence shall be rooted out of his Tabernacle, and it shall bring him to the King of Terrors, *i. e. Death as being most fear'd generally by Mortals.* 15 It, *viz. Destruction* shall dwell in his Tabernacle, \* tho' it be none of his or after he is depriv'd of it. (g) Brimstone shall be scatter'd upon his Habitation, so as to render it incapable of being ever inhabited more. 16 His Roots shall be dried up beneath, and

## A N N O T A T.

(f) The Hebrews being wont to look on the First-born of any Creature to be the Chief in its Kind, hence by Analogy the First-born of Death may well be understood to denote here the Worst sort of Death, as being the Chief in respect of its Pain &c.

(g) Hence it may be infer'd, that this Book was writ after the Destruction of Sodom &c. by Brimstone &c. as Gen. 19. 24-

above

## PARAPHRASE.

above shall his Branch be cut off. 17 His Remembrance shall perish from the Earth, and he shall have no Name in the Street. 18 He shall be driven from Light into Darkness, and chased out of the World. 19 He shall neither have Son nor Nephew among his People, nor any remaining in his Dwellings. 20 They that come after him shall be astonished at his day, *i. e. at the greatness of his Misery till he dies*, as they that <sup>4</sup> liv'd before, and so were Eye-witnesses of it, were affrighted. 21 Surely such are the Miseries that befall the Dwellings of the Wicked, and this is the Place or Condition of him that knows or serves not God.

Chap. XIX. Then Job answer'd, and said. 2 How long will ye vex my Soul, and break me, *i. e. my heart* in pieces with such Words? 3 These ten, *i. e. many times* have ye reproach'd me as suffering only for my Wickedness: you are not ashamed that you make your selves strange to me, or such as know nothing of my former Course of Life. 4 And be it indeed that I have erred, mine Error remaineth with my self, *i. e. I sufficiently suffer for it*, and you ought not to increase my Sufferings by your Reproaches. 5 If indeed ye will still magnify your selves against me, in asserting you are not deceiv'd in ascribing my Sufferings to my Wickedness as the Cause thereof, and so plead against me my Reproach, *i. e. urge my Miseries as an Argument of my Wickedness*: 6 Know now that I acknowledge thus much; that what has befall me, has so by the Will of God: It is God, that in the foresaid Sense has overthrown me, and has compass'd me with these Troubles as his Net, out of which I cannot get. 7 Behold, nevertheless I know my Integrity, and therefore can't assent to you, that God thus afflicts me for my Wickedness. Wherefore I cry out of Wrong done me by such as think otherwise, but I am not heard by God so far as to justify me herein: I cry aloud that he would be pleas'd to make known to me and others the Cause of my Affliction, but it pleases God as yet there is no Judgment or Justification of me. 8 On the contrary, hitherto he has fenced up my Way that I cannot pass, and he has set Darkness in my Paths. 9 He has stript me of my Glory, and taken the Crown from my Head. 10 He has destroy'd me on every side, and I am gone: and mine Hope has he remov'd like a Tree pluckt up by the Roots. 11 He has also kindled his Wrath against me, and he counteth me unto him as one of his Enemies. 12 His Afflictions like Troops come together, and raise up their Way against me, and encamp round about my Tabernacle. 13 He hath put my Brethren far from me, and mine Acquaintance are verily estrang'd from me. 14 My Kinsfolk have fail'd, and my familiar Friends have forgotten me. 15 They that dwell in mine House, and my Maids, count me for a Stranger: I am an Aliant in their sight. 16 I call'd my Servant, and he gave me no Answer; even tho' I intreated him with my Mouth. 17 My Breath is strange to my Wife, *i. e. even my Wife will not come near me*, tho' I have

It.  
Job's Reply to  
Bildad's second  
Discourse.

## PARAPHRASE.

I have intreated *her* so to do for the Children's sake of my own Body, *i. e.* by the dear Memory of our Children, those common Pledges of our mutual Love. 18 Yea, young Children despised me; I arose, and they spake against me. 19 All my inward Friends, or whom I entrusted with my greatest Secrets, abhor'd me: and they whom I lov'd, are turn'd against me. 20 On account of all which Afflictions I am so wasted, that my Bone cleaves to my Skin, and to my Flesh, and I am escap'd with the Skin of my Teeth, *i. e.* a Mouth to complain with is all the Flesh that is left me. 21 Surely therefore you ought the rather to have pity upon me, have pity upon me, O ye my Friends, for as much as the hand of God has touch'd or afflicted me in such a manner. 22 Why do ye therefore persecute me as well as God, by increasing my Afflictions by your unjust Censures of me? and are not satisfied with my Flesh or Body being griev'd with Ulcers &c. but ye go on to grieve my very Soul? 23 Oh that my Words, which I am now (*v.* 25, 26, 27.) about to speak, were now written that they might not be forgot! oh that they were printed in a Book or Register! 24 that they were graven with an Iron pen and Lead, in the Rock for ever, *i. e.* the Words first engraven in some Stone or Pillar, and then the Hollows of the Letters so engraven fill'd up with Lead, that the Letters might appear legible the longer, even to all Posterity: 25 For I know that God, who will be one day (*b*) my Redeemer, namely from the Grave, if not from this my Misery before I ly down in the Grave, lives for ever, and that he shall stand or appear at the latter Day or day of Judgment, after the Resurrection upon the Earth or in this World: 26 and tho' after they have eaten my Skin, the Worms quite eat and so destroy this my whole Body, yet in my Flesh, *i. e.* in my Body rais'd again from the Grave at the Resurrection, I know that I shall see God. 27 Whom I shall then see for my self, *i. e.* in my own Person to vindicate my Innocency: and my own Eyes shall behold, and not another for me; tho' my Reins be quite consum'd within me or my Body quite turn'd to Dust in the Grave. 28 \* Wherefore ye should say, Why persecute we him thus by increasing his Afflictions with our unjust Censures, seeing the Root, *i. e.* Truth of the matter is to be found in me. 29 Take my Advice before it be too late, and be afraid of provoking God to bring the Sword on your selves for thus dealing with me: for the Wrath of God brings or will bring the Punishments of the Sword, if you thus persist to afflict me with your unjust Censures, that ye may know there is a more righteous Judgment than yours.

## A N N O T A T.

(*b*) I cannot observe any good Reason for supposing that Job spoke what is contain'd *v.* 25, 26, 27. with a Certainty of, or any Degree of a firm Hope in Reference to his Restoration to a prosperous State even in this World. The general and most ancient Interpretation of these Words in reference to the Resurrection seems to be the most true.



S E C T. II. N<sup>o</sup>. 6.

*The second and last Discourse of Zophar, and Job's Reply:  
Which take up Chap. XX and XXI.*

Chap. XX. Then answer'd Zophar the Naamathite, and said, 2 Therefore do my Thoughts cause me, *i. e. I think I have cause to answer, and for this I make hast so to do.* 3 because I have heard the Check of my Reproach, *i. e. thy Reproof of what I afore said as Erroneous, and thy even Reproaching us as Unwise,* \* therefore the Spirit of my Understanding causes me to answer. 4 Knowest thou not, *i. e. wilt thou still persist to deny this that is known by others to be a Truth of Old, even ever since Man was plac'd upon Earth,* 5 That the Triumphant of the Wicked is short, and the Joy of the Hypocrite but for a moment? 6 Tho' his Excellency mount up to the Heavens, and his Head reach unto the Clouds: 7 yet he shall perish for ever, like his own dung: they which have seen him shall say, Where is he? 8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night. 9 The Eye also which saw him, shall see him no more; neither shall his place any more behold him. 10 His Children shall be brought so low as to be forced to seek to please or pacify the Rage of the Poor, whom he has oppress'd, and with his own hands shall himself be forced to restore their Goods. 11 His Bones are full of Pain for the Sin of his Youth, which Punishment shall ly down with him in the Dust, *i. e. shall bring him to the Grave.* 12 Tho' Wickedness be pleasant to him in the Acting, as some things may be sweet in his mouth; tho' he hide it, *i. e. such sweet tasted things* \* in his mouth; 13 tho' he spare it not, nor forsake it; but keep it still within his mouth: 14 yet as such his Meat in his bowels is turn'd so, as that it is as the Gall of Asps or strongest Poison within him, so shall the Wickedness he formerly took such Delight in, become his greatest Torment and utter Destruction. 15 He hath swallow'd down Riches, and he shall vomit them up again: God shall cast them out of his Belly. 16 He shall be tormented as if he suck the Poison of Asps; as if the Viper's tongue shall slay him. 17 He shall not see the Rivers, the Flood, the Brooks of Honey and Butter, *i. e. this shall be his miserable Portion instead of the Pleasures of Nature and Art, which he flatter'd himself would flow as it were upon him.* 18 That which he wickedly labour'd for to take away from others, shall he restore, and shall not swallow it down: according to his Substance shall the Restitution be, and he shall not rejoyce therein. 19 Because he hath oppress'd, and hath forsaken the Poor; because he hath violently taken away an House which he builded not: 20 Surely he shall not feel

quietness in his Belly, he shall not save of that which he desired.  
 21 There shall none of his Meat be left; therefore shall no Man look for his Goods, *i. e.* he shall have nothing left for to eat, and no Goods for others to take from him, in order to repair the Damage he has done them.  
 22 In the fulness of his Sufficiency he shall be in Straits: every hand of the \*Afflicted by him shall come upon him to do themselves what Justice they can. 23 When he is about to fill his Belly, *i. e.* is in the midst of his Enjoyment, God shall cast the fury of his Wrath upon him, and shall rain it upon him while he is eating. 24 He shall flee from the iron Weapon, and the bow of Steel shall strike him thro', *i. e.* whilst he endeavours to avoid one Danger, he shall fall into a Greater. 25 Tho' it, *i. e.* the Bullet from the Steel-bow is drawn out or comes out of the Body; yea, tho' the glittering Sword comes out of his Gall or be drawn out of his Bowels, so that he is not kill'd by either of the foresaid means, yet Terrors are upon him perpetually. 26 All Darkness shall be hid in his secret places, *i. e.* nothing but the most dreadful Dangers shall attend him in those very places, where he expects Safety. A Fire not blown on occasion'd by Man shall consume him, whereby Zophar seems to refer to the Lightning that destroy'd Job's Sheep and Servants, Chap. 1. 16. It shall go ill with him that is left in his Tabernacle, *i. e.* the rest of his Family. 27 The Heaven shall reveal or make known his Iniquity, which he conceal'd afore by his Hypocrisy: whereby Zophar seems to refer to the Wind that blew down the House where Job's Children were kill'd, as well as to the Lightning aforementioned: and the Earth shall rise up against him, where Zophar refers to the Sabeans and Chaldeans invading Job's Estate and carrying off his Cattle, &c. which is further refer'd to in the Verse following. 28 The Increase of his House shall depart, and his Goods shall flow away in the day of his, *i. e.* God's Wrath. 29 This is the Portion of a wicked Man from God, and the Heritage or Punishment constantly appointed to him of God.

II:  
 Job's Reply to  
 Zophar's second &c  
 last Discourse.

Chap. XXI. But Job answer'd, and said. 1 Hear diligently my Speech, and let this be your Consolations, *i. e.* it shall serve instead of the Consolations you ought to have given me. 2 Suffer me that I may speak, and after that I have spoken, mock on. 3 As for me, is my Complaint to Man, and not only to God? and therefore you are not concern'd with it: and if it were so, viz. to Man or you, why should not my Spirit be troubled, since there is just Cause for it, my Affliction is so great? 4 Mark me what Misery I undergo, and you will see cause to be astonish'd at it your selves, and to lay your hand upon your Mouth or keep Silence, rather than add to my Sorrow by such your Discourses. 5 \* Surely when I remember or think of it, I am afraid or astonish'd, and trembling takes hold on my Flesh. 6 Wherefore I desire you to consider again more fully the Case in debate between us; and if it be such a Known and Universal

## P A R A P H R A S E.

*universal Truth as you say, that only the Wicked, and they Always, are punished in such an Exemplary manner as you have set forth; then satisfy this my Question, How comes it to pass, that there have been and still are many Instances to the contrary, viz. that the Wicked live in Prosperity, even till they become Old, yea, are mighty in Power? 8 Their Seed is establish'd in their Sight with them, and their Off-spring before their Eyes. 9 Their Houses are safe from fear of Danger, neither is the Rod or Vengeance of God upon them. 10 Their Bull gendreth, and farleth not; their Cow calveth, and casteth not her Calf. 11 They, i. e. their Wives \*bring forth their Little ones like a Flock, i. e. with the like increase or numerousness as Sheep, and their Children dance as Lambs skip, being void of Pain or Want. 12 They take the Timbrel and the Harp, and rejoyce at the sound of the Organ. 13 They, i. e. the Wicked often spend All their days in Wealth, and in a Moment, or without lying long under Sickness, much less other worldly Calamity, go down to the Grave. 14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy Ways, i. e. the many Instances of the continual Prosperity of the Wicked is one, or the main, Reason which induces them to have no Fear of God or Regard to him: insomuch that they sick not to say openly, 15 What is the Almighty, that we should serve him? and what Profit should we have, if we pray unto him, more than we have already, without praying to him? 16 Lo, i. e. but well observe that altho' what I have said, is a manifest Confutation of your Assertion in general, and thereupon an Argument of your Ill-grounded Censure of me as Wicked, because I am under such Misery; yet I know as well as you, that their Good or Prosperity is not in their own Hand or Power: the Counsel or Thoughts and Inferences of the Wicked, drawn by them wrongly from the Premises aforementioned by me, is far from being provid'd by me. For tho' there be many Instances of the continual Prosperity of the Wicked, even to their Lives end; yet there are also many Instances of the contrary. For 17 how oft is the Candle of the Wicked put out? and how oft cometh their Destruction upon them? God distributeth Sorrows, as to the Godly for Reasons known to him, and therefore without doubt Just in themselves, so also frequently to the Wicked in his Anger, or when he sees fit to express thus manifestly his Anger against them. In this case 18 they are as stubble before the Wind, and as Chaff that the Storm carrieth away. 19 God lays up the Punishment of his Iniquity for to be executed on his Children: thus he rewards or punishes him, and that often in such manner as that he himself shall know it, being yet Living. 20 His own Eyes shall see such his Destruction in his Children as well as in other respects to himself, and he shall drink or thus partake of the Wrath of the Almighty. 21 For what Pleasure has he, i. e. he often has no Pleasure in his House or Chil-*

## P A R A P H R A S E.

dren on account of his hopes of their Living after him, and keeping up his Name and Family? \* Even the number of his Months or his own Life is often cut off in the midst, or by some sudden or violent Death. 22 Shall any One teach God the Knowledge of governing the World? seeing he judges those that are High or the highest Creatures, and therefore is not to be taught by any how to judge or govern the World. Wherefore he orders things, viz. Prosperity and Affliction, both in respect of the Just and Unjust, as seems best to his infinite Wisdom. 23 Accordingly One, whether Just or Unjust, dies in his full Strength, being wholly at ease and quiet. 24 His Breasts are full of Milk, and his Bones are moistned with Marrow, i. e. Health as well as Riches are enjoy'd by him to his Grave. 25 And Another, in like manner whether Just or Unjust, dies in the bitterness of his Soul, and never eats with Pleasure, i. e. never enjoy'd the Pleasure of this World thro' his whole Life here. 26 They, i. e. Just and Unjust shall ly down alike in the Dust, and the Worms shall cover them. 27 Behold, you may easily perceive by what I have now said, that full well I know your wrong Thoughts of me, and the Devices or Inferences which ye wrongfully imagin or draw against me. 28 For ye say, Where is the House of the Prince, or what is become of the Palace and Family of Job, who was once a Prince of or in his Country? and where are the Dwelling-places of the Wicked? i. e. ye wrongly infer that I am Wicked, because I have undergone such Calamities. 29 Have ye not ask'd them that go by the Way? and do ye not know their Tokens? i. e. whereas such your Inference is so Ill-grounded, that if ye would but ask any common and unprejudiced Person that ye happen to meet with, he will tell you, what are the general Observations of common People to the contrary, viz. 30 That the Wicked often flourish all their Life long here, soasmuch as He is reserv'd to the final day of Destruction, and then they shall be brought forth to Judgment at the final day of Wrath, i. e. the day of Judgment, and then sentenced to undergo the just Punishment of their Wickedness, which God shall then repay him to the full, tho' he permitted him to be so prosperous and powerful in this World all his Life, that it might then be said of him, 31 Who shall declare his way to his face? and who shall repay him what he has done? i. e. no One dar'd to reprove him for his Evil doings, much less had Any one Power to punish him. 32 \* Also he, i. e. the Wicked shall be, or often is, brought to the Grave in great Pomp, and shall remain in the Tomb built to his Honour, without being disturb'd therein, or having his said Tomb or Monument defac'd. 33 Thus the Clods of the Valley shall be sweet unto him, i. e. he lies undisturb'd in his Grave: and thus he lives and dies without undergoing any Affliction here for his Wickedness, but only the common Fate of Man, in which respect of Death, every Man shall draw after him, as there are innumerable before him, i. e. All that live after him,

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him, as well as the greater Number that liv'd before him, shall, like him, at least undergo the common Fate or Death of Mankind. 34 How then comfort ye me in vain, seeing in your Answers there remains Falshood? i. e. From what I have now said, if duly consider'd by you, ye may easily discern, that ye are so far from being Comforters to me under my Troubles, as Friends ought, that ye have only added to my Troubles by the Inferences you have made of the Cause of my Troubles, viz. my Wickedness, which I have now, in this my last Reply to Zophar, shewn to be altogether Ill-grounded, and indeed contrary to the common Observations of Mankind in general.

S E C T. II. N<sup>o</sup>. 7.

The third and last Discourse of Eliphaz, and Job's Reply: Which take up Chap. XXII, XXIII, and XXIV.

Chap. XXII. Then Eliphaz the Temanite answer'd, and said, 2 Can a Man be profitable unto God by his Wisdom or Righteousness, as he that is Wise or Righteous, thereby may be profitable unto himself? 3 Is it any pleasure to the Almighty on his own Account, that thou art Righteous? or is it Gain to him, that thou makest thy Ways Perfect? 4 On the other hand, will he reprove or punish thee for fear of thee doing him any hurt by thy Wickedness? on this Account will he enter into Judgment with thee? 5 Is not this the reason of thy great Affliction, because thy Wickedness is great? and thine Iniquities infinite? 6 For thou hast taken a Pledge, i. e. exacted a Pawn from thy Brother or Kinsman for nought or what was inconsiderable in Value; and stripped the Naked of their Clothing. 7 Thou hast not given Water to the Weary to drink, and thou hast withholden Bread from the Hungry. 8 But as for the mighty Man, if there has been any Controversy between him and a meaner Man about any Possession, he had the right of the Possession of the \* Land or Estate adjudg'd to him by thy Favour against Justice, and so the said honourable Man dwelt in it. 9 Thou hast sent Widows away empty, and the Arms of the Fatherless have been broken, i. e. the Fatherless have been depriv'd of what was theirs by thy Injustice. 10 Therefore Afflictions like Snares are round about thee, and sudden Fear troubles thee; 11 or Darkness that thou canst not see the just proportion between thy Sins and Punishments, and Misery like an abundance of Waters quite cover thee. 12 Is not God in the height of Heaven? and behold the height of the Stars, how high they are. 13 And therefore thou sayest or thinkest with thy self, How do's God know? can he judge thro' the dark Cloud? 14 Thick Clouds are a Covering to him that he sees not, and he walks in the Circuit of Heaven. 15 Hast thou mark'd the old Way which

L<sup>r</sup>  
The third &c last  
Discourse of Eli-  
phaz.

## P A R A P H R A S E.

which the wicked Men before the Flood have troden, running into all manner of Wickedness; 16 which were therefore cut down out of or before their time, whose Foundation was overflown with a Flood. 17 Which said unto God, Depart from us: and what can the Almighty do for them? 18 Yet it was he that had fill'd their Houses with good things: but the Counsel of the Wicked is far from me, as well as it is from thee according to what thou hast said, Chap. 21. 16. 19 The Righteous see it, i. e. the Punishment of the Wicked, and are glad: and the Innocent laugh them to scorn. 20 Whereas our Substance, who truly believe in God, is not cut down, but the Remnant of them, viz. the Wicked the Fire consumes. 21 Acquaint now thy self aright with the Will of Him and his Doings, and this will be the way for thee to be at peace: thereby Good shall come unto thee. 22 Receive, I pray thee, the Law from his mouth, i. e. the Instructions given to thee and the rest of the World from God by the good Men and Prophets that have been of Old; and lay up his Words in thine heart. 23 If thou return to the Almighty, thou shalt be built up, thou shalt put away Iniquity far from thy Tabernacles. 24 Then shalt thou lay up Gold as Dust, and the Gold of Ophir as the Stones of the Brooks. 25 Yea, the Almighty shall be thy Defence, and thou shalt have plenty of Silver. 26 For then thou shalt have thy delight in perceiving how the Almighty loves thee, and shalt be encourag'd to lift up thy face unto God with Cheerfulness. 27 Thou shalt make thy Prayer unto him, and he shall hear thee, and thou shalt pay thy Vows for the Blessings vouchsafed unto thee according to thy Prayers. 28 Thou shalt also decree to do such or such a thing, and it shall be established unto thee, i. e. thou shalt accomplish it to thy mind; and the Light, i. e. Prosperity shall shine upon thy Ways. 29 When other Men are cast down into Affliction, then thou shalt say, \* Let there be a Lifting up, i. e. thou shalt pray to God for their Deliverance, and accordingly he shall save the humble Person or him in Misery upon thy Prayers and his own Humility. 30 \* The Innocent shall deliver a whole Country by his Prayer and Piety: yea, it shall be deliver'd by the Purity of thy hands, i. e. by thy Prayers and for thy Sake, if thou art truly Innocent and Pious.

II.  
Job's Reply to  
Elihu's third &  
last Discourse.

Chap. XXIII. Then Job answer'd, and said, 2 Even to day or still is there Cause given by you for my Complaint to be bitter: my Stroke is heavier than my Groaning, i. e. by your thus positively charging me with so great Wickedness you increase my Grief beyond what I can express by Groans. 3 O that I knew where I might find him, i. e. God! that is, that I might come even to some place, where he would appear as on his Seat or Tribunal to judge my Cause. 4 I would order or set the Justice of my Cause before him, and fill my mouth with Arguments sufficient to confute all your false Accusations of me. 5 I would press to know the Words

## PARAPHRASE.

Words which he would answer me, *i. e.* his Judgment of me; and understand or carefully and gladly attend to what he would say unto me. 6 Will he plead against me with his great Power? will he use his great Power only to oppress me, and not do me Justice: No, but he would, I am sure on the contrary, by that his Power put Strength in me and support me. 7 For there the Righteous might dispute his Cause with him freely and without fear of any Injustice being done him: so should I be deliver'd for ever or acquitted from the unjust Censures of you who take upon you now to be each as my Judge. 8 But alas! these my Wishes of having my Cause thus presently tried by God himself are in vain: for behold, I go forward, but he is not there; and backward, but I cannot perceive him. 9 On the left hand where he do's Work or act continually by his Providence, but Invisibly so that I cannot behold him: he hideth himself on the right hand, that I cannot see him. 10 But this is my only Comfort, that he knows the way that I take, *i. e.* my Course of Life to have been truly Religious: and I now find within me more and more Assurance, that when he has tried me by these Afflictions as long as he sees Good, I shall come forth, of my Afflictions or at least of the Grave, as Gold comes forth out of the Fire more purified than afore. 11 My Foot hath held his steps, his way have I kept, and not declin'd. 12 Neither have I gone back from the Commandment of his Lips, I have esteem'd the Words of his Mouth, more than my necessary Food. 13 But he is in one and the same Mind still at present, *viz.* to continue my Affliction, and who can turn him against his Will? and what his Soul desires or he has a mind to do, even that he do's. 14 For he performs or will go thro' with the thing or trial that is appointed for me: and many such things are with him, or done by him, of which he will not give us any Account. 15 Therefore, notwithstanding my Integrity, I am troubled at the thoughts of his Presence, it being to continue my Affliction longer: when I consider thus, I am afraid of him not without cause. 16 For by these Afflictions God makes my Heart soft, or so timorous that I can't but dread the Continuance of my Misery, and so the Almighty troubles me: 17 because I was not cut off from the number of the Living, before the Darkness or these dismal Calamities beset me; neither has he cover'd the Darkness from my Face, *i. e.* has not prevented my seeing such Calamities by my Death.

Chap. XXIV. But to answer a little, and more particularly, what you have so often asserted: Why, seeing times are not hidden from the Almighty, do they that know him, not see his days? *i. e.* If the Divine Vengeance on the Wicked be so universal and apparent as you say, why do the truly Pious not see more plainly these open and publick Judgments? 2 On the contrary 'tis apparent, that some remove the Land marks; they violently take away Flocks, and feed thereof. 3 They drive away the

III  
A Continuation  
of Job's Reply to  
the last Discourse  
of Eliphaz.



## P A R A P H R A S E.

As of the Fatherless, they take the Widow's Ox for a Pledge. 4 They turn the Needy out of the way: the Poor of the Earth hide themselves together *for fear of them.* 5 Behold, as wild Asses *some abide* in the Desert, *where* go they forth to *pillage*, which is their daily Work, rising betimes for a Prey: the Wilderness, *by means of the Rapine they use in such parts, or the Spoils they take from such as pass along those Desert parts,* yields Food for them and for their Children. 6 They, *making Inroads into the adjacent Fields or Vineyards,* reap every one what he carries off as if it had been his own Corn in the Field; and they gather the Vintage of others as their own, *acting herein as the most Wicked.* 7 They cause the Naked to lodge without Clothing, that they have no Covering in the Cold. 8 They *that are thus pillag'd* are wet with the Showers of the Mountains, and embrace or are glad to run into any hole of the Rock for want of a better Shelter. 9 They, *i. e. the wicked Pillagers and Oppressors* pluck the Fatherless from the Breast, and carry them away for their Slaves, and take a Pledge of the Poor; 10 *inasmuch that thereby* they cause him to go naked without Clothing, *which they have taken as a Pledge;* and they take away the Sheaf from the Hungry. 11 *So likewise they take away Oil and Wine from them,* which make Oil within their Walls, and tread their Wine-presses, and yet by this means suffer thirst. 12 Men groan from out of the City, *i. e. many that live in Cities, are not thereby secur'd from their Oppression, which makes them groan,* and the Soul of the Wounded by them, if they go to make Resistance, cries out; yet God lays not Folly to them, *i. e. do's not punish these wicked Persons, as if he look'd upon them as such.* 13 Yet they are of those that rebel against, *i. e. wilfully act against the Light or dictates of Reason or natural Conscience or Religion;* they act as such as know not the Ways thereof, *i. e. had not so much as Reason to guide them,* nor abide in the Paths thereof as to matters of Religion or Duty, *tho' they shew the effects of Reason or their more than brutal Capacities, in contriving and carrying on their wicked Designs.* And as all such wicked Persons thus rebel against the Light of natural Reason, so many of them commit such Wickedness as makes them avoid likewise the outward Light of the World establish'd according to the Course of Nature. 14 Accordingly the Murderer rising with the very first appearance of Light, when he can but just see enough to put in execution his wicked purposes, kills the Poor and Needy, and in the night is as a Thief. 15 The Eye also of the Adulterer waits for the twilight to accomplish his lustful Designs, saying, *Then no Eye shall see me: and yet for fear of being seen and discover'd, he disguises his Face, i. e. bides it some bow or other.* 16 In the dark they, *whether Thief as v. 14. or Adulterer as v. 15. dig thro' or some way break into Houses,* which they had marked or design'd in the day-time for themselves to accomplish their wicked Designs in: thus they know



## P A R A P H R A S E.

know not, or dare not be seen committing their Wickedness, in the Light. 17 For the Morning is to them even as the shadow of Death, as being afraid to be then known and put to death as their condign Punishment: for if one happen to discover and know them, they are in the Terrors of the shadow of Death, i. e. in fear of suffering Death. 18 Another Sort of these wicked Wretches is the Pirate or Robber by Sea: He is swift as the Waters, i. e. has Vessels and Men to cause him to sail as swift as may be, in order to overtake the Ships he would take, or avoid those he fears being taken by: In his esteem their Portion is cursed, or their Gain despicable who dwell in the Earth, and by tilling thereof or the like seek for a Maintenance: He beholds not the way of the Vineyards, i. e. he despises the Gain arising from Vineyards, as little in respect of what he gets, and got with more Labour and Time. 19 And yet as Drought and Heat naturally consume the Snow-waters; so frequently do's the Grave only in a natural manner consume those which have sinn'd in these extraordinary manners, they dying only natural Deaths, without any extraordinary Sickness or Pain. 20 So that the Womb, i. e. his Mother shall forget him, i. e. his Death, as soon as other Mothers are wont to forget the natural Deaths of their Children; and the Worm shall feed sweetly on him as on the best of Men, he being not hung on a Gibbet or expos'd any other way to the Beasts or Fowls, as a punishment of his former wicked Actions; much less taken out of his Grave for the same, when once buried: He shall be no more remembered on account of his Wickedness, than it is usual for others who have been guilty of no such wicked Actions, and thus his Wickedness shall be broken or quickly forgot, as a Tree that is broken all to shivers and quite destroy'd from the place it stood, is quickly forgot. 21 The same is true of other like wicked Wretches as these that follow. Namely he that evil entreats the Barren that bears not, i. e. kills the Child of her that he has deflower'd in order to hide his wicked Lusts; and he that do's not good to the Widow. 22 He also that draws, i. e. overcomes the Mighty with his Power: he being so strong or powerful, that when he rises up or uses his Strength or Power to assassinate, he carries his Point, and his Power is so great that no Man is sure of Life. 23 Tho' it be given him to be in Safety, whereon he resteth; yet his Eyes are upon their Ways, i. e. tho' he gives you his hand by way of promising you Security so solemnly, that you think you may rely upon it; yet he watches all opportunities to do you Mischief. 24 Notwithstanding such their most heinous Wickedness, they are often exalted and prosper greatly for a little while at least, \* then he is not, i. e. dies, and is brought low, i. e. to the Grave; they are taken out of the way only as All other that are guilty of no such Wickedness, that is, not by any extraordinary Pain or Sickness; and are cut off or dy in as Natural a manner and at Fullness of old Age, as the tops of the Ears of Corn are cut off from the Earth

## P A R A P H R A S E.

*in Harvest or the natural Season of their full Ripeness.* 25 And if it be not so now, who will make me a Liar, and make my Speech nothing worth? *i. e. what I have said is so certainly True, that I am sure no one can truly disprove it.*

S E C T. II. N<sup>o</sup>. 8.

*The third and last Discourse of Bildad, and Job's Reply thereto, and the Continuation of Job's Discourse, upon seeing none of the Three foremention'd Persons would make any further Answer to him. Which Particulars take up Chap. XXV. 1. — XXXII. 1.*

<sup>1.</sup> Chap. XXV. Then answer'd Bildad the Shuhite, and said, 2 Dominion and Fear are with or due unto Him, *i. e. God in the highest Degree: take heed therefore, that thou dost not provoke him still more, by talking thus freely of and to him.* He makes peace in his high Places, *i. e. the Angels in Heaven speak to and obey his Orders with the most awful Reverence.* 3 Is there any number of his Armies of *Angels and other Creatures, ready to execute his Pleasure?* and upon whom do's not his Light arise? *which shews his universal Providence over the World.* 4 How then can Man be justified with God? or how can he be clean that is born of a Woman? *which shews both thy Folly and Impiety in still persisting thus to justify thy Integrity before God.* 5 Behold even to the Moon, and it shines not to him, *his Lustre being so great as so dazzle and overcome it;* yea, the Stars are not pure or bright in his sight. 6 How much less pure from all blemish in God's sight is Man that is but as a Worm, and the Son or whole Race of Man, which is likewise but as a Worm to him, *being full of Corruption while they live, and nothing but Rotteness when dead.* This was all Bildad saw fit to say this time, at thinking it in vain to say more: Job securing resolv'd to persist in the Justification of his Innocence.

<sup>11.</sup> Chap. XXVI. \* Then Job answer'd, and said, 2 How hast thou helped him that is without Power? how savest thou the Arm that hath no Strength? 3 How hast thou counselled him that hath no Wisdom? *By which three foregoing Expressions Job reminds Bildad, that he still persisted not to act the part of a true Friend or Comforter, who instead of saying any thing which might comfort him, said only what aggravated his Affliction, and so made him the less able to bear it. So that if Job had not Wisdom, it sufficiently appear'd that Bildad had as little, and was very unfit to counsel another. And how hast thou plentifully declared the thing, as it is? i. e. how unwisely hast thou in thy several Discourses spent a great many Words to prove, what I never deny'd.* 4 To whom, *i. e. why therefore to me hast thou utter'd these Words to no purpose?* and whose

<sup>1.</sup> The Third and last Discourse of Bildad.

<sup>11.</sup> Job's Reply to Bildad's third and last Discourse.

## P A R A P H R A S E.

whose Spirit came from thee? i. e. surely thou canst not pretend extraordinary Inspiration for what thou hast said, it being evident enough to common Reason. I know, as well as thou canst inform me, God's Omnipresence, Omnipotence, &c. so that thou needest not to bid me look up to the Moon and Stars for Instances of his Power, Omnipresence, &c. when I know that the lowest and invisible parts of the World afford likewise Instances thereof very remarkable. 5 For (i) \* the wicked Giants that were destroy'd by the universal Flood, are tormented by his Power from under the Waters or in the place of the Damn'd, and all they others that dwell there for their Wickedness, with them, viz. the Giants. 6 Hell is naked before or visible to him, and the place of Destruction, i. e. the Grave or place of the Damn'd has no Covering from his Sight. 7 He stretches out the North, and all the other parts of Heaven, over an empty Space, or where there is nothing to uphold it, and hangs the Earth upon nothing. 8 He binds up as it were the Waters in his thick Clouds as Bags, and so that the Cloud is not rent under them or broken thro' by them, so as to let the said Waters pour down altogether, but to fall only in Drops of Rain. 9 He holds back or often covers the Face of the Heavens which are as his Throne, and, or, that is, spreads his Clouds upon it, viz. the Face of the Heavens. 10 He has compassed the Waters with Bounds, until the day and night come to an End, i. e. to the end of the World. 11 The Mountains, which look like the Pillars or Supporters of Heaven, tremble, and so act as if they are astonish'd at his Thundrings and Lights.

## A N N O T A T.

(i) I suppose any judicious Reader will think, that our Common Translation here sounds very harsh, the Design of Formation being to produce living not dead things; and when by any Obstruction of Nature any thing that is in Forming, is kill'd or dies, it thereby ceases to be form'd any further. Hereupon Bishop Patrick understands by Rephaim the great Fish that are in the Waters, as Whales &c. they being in their Kind as Giants (which Rephaim properly signifies) are among Men. And tho' this is a much better Exposition than that of our Common Version, yet it has Objections against it, and I think is not so likely to be the true Meaning of Job; as the Sense I have given of the Words, which is very agreeable to the Context v. 6. &c. as well as it takes the word Rephaim in its proper or primary Sense. Now that the Antediluvian Giants were damn'd as well as destroy'd by the Flood, was the receiv'd Opinion of the Ancient Hebrews as well as Others, whence the word Rephaim or Giants is us'd in other places of the Old Testament as well as here to denote the Damn'd, and the place of the Damn'd is denoted by the Congregation of or place where the Rephaim are, as Prov. 2. 18. and 16. 1. in the Note on which first place see more relating to this matter. I shall add here that on Enquiry I find the word Rephaim to be never us'd in reference to the other World or Dead, but it peculiarly signifies such of the Dead as are Damn'd. As for the Hebrew verb which we render here, are form'd, it signifies also, are griev'd and that with the greatest Pains, viz. like those of a Woman in travail with Child; and so it is very fit here to denote the Torments of the Damn'd, as I have render'd it.

## P A R A P H R A S E.

nings or Earthquakes, which may be esteem'd as Tokens of his Reproof. 12 He (†) divided the Red Sea by his Power, and by his Understanding he smote thro' Rahab, i. e. by his wise Providence he order'd matters so, that the Egyptians, by following the Israelites into the Red-Sea, were all cut off therein, being drown'd by the return of the Waters. 13 By his All-wise Spirit he has garnish'd the Heavens with Stars; his hand has form'd (ii) the crooked Serpent. 14 Lo, these, I have now mention'd, are parts of his Ways or Works; but how little a Portion is heard of him? i. e. so much as known by us of his Works, much less understood? and particularly the Thunder of his Power, who can understand?

111.  
A Continuation of  
Job's Discourse.

Chap. XXVII. Here Job, having said as much as he judg'd fit for a Reply to Bildad's last and short Discourse, made a Pause, likely to see whether Zophar, whose Turn it was now to speak, would make any Reply to what Job had last said. Which Zophar not doing, Moreover, Job continued his Discourse, which carries in it a somewhat greater Elegancy than his former Discourses, Job's Spirit being likely somewhat Rais'd by seeing his Opponents begin to Desist, which enabled him to speak with a greater Liveliness or Pithiness and Neatness of Expression; on which account this following Discourse of Job (as well as some other) is styl'd a (k) Parable; and he said, 2 As God liveth, who hath taken away my Judgment, i. e. who sees fit not to judge my Cause at present; and the Almighty, who hath vexed my Soul; 3 all the while my Breath is in me, and the Spirit of God is in my Nostrils; 4 my Lips shall not speak Wickedness, nor my Tongue utter Deceit, by speaking otherwise than I think. 5 Therefore God forbid that I should justify you, by yielding

## A N N O T A T.

(†) See Sect. 4. of the Preface, as also in reference to all the several following Texts, which have this same Mark in it.

(ii) By the Crooked Serpent here mention'd Bp Patrick understands more particularly (as it seems) the Milky Way. To which however he adds in a Parenthesis, And other Celestial Signs. And indeed if it be to be understood of any Celestial Sign, it seems most reasonably to understand it of that large Constellation near and about the North-pole Star, call'd to this day the Serpent, and which is very Crooked or Winding. Whence it is very probable, that the Greeks took the name of this Constellation (as those perhaps of Others) from the Eastern Astronomers, from whom they receiv'd great part of their Knowledge in Astronomy. The Reason for understanding this Serpent of a Constellation, is taken from the mention of the Garnishing of the Heavens just afore, otherwise it might be understood of (at least) that Sort of Serpent, under whose Shape the Devil beguil'd Eve.

(k) The Hebrew noun *Masbal* is deriv'd from a Root or Verb, which signifies to rule or domineer, as well as to liken or be like to another thing. Hence an elegant ingenious kind of Speech is judg'd to be call'd by the Hebrews *Masbal*, as excell'g and as it were domineering over other Speeches, in its Pithiness or Neatness, or some other rare Quality.

## PARAPHRASE.

to your Opinion, either of my self, or of God's dealing with the Wicked. As to my self, till I dy I will not remove my Integrity from me, i. e. I will assert it. 6 My Righteousness I will hold fast or maintain, and will not let it go or give it up: my Heart shall not reproach me so long as I live, for not maintaining my Innocency, only out of a base Compliance to you. 7 Let me tell you on the other hand, that mine Enemy, that would have me thought Wicked, shall be found one day himself as the Wicked, and he that riseth up against me, as the Unrighteous. 8 For what is the Hope of the Hypocrite, tho' he hath gain'd, when God taketh away his Soul? 9 Will God hear his Cry when trouble cometh upon him? 10 Will he then be able to delight himself in the Almighty, as still placing Confidence in him? will he always be unsensible of his Hypocrisy, so as to dare call upon God, without first confessing and renouncing such his Hypocrisy? 11 I will teach you the Truth of the matter, by setting truly before you what is done by the hand of God: that which is with the Almighty, i. e. some Secrets of the Almighty which you seem to be ignorant of, will I not conceal from you. 12 Behold, as to the different manner of God's bandy Works or Providence, All ye your selves have seen it, why then are ye thus altogether vain, as to mention and defend an Opinion so plainly contrary thereto? 13 I readily grant, that oftentimes, tho' not always, this is the Portion of a wicked Man with God; and the Heritage of Oppressors, which they shall receive of the Almighty. 14 If his Children be multiplied, it is for the Sword: and his Offspring shall not be satisfied with Bread. 15 Those that remain of him, and dy not with Hunger, shall be buried in Death, i. e. shall dy of some pestilential Disease, that none will adventure to bury them: and his Widows shall not survive to weep or lament their Deaths. 16 Tho' he heap up Silver as the Dust, and prepare Raiment as the Clay; 17 he may prepare it, but God shall so order things, that the Just shall put it on, and the Innocent shall divide the Silver. 18 He builds his House in a Stately manner, but it shall be destroy'd as easily as a Garment eaten by Moth; and it shall stand but for a very little while, as do's a Booth that the Keeper of Fruits makes for to watch his Fruit for a time. 19 The rich Man shall ly down in his Grave, but he shall not be gather'd, i. e. not buried in the same Sepulcher with his Fathers: he opens his Eyes, i. e. God as it were looks upon him to punish him, and presently he is not, i. e. comes to nothing and dies. 20 Terrors take hold on him, flowing upon him as a Flood of Waters: the Divine Vengeance, like a Tempest, steals, i. e. unexpectedly takes him away in the night. 21 The East-wind or some pestilential Vapour carries him away or off, and he departs this Life; and that so suddenly, that as a Storm suddenly hurles things out of their place, so the said Pestilence hurles him out of his place. 22 For God shall cast upon him some great Affliction or other, and not spare.

## P A R A P H R A S E.

spare him always, tho' he would fain flee out of his hand, *i. e.* notwithstanding all his endeavour to escape Vengeance. 23 Men shall clap their hands at him, *i. e.* rejoyce at God's thus punishing him, and shall hiss him when out of his place, *i. e.* shall shew Contempt to his very Name or Memory when dead.

IV.  
Job's Discourse  
further continued.

Chap. XXVIII. If you would have me give the Reason, why God should punish some wicked Men, and not all: Surely this is a Secret not to be found out by the Wit and Industry of Man, tho' by human Wit and Industry many secrets of Nature are discover'd, as for Instances: That there is a Vein or Mine for the Silver, and a place for Gold where they find it, *i. e.* strain or cleanse it from other Particles among which it is found. 2 By human Art and Industry Iron is taken out of the Earth, and Brass is molten out of the Stone. 3 He, *i. e.* the Miner sets an end to Darkness, *i. e.* has means to cause Light in the most dark Mines, and searches out all Perfection, *i. e.* searches to the very bottom of Mines, till he comes to the stones of Darkness and the shadow of Death, *i. e.* to the stones which ly in the lowest and most hidden parts of the Mine. 4 The Waters like a Flood breaks out from the Inhabitant, *i. e.* Worker in these Mines, even the Waters forgotten of the foot, *i. e.* subterraneous Waters which were never pass'd thro' above Ground: they are dried up by human Art and Industry, and so they are gone away again from the Men that work in the Mines. 5 As for the Earth, out of it cometh Bread likewise by human Wit and Labour; and under it is turn'd up as it were Fire, *i. e.* Coals which make Fires. 6 The Stones of it, *i. e.* of some Countries are the place of Sapphires; and it, *i. e.* other places has dust of Gold. 7 There is a Path, *i. e.* human Industry finds out or makes Ways, which no Fowl knoweth, and which the Vultures eye hath not seen. 8 The Lion's Whelps have not troden it, nor the fierce Lion passed by it. 9 He puts forth his hand upon the Rocks, *i. e.* Man by his Industry digs thro' Rocks; he overturns the Mountains by the Roots, *i. e.* undermines the Mountains to find out what is in the Bowels or Bottoms of them. 10 He cuts out Rivers among the Rocks, and leaves not off till his Eye sees every precious thing, *i. e.* till he discovers such precious things as ly hid there. 11 He binds or stops the Floods from overflowing, and the thing that is hid in the Earth, brings he forth to light. 12 But tho' human Wit and Industry is able to find out the several particular Secrets of Nature aforementioned, and many other; yet where shall such Wisdom be found, as will enable Man to find out likewise the secret Reasons of Divine Providence? and where is the place of such Understanding? 13 Man knows not the price thereof, *i. e.* it is not to be purchased by Man at any price; neither is it found in the land of the Living. 14 The Depth says, It is not in me, *i. e.* it is not to be found by Miners, let them dig never so deep: and the Sea says, It is not with me,

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me, *i.e.* it is not to be fetch'd by the Mariners from any Countries they sail to. 15 It cannot be gotten for Gold, neither shall Silver be worthy to be weigh'd for the price thereof. 16 It cannot be valued, *i.e.* the Value of it cannot be equalled by the Gold of Ophir, with the precious Onyx, or the Sapphire. 17 The Gold and the Crystal cannot equal it; and the exchange of it shall not be for Jewels of fine Gold. 18 No mention shall be made, *i.e.* it is in vain to make mention of Coral or of Pearls to buy it with: for the price of such Wisdom is above Rubies. 19 The Topaz of Ethiopia shall not equal it, neither shall it be valued with pure Gold. 20 Whence then comes this Wisdom? and where is the place of such Understanding? 21 Seeing it is hid from the Eyes of all Living, and kept close from the most soaring Wits, tho' they soar so much higher than Others, as the Fowls of the Air do in flying. 22 Destruction and Death say, We have heard the Fame thereof with our Ears, *i.e.* by the different ends of Men we may learn thus much of the Divine Providence in general, that it acts very often differently. 23 Only God understands the Way or secret Reasons thereof, and he only knows the place thereof as being in his own Mind. 24 For he by his Providence looks to the ends of the Earth, and sees under the whole Heaven. 25 To make the weight for the Wind, and he weighs the Waters by measure, *i.e.* so that the Winds blows not, nor the Waters flow, but in the proportion he prescribes. 26 When he made a Decree or Rule for the Rain to be order'd by, and a Way or Rule for the Lightning of, *i.e.* that attend the Thunder; 27 then did he see it, *i.e.* make use of his wise Providence, and declare it in general to Man by such its Effects; he prepar'd it, yea, and search'd it out, *i.e.* by it he prepar'd or establish'd the fore-said Rules of Natural things, after he found as it were by due Enquiry or Consideration, that such Rules or Laws of Nature were most proper. 28 And unto Man or Adam, whom he made at the same time or Creation, he said, Behold, the fear of the Lord, That is the Wisdom; and to depart from Evil, That is the Understanding to be chiefly valu'd and sought after by Men, who are not to go about to search into those Methods of Providence, which God sees fit to keep secret to himself.

Chap. XXIX. Here Job made another Pause, to see if any about him would return any Answer. But they remaining silent, Moreover, Job continu'd his Parable, and said, 2 Oh that I were as in Months past, as in the days when God preserv'd me: 3 When his Candle or Favour shin'd upon my Head, and when by his Light or Favour I walk'd thro' Darknels, *i.e.* liv'd free from the Troubles of Life. 4 As I was in the days of my Youth, when the Secret of God was upon my Tabernacle, *i.e.* when I was so evidently blessed with the special Favour of God, that all my Answers were held for Oracles. 5 When the Almighty was yet with me, when my Children were about me. 6 When I walk'd my

V.  
Job further con-  
tinues his Dis-  
course.

steps



steps with Butter, and the Rock pour'd me out Rivers of Oyl, *i. e. when I abounded with all things.* 7 When I went out to the Gate, *where is the Court of Justice,* thro' the City: when I had prepar'd for me my Seat in the Street or open Place, *where the People are wont to have their Causes heard.* 8 The Young Men saw me coming, and hid themselves *as caring not to look me in the Face out of Reverence and Fear of me;* and the Aged arose and stood up out of Reverence. 9 The Princes refrain'd talking in my Presence, and laid their hand on their Mouth. 10 The Nobles held their Peace, and, *i. e. as if their tongue cleav'd to the roof of their Mouth.* 11 When the Ear heard me give Sentence in any Cause, then it blessed me for doing Justice; and when the Eye saw me, it look'd so pleasantly on me, that it gave witness to their respecting me as a most just Judge: 12 because I deliver'd from Oppression the Poor that cried for Relief, and the Fatherless, and him that had none to help him. 13 The Blessing of him that was ready to perish, came upon me: and I caus'd the Widows heart to sing for joy. 14 I put on Righteousness, and it cloath'd me: my Judgment was as a Robe and a Diadem, *i. e. I as constantly did Justice, as I put on my Cloaths, and Princely Robe and Diadem;* and look'd on my so doing Justice, as more comfortable to me than my Cloaths, and more honourable than my Princely Ornaments. 15 I was Eyes to the Blind, *i. e. gave advice to them that knew not well how to manage their own Business,* and Feet was I to the Lame, *i. e. assisted him that wanted means to carry on his Cause.* 16 I was as a Father to see the Poor righted; and the Cause which I knew not readily at first Hearing, because of some Obscurity in it, I search'd out. 17 And I brake the Jaws of the Wicked, and pluk't the Spoil out of his Teeth, *i. e. made him restore what he had unjustly took away by Violence.* 18 Then I said, I shall dy in my Nest, and I shall multiply my days as the sand, *i. e. I promis'd my self a very long and prosperous Life, as a Reward of such my Integrity.* 19 My Condition then was so flourishing as that it may be compar'd to a Tree, whose Root was spread out by the Waters, and the Dew lay all night upon my Branch, keeping it moist and so green, that I thought it would never With'er. 20 My Glory was fresh in me, *i. e. every day increased;* and my Bow was renew'd in my hand, *i. e. my Power likewise daily increased.* 21 Unto me Men gave ear, and waited, and kept silence at my Counsel, *as being not to be found fault with:* 22 so that after my Words they spake not again, or contradicted or corrected what I had said; and my Speech dropped upon them. 23 and they waited for me as for the Rain, and they open'd their mouth wide, as for the latter Rain, *i. e. they receiv'd my Counsel with the utmost satisfaction, as the Husbandman do's Rain when the Ground wants it.* 24 If I laugh'd on them, they believ'd it not, and the light of my Countenance they cast not down, *i. e. if laying aside*



## P A R A P H R A S E.

aside my Authority, I used Familiarity with them, yet they still behav'd themselves reverently toward me, as if I was not using such Familiarity; neither did they abuse such my Favour to the diminishing in the least of my Authority. 25 I chose out their Way, and sat Chief, i. e. when it pleas'd me to go to any of their Houses, and make a Visit to any of them that were of the first Rank, such my Condescension did not make them the less honour me, but they still gave me the same Pre-eminence: and I dwelt as a King in the Army, as one that comforteth the Mourners, i. e. their Submission to me did not make me the less familiar with them, but tho' I sat as a King guarded with many Troops of Followers, yet I did not think it below me, to comfort the Meanest that were in Affliction.

Chap. XXX. But now, such alas! is the extraordinary Change of my Condition, that they that are younger than I, have me in derision, whose Fathers I would have disdain'd to have set with the Dogs of my Flock, i. e. to employ in the meanest Service about me, so unfit were they for my Service, either thro' Inability, or (what is worse) Depravity of Manners. 2 Yea, whereto might the strength of their Hands profit me, in whom old Age was perish'd? i. e. who had neither Strength nor Will to work. 3 For Want and Famine they were solitary, i. e. lived in a solitary manner, not caring to be seen, so beggerly were they, but fleeing into the Wilderness, desolate and waste Places. 4 Who cut up Mallows by the Bushes, and Juniper-roots for their Meat. 5 They were driven forth from among Men, (they cried, i. e. made an Outcry after them, if they at any time appear'd, as after a Thief) so that they were forced to dwell in the Clifts of the Vallies, in Caves of the Earth, and in the Rocks. 7 Among the Bushes they bray'd, i. e. lov'd like Asses that bray; under the Nettles they were gather'd together. 8 They were Children of Fools or Villains, yea, Children of base or mean Men: and they themselves were viler than the Earth they trod upon. 9 And now am I their Song, yea, I am their By-word. 10 They abhor the Company of me, they flee far from me, and spare not to spit in my Face. 11 Because He, i. e. God has loosed my Cord, i. e. has destroy'd my Estate, and afflicted me, they have also let loose the bridle of their Tongues before me, using what Language they please toward me. 12 Upon my right hand rise the Youth or very Boys to accuse me, as suffering for my Wickedness; they push away my Feet or stick not to push me down and trample on me; and they raise up against me the ways of their Destruction, i. e. they do all they can to destroy me. 13 They mar my Path, i. e. give me all the Disturbance they can; so they set forward my Calamity, and they have no need of any Helper in their increasing my Troubles, so well able are they to do it themselves. 14 The Troubles they cause me, came upon me as a wide breaking in of Waters: in the said my Desolation the Troubles they have caus'd me, roll'd themselves upon me like an Inundation.

15 Therefore Terrors are turn'd upon me: they pursue my Soul *which is quite dejected, seeing all my Hopes scatter'd as the Wind; and seeing my Welfare passes or is passed away as swiftly as a Cloud.* 16 And now my Soul is pour'd out upon me, *i. e. ready to faint away with Grief:* the days of Affliction have taken hold upon me. 17 My Bones are pierced within me *by my sharp Pains* in the Night season; and my Sinews take no rest. 18 By <sup>\*</sup> great force is my Garment chang'd, *i. e. not without great difficulty can I shift my Cloaths:* it bindeth me about as the Collar of my Coat, *i. e. my Cloaths by reason of the running of my Sores stick fast to my Body.* 19 Thus He, *i. e. God* has cast me into a Distemper as filthy as the Mire, and I am become like Dust and Ashes. 20 I cry unto thee, and thou dost not hear me: I stand up or continue to pray, and thou regardst me not. 21 Thou art become as one Cruel to me: with thy strong hand thou opposeth thy self against me. 22 Thou liftest me up to the Wind, *i. e. on high;* thou causeth me to ride upon it or on the Clouds, *i. e. to be very prosperous:* <sup>\*</sup> but hast now dissolv'd my Substance or Greatness without any hope of my Restoration. 23 For I know or only expect that by these Afflictions thou wilt bring me to death, and to the house appointed for all Living. 24 Howbeit my Comfort is that he will not stretch out his hand to the Grave, *i. e. my Affliction will there cease, tho' they cry in his Destruction, i. e. tho' the Wicked may continue to cry out against me even when in the Grave, as Wicked, by reason of my being brought thither in such a manner. But surely I was wont to act contrary my self with respect to others:* 25 For did not I use to weep for him that was in trouble? was not my Soul griev'd for the Poor? 26 Yet, when I looked for the like good Offices to be shewn me by Others, then instead thereof only more Evil came unto me by their ill Usage of me: and when I waited for Light or Comfort from them, there came Darkness or only increase of my Sorrow. 27 So that my very Bowels as it were boiled and rested not, *i. e. I was griev'd to my heart and that in the greatest manner:* the days of Affliction prevented me, *i. e. I never expected to have felt such Affliction.* 28 I have went mourning without ever seeing the Sun, *i. e. without any the least Comfort:* I stood up, and I cried in the Congregation, my Pains being so great that I can't be still, nor forbear crying out wherever I am. 29 I am a Brother to Dragons, and a Companion to Owls, *i. e. I can't do nothing but lament my self, as if I were one of those mournful Creatures, which make doleful Noises in desert places.* 30 My Skin is black upon me, and my Bones are burnt with the heat of my Distemper. 31 My Harp also is turn'd to mourning, and my Organ into the voice of them that weep, *i. e. nothing is proper for my present Condition, but Grief and Complaint.*

## PARAPHRASE.

Chap. XXXI. *However after all I say again, Let no one wrongly charge me with Wickedness, because of these my great Afflictions. In vindication of my self yet further, I must observe to you, that so far was I from indulging my self in any sinful Lusts, that I made a Covenant with mine Eyes, i. e. resolved and took all care not to allow my self so much as a lustful Look: \* how then should I mind a Maid, so as to go about to corrupt her? 2 For what Punishment as their Portion of God is there from above on such lewd Persons? and what Punishment as sure as an Inheritance of the Almighty from on high do's fall upon such? 3 Is not Destruction to the Wicked? and a strange Punishment to the Workers of Iniquity? 4 Doth not he see my Ways, and count all my Steps? 5 If I have walked with Vanity, i. e. broken my Promises; or if my Foot hath hasted to deceit. 6 Let me be weighed in an even Balance, that God may know mine Integrity, i. e. I wish my Cause might be thoroughly try'd by God, for I doubt not but he would hear me. 7 If my sleep hath turn'd out of the way of Justice, and my heart walked after mine eyes, i. e. I have coveted the Goods of others, and if any Blot or Bribe hath cleav'd to my hands: 8 then for my just Punishment let me sow, and let another eat the Corn arising from what I sow'd; yea, let my Offspring be rooted out. 9 If mine heart has been deceiv'd or seduced to sinful lusts by a Woman, or if I have laid wait at my Neighbour's door to commit adultery with his Wife; 10 then let my Wife grind unto another, and let others bow down upon her, i. e. make her the vilest Slave, whom they may use at their pleasure. 11 For this sin of Adultery or Uncleanness is an heinous Crime, yea, it is an Iniquity to be punish'd by the Judges. 12 For it is as a Fire that consumeth to Destruction, and would root out all mine Increase, i. e. certainly ruins Men's Estates and Families. 13 If I did despise the Cause of my Man-servant, or of my Maid-servant, when they contended or had any difference with me: 14 What then shall I do when God rises up to judge me? and when he visits or examines the matter, what shall I answer him? 15 Did not he that made me in the womb, make him? and did not one fashion us in the womb? These thoughts kept me from doing any Injustice even to my own Servants. 16 If I have withheld the Poor from their desire, or have caused the eyes of the Widow to fail or expect in vain Relief: 17 or have eaten my \* food alone, and the Fatherless has not eaten thereof. 18 ( For from my Youth he was brought up with me, as with a Father, and I have guided her from my Mother's womb, i. e. I have all my life had a natural Compassion for the Fatherless and Widow: ) 19 If I have seen any perish for want of Clothing, or any Poor without Covering: 20 If his loyns have not, i. e. if on account of my Clothing him he has not blessed me, or had cause so to do; and if he were not warm'd with the fleece of my Sheep: 21 If I have lift up*

## PARAPHRASE.

my hand against the Fatherless, when I saw my help in the Gate, *i. e.* because I knew I should be too strong for him in the Court of Judicature, if he should complain there of what I had done: 22 then let mine Arm fall from my Shoulder-blade, and mine Arm be broken from the Bone. 23 For the sure Expectation of Destruction from God for such Wickedness was a Terror to keep me all along from doing any such thing; and by reason of his Highness or Power to punish me, if Men could not, I could not endure so much as to harbour any such evil Designs. 24 If I have made Gold my Hope, *i. e.* God, or have said to the fine Gold, Thou art my Confidence: 25 If I rejoiced because my Wealth was great, and because mine hand had gotten much: 26 If I beheld the Sun when it shin'd, or the Moon walking, *i. e.* running its Course in Brightness: 27 and my Heart hath been secretly enticed, or my Mouth hath kiss'd my hand, *i. e.* I have entertain'd so much as a Thought that they were Gods, and thereupon worship'd them by kissing my hand in token of Reverence to them: 28 This also were an Iniquity to be punish'd by the Judge or Temporal supreme Magistrate, as God's Vicegerent here on Earth: for hereby in effect I should have denied the True God that is Above to have been the Maker of the Sun and Moon. 29 If I rejoiced at the Destruction of him that hated me, or lift up my self against him, *i. e.* insulted or oppress'd him when Evil or Calamity found or beset him: 30 (Neither have I suffer'd my Mouth to sin, by wishing a Curse to his Soul, *i. e.* by wishing any Evil to him, as particularly that he was dead, and so I rid of him:) 31 If the Men of my Tabernacle said not, *i. e.* tho' my Servants said at the same time, so engag'd were they at his Ill dealings with me, O that we had of his Flesh, *i. e.* might have leave to kill him! we cannot be satisfied, *i. e.* we can look on this as no other than a just Satisfaction of his Ill usage of our Master; yet would I not yield to their Passion. 32 The Stranger I did not permit to lodge in the Street: but I open'd my Doors to the Traveller. 33 If I cover'd my Transgressions as Adam did his of eating of the forbidden Fruit, by hiding, *i. e.* endeavouring to bide mine Iniquity in my bosom from God: 34 Did I fear a great Multitude, or did the Contempt, which even Number of Families might conspire to bring upon me, terrify me, so that I kept silence, and went not out of the door of my House to the Court of Judicature, or where else it was requisite, to see Justice done, and Peace kept. If I had been guilty of any of the aforesaid Crimes, I should not wonder such Afflictions should beset me. But, since I am not, 35 O that One, *viz.* God would hear me! behold, my desire is, that the Almighty would answer me, *i. e.* my request in trying my Cause presently and openly; \* for my Adversary has writ a Book, *i. e.* these Three who have been discouraging with me, have prefer'd as it were a Libel of Accusations against me. 36 Surely, if God would please to judge my Cause now, I know he would

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would acquit me, and so I would take it upon my Shoulder, and bind it as a Crown to me, i. e. such their Accusations would turn to my great Honour, when God should thus pronounce them to be False. 37 So far should I be from being afraid to appear before God to be thus try'd, that I would of my own Accord declare unto him the number of my Steps, i. e. all the Actions of my Life; as undauntedly as a Prince or Courtier approaches his King, when in his Favour, would I go near unto Him, i. e. God. 38 For so far have I been from allowing my self to practise any Iniquity, that for instance as to Injustice, if any of my Land be a cause for any other to cry against me, as being unjustly gotten from him, or that those that plow'd the Furrows likewise thereof, have any reason to complain of me, as for defrauding them of their Wages &c. 39 If I have eaten the Fruits thereof, taking them by Violence from my Tenants without paying them the full Value thereof in Money, or have caused the \* Holders or Renters thereof to lose their Life, by letting them such hard Bargains as that they could not live upon it: 40 then let Thistles grow instead of Wheat, and Cockle instead of Barley, i. e. I should acknowledge it most just in God for so punish me, as a wicked Wretch. But since I know my self to be guilty of no such Iniquity, I will maintain my Integrity as long as I live. Here end the Words of Job, or his Defence of his Integrity from the false Accusations or Inferences drawn from his Sufferings, by Eliphaz, Bildad and Zophar. Chap. XXXII. And these three Men ceased likewise to answer Job, or make any further Reply to him, because he was Righteous in his own eyes, i. e. unmovably fixed, as they perceived, to defend his Integrity, or that his Afflictions did not befall him as a Punishment of his Wickedness.

S E C T. II. N<sup>o</sup>. 9.

An Account of the Discourse of Elihu, which takes up Ch. XXXII. 2.  
— XXXVII. ult.

2 Then was kindled the Wrath of Elihu the son of Barachel the Buzite, of the Kindred of Ram: against Job was his Wrath kindled, because he justified himself rather than God, i. e. had spent more time in justifying his own Innocence, than in setting forth God's Justice. 3 Also against his three Friends was his Wrath kindled, because they had found no Answer, i. e. were not able to make good their Charge against Job, and yet had condemn'd Job as a wicked Hypocrite. 4 Now Elihu had waited till he had seen whether Either of the three foresaid Men would make any further Reply to what Job had spoken, because they were Elder than he. 5 When Elihu saw that there was no Answer in the mouth of these three Men, then his Wrath was kindled. 6 And Elihu the

I.  
The Introduction  
to Elihu's Dis-  
course

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the son of Barachel the Buzite answer'd, and said, I am young, and ye are very old, wherefore I was afraid out of Modesty to interpose, and durst not shew you mine Opinion, 7 I said, 'Tis fitting Men of Days should speak, and that such as are of multitude of Years should teach Wisdom. 8 But I see, Man is of himself, tho' never so old, but of weak Understanding, unless there is a further help of the Divine Spirit in Man: and the Inspiration of the Almighty gives them Understanding. 9 Great Men are not always wise: neither do the Aged always understand to give right Judgment. 10 Therefore I said, Harken to me, I also will shew mine Opinion. 11 Behold, I waited for your Words; I gave ear to your Reasons, whilst you search'd out what to say, i. e. till you have said all you can say to the matter. 12 Yea, I attended unto you: and behold, there was none of you that convinced Job, or that answer'd his Words, i. e. gave a right answer to what he said. 13 This I expressly observe to you, lest ye should say, We have found out Wisdom: God thrusteth him down, not Man, i. e. he is obstinate and therefore we do but wisely in saying no more to him, but leaving him to be convinced by God's continuing his Afflictions, since he is not to be convinc'd by the Arguments of Men. 14 Now he hath not directed his Words against me: neither will I answer him with your Speeches, i. e. in so weak a manner as you have. 15 Observe I pray All here present, how they were amazed, they answer'd no more: they left off speaking. 16 When I had waited, (for they spake not, but stood still, and answer'd no more,) 17 I said, I will answer also my part, I also will shew mine Opinion. 18 For I am full of matter, the Spirit within me constraineth me, i. e. I am so concern'd as well as full, that I can't but speak to ease my Mind. 19 Behold, I am so full of concern and matter, that my Belly is as if it was full of Wine which hath no vent, it is ready to burst like new Bottles. 20 Therefore I will speak, that I may be refresh'd or eas'd: I will open my Lips, and answer. 21 Let me not be thought the worse of, I pray you, because I shall not accept any Man's Person or compliment any one, neither let me be disregarded, because I shall not give flattering Titles unto Man. 22 For I know or approve not to give flattering Titles, forasmuch as in or for so doing my Maker will soon take me away, or stop my Mouth by some way punishing me for not dealing Uprightly.

II.

The first Part of  
Elihu's Discourse  
directed to Job.

Chap. XXXIII. Wherefore, Job, I pray thee, hear my Speeches, and hearken to all my Words. 2 Behold, now I have open'd my Mouth, my Tongue hath spoken in my Mouth. 3 My Words shall be of the Uprightness of my Heart, i. e. agreeable to my Thoughts: and my Lips shall utter Knowledge clearly, i. e. what I say, shall be clear and easy to be understood. 4 In the first place I observe to thee, that the Spirit of God hath made me, and the Breath of the Almighty hath given me Life,

i. e.

## PARAPHRASE.

*i. e. I am no other than a Man as thou art: 5 therefore thou hast no Disadvantage on that account, but if thou canst answer me, set thy Words in order before me, and stand up to object against what I say, when I have done or stop for thee so to do. 6 Behold, I am according to thy Wish formerly mention'd, that some one would appear in God's stead to reason the Case with thee: I also am form'd out of the Clay. 7 Behold, therefore my Terror shall not make thee afraid, neither shall my Hand or Power be heavy upon or oppress thee, as thou mightest and didst complain in respect of the great Disparity between God and thee. I shall not accuse thee of Crimes uncertain or unknown, as the others have done; but 8 surely thou hast spoken in mine Hearing, and I have heard the voice of thy Words, saying, 9 I am clean without Transgression, I am Innocent; neither is there Iniquity in me. 10 Behold, he findeth Occasions against me, he counteth me for his Enemy. 11 He putteth my Feet in the Stocks, he marketh all my Paths. 12 Behold, in this thou art not just, i. e. art guilty of an Offence: for I will answer thee or must observe to thee, that God is greater than Man. 13 Why dost thou, i. e. it is therefore a Fault in thee thus to strive against him, or presume to call his Actions to account? for he gives not account of \*all of his Matters, as particularly the Secrets of his Providence. 14 Not but that God pleases to make known to us many things: for God speaketh once, yea, twice, yet Man perceiveth it not, i. e. God teaches Man more Ways than one, and a great deal more than he takes care to learn. 15 For instance, One way of God's teaching Men is in a Dream or in a Vision of the Night, when deep Sleep falleth upon Men, in slumbrings upon the Bed: 16 then he openeth the Ears of Men, and scaleth their Instruction, i. e. he seems to speak unto them, and imprints on their Minds what he says, so that they well remember the Instructions so given them. 17 And this God do's, that he may withdraw Man from his purpose of doing any Evil, and hide or keep Pride from Man. 18 Thus mercifully he keeps back his Soul from the Pit or Destruction, and his Life from perishing by the Sword, if Man obeys such his Divine Admonitions. 19 Another and more Common way, whereby God teaches a Man his Duty, is this, viz. he is chasten'd also with pain upon his Bed, and the multitude of his Bones with strong pain: 20 so that his Life abhorreth Bread, and his Soul dainty Meat. 21 The former Fat of his Flesh is consum'd away, that it cannot be seen, and his Bones that were not seen, stick out. 22 Yea, his Soul draweth near unto the Grave, and his Life to the Destroyers or Pangs of Death. 23 If then, which is a Third way that God teaches Men, there be a Divine Messenger with him that is thus corrected, an Interpreter, one among a thousand, i. e. a Person rarely skill'd to expound the Mind of God, and so to shew unto the sick Man, what he must do in order to remove his Sickness, viz. give Proof of his Upright-*

## PARAPHRASE.

Uprightness by Repentance and Amendment of Life: 24 then He, *i. e.* God is gracious unto him that is sick, especially upon the Prayers of the said Messenger, if he prays for the said sick Man, and says unto God, *I pray thee*, deliver him from going down to the Pit, I have found a Ransom, *i. e.* let it satisfy thee that thou hast corrected him, and I have found him penitent. Whereupon the sick Man begins presently to recover. 25 His Flesh shall be fresher than a Child's: he shall return to the Days or Vigor of his Youth. 26 He shall pray unto God, and he will be favourable unto him, and he shall see his face with Joy, *i. e.* he shall go to the House of God to return him Thanks for the Blessings he has bestow'd on him: for he will render unto Man according to his Righteousness. 27 He, *i. e.* the aforesaid true Penitent \* shall look upon Men, and say, *i. e.* openly and readily confess, I have sinn'd, and perverted that which was right, and it profited me not: 28 He \* has deliver'd my Soul from going into the Pit, and my Life shall see the Light, *i. e.* I shall see prosperous Days. 29 Lo, all these things worketh God oftentimes with Man, 30 to bring back his Soul from those evil Courses, which had just brought him to the Pit or Grave, to be enlighten'd with the Light of the Living, *i. e.* to raise him up again to live in true Pleasure and Happiness. 31 Mark well, O Job, whether something I have said, may not concern thee, as relating to thy Case. If thou hast a mind further to hearken unto me, hold thy peace, and I will speak. 32 Or if thou hast any thing to say, answer me: speak, for I desire to justify thee, *i. e.* that thou mayst appear a just Person. 33 If thou hast not any Exception against what I have already said, hearken unto me, as I afore (v. 31.) said, hold thy peace, and I shall teach thee Wisdom, or give thee further Instruction.

III.

The second Part  
of Elihu's Dis-  
course.

Chap. XXXIV. Job (*l*) not thinking fit to reply, furthermore Elihu answer'd, and said, 2 Hear my Words, O ye wise Men, and give ear unto me, ye that have knowledge. 3 For (*m*) the Ear trieth Words, as the Mouth tasteth Meat. 4 Let us be careful so to examin things, as that we may be able to choose to us or make a right Judgment: let us duly consider things, and so know among our selves what is Good, particularly whether Job's Cause be good or no. 5 For Job has said, I am Righteous: and God has taken away my Judgment, *i. e.* do's not do me Right. 6 Should I ly against my Right? *i. e.* I will not own my self falsely to be Wicked, when I know I am not. My Wound is incurable without Transgression, *i. e.* my Afflictions are continued upon me without my deserving them by any Wickedness I have been guilty of. 7 Now

## A N N O T A T.

(*l*) As to the Reason of Job's making no Reply to any part of Elihu's long Discourse, see the last Section of the Preface.

(*m*) See the Paraphrase of Chap. 12. 11.

what



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what Man is like Job, who drinketh up scorning like Water? *i. e. who thus takes the liberty to use so much opprobrious Language concerning the Divine Judgments.* 8 Who herein goes in Company with the Workers of Iniquity, and walks with, *i. e. talks as* wicked Men: 9 for he has said, It profiteth a Man nothing, that he should delight himself with God. 10 Therefore hearken unto me, ye Men of Understanding: Far be it from God, that he should do Wickedness, and from the Almighty, that he should commit Iniquity. 11 For *justly according to* the Work of a Man shall he render unto him, and cause every Man to find according to his Ways. 12 Yea, surely God will not do wickedly, neither will the Almighty pervert Judgment. 13 Who hath given him a Charge over the Earth? or who hath disposed the whole World to him? *Wherefore since he has no Supremacy, 'tis only his own Goodness and Justice, which is Essential to him, that makes him govern the World with so much Goodness and Justice as he do's. For had he a Mind to be Unjust, who should hinder him?* 14 So that if he set his heart upon the Punishment or Destruction of Man, if he would gather or take unto himself his Spirit and his Breath, *i. e. the Spirit and Breath he gave to Man,* 15 all Flesh shall perish together, and Man shall turn again unto Dust. *Wherefore 'tis most unreasonable to think, that God do's delight in, or will do the least Injustice, even to any one single Man, it being directly contrary to his Divine Essence or Nature, whereby he is the Maker and Governor and Preserver of the whole World.* 16 *Wherefore* if now thou hast Understanding, hear and consider duly this which I have already said: also further hearken to the voice of my Words. 17 Shall, *i. e. is it likely that* even he that hates Right, should govern the World in such a gracious manner as we see it is govern'd? and that for the Reasons aforementioned v. 13, 14 and 15. And wilt thou condemn him that is most just? as it appears from the Reasons just aforementioned, that he must be who governs the Universe. 18 Is it fit to say to an Earthly King, Thou art wicked? and to Princes, Ye are ungodly? 19 How much less to him, *i. e. God* that accepts not the Persons of Princes, nor regards the Rich more than the Poor? for they all are the work of his Hands. 20 And therefore, if he pleases, (†) in a Moment shall they dy, and a whole People or Nation be troubled at Mid-night, and pass away, *i. e. dy when they least expected it:* and or even the Mighty shall be taken away without hand or any foreseen or visible Disease. 21 For His, *i. e. God's* eyes are upon the ways of Man, and he seeth all his Goings. 22 There is no Darkness, nor shadow of Death, *i. e. even the Grave is not a place,* where the Workers of Iniquity may hide themselves. 23 Therefore there is no just Reason for thee thus earnestly to desire to plead thy Cause with God himself: for He will not lay upon Man more

(†) See Sect. 4. of the Preface.

*Affliction than is Right or Just for him to undergo; and so will give no just Cause, that he, viz. Man should enter into Judgment, or desire to plead his Cause, with God, as if God had not dealt justly with him.* 24 He, i. e. God breaks in pieces mighty Men without number, and sets others up in their stead: 25 \* because he knows their Works to be wicked; \* therefore he overturns them in the Night, i. e. on a sudden and when they least expect it, so that they are destroy'd. 26 He strikes them as wicked Men in the open sight of others, i. e. makes them publick Examples: 27 because they turn'd back from him, and would not consider any of his Ways. 28 So that they cause the Cry of the Poor to come unto him, and he hears, i. e. never fails to hear the Cry of the Afflicted. 29 When he gives Quietness, who then can make Trouble? and on the other hand, when he hides his Face, who then can behold him? i. e. when he gives Trouble or sends Affliction, who can alter it? whether it be done against a Nation, or against a Man only. 30 Such is the Method of God's Providence, that the Hypocrites reign not, tho' be pretend Piety and the Publick Good never so much, lest the People be ensnair'd or seduc'd to sin by his Example. 31 Wherefore surely it is meet or best for an afflicted Person, not to complain that God do's not deal with him according to his Integrity or Piety, but rather to suspect himself, tho' never so Good; and out of such an humble Suspicion it is best to be said unto God by him in this manner: I acknowledge I have born thy Chastisement not without Cause; I will not offend any more. 32 That of my Duty which I see not hitherto and so have overlook'd, teach thou me; if I have done Iniquity, I will do no more. 33 \* Is it so with thee, or hast thou address'd thy self to God in this humble manner? Answer my Question. For know assuredly, that he will recompense it, i. e. thy Iniquity, \* because thou refuselt such my good Counsel: because thou obstinately chooselt so to refuse it, when offer'd thee: so should not I, was I in thy Case: therefore speak what thou knowest, i. e. what thy Opinion is as to what I have said. 34 Or let any other Men of Understanding here presents tell me their Opinion; and let any wise Man hearken unto me, and duly consider, if I am not in the Right; 35 when I assert, that for the Reasons aforementioned particularly by me, that Job has spoken without a right Knowledge of things, and his Words were without Wisdom. 36 Therefore my Desire is, not that Job should be presently released from his Affliction, but rather that he may be tried unto the end, because of his Answers for wicked Men, i. e. that he may be tried, till he is brought to recant his Complaints against Divine Providence, wherein he has acted after the manner of wicked Men, tho' he should appear otherwise Innocent, or free at least from any great Sin. 37 For else he \* will continue to add Rebellion, or an open Impeachment of God's Justice, to his Sin or other less Crimes: he \* will clap his hands amongst

## PARAPHRASE.

amongst us; i. e. triumph as if he had got the better of us All: and, instead of making the Confession to which I have exhorted him, he will go on to multiply his Words or Complaints against God.

Chap. XXXV. *Job still keeping silence*, Elihu spake moreover and said, 2. Thinkest thou this to be right, that thou saidst, My Righteousness is more than God's? 3. For what else could be the Meaning of what thou saidst, What advantage will it be unto thee, and, What profit shall I have, if I be cleansed from my Sin? 4. I will answer thee, and thy Companions with thee. 5. Look unto the Heavens, and see, and behold the Clouds which are higher than thou. 6. If thou sinnest, what dost thou against him? or if thy Transgressions be multiplied, what dost thou unto him? 7. If thou be Righteous, what givest thou him? or what receiveth he of thine hand? 8. *However thou shouldst not thence conclude, that it is all one, whether a Man be Good or Bad: because thy Wickedness may hurt a Man as thou art, i. e. thy self and the rest of Mankind, tho' not God: and thy Righteousness may profit the Son of Man, i. e. thy self and other Men, tho' not God.* 9. *That the Wickedness of one Man may hurt another, is evident, because that by reason of the multitude of Oppressions, they that are Wicked make the Oppressed to cry: they cry out by reason of the Arm of the Mighty.* 10. *But the worst is that none of the said Oppressed, says, Where is God my Maker, who gives Songs in the night, i. e. betakes himself to God for Relief, as his Maker, and so able to relieve, and even fills him with Joy in the midst of the greatest afflictions.* 11. *Who teaches us, by the Reason he has endued us with, if we would use it, that God takes more Care of us than of the Beasts of the Earth, which yet he neglects not, and makes us wiser than the Fowls of Heaven, to consider that he takes more Care of us than of them, none of which fall to the Ground without his Permission. And therefore in Affliction or Pain We should not only groan under them, as those brute Creatures do, but address our selves to God by Prayer and sincere Repentance.* 12. *Therefore it is that there they cry, but none gives, i. e. God gives not answer to them, because they cry not to him in the foresaid manner, but only by reason of the Oppression they suffer by the Pride of evil Men.* 13. *For surely God will not hear Vanity, i. e. the bare Groans of Men even afflicted, if so void of Piety; neither will the Almighty regard it.* 14. *Wherefore altho' thou sayst thou shalt not see him appear for thy Deliverance, yet Judgment is before him, i. e. he is most Just:—therefore do not go on to justify thy self rather than him, but humbly condemn thy self before him, and then trust thou in him for Mercy.* 15. *But now because it is not so with thee, i. e. thou dost not thus behave thy self, he has visited or punished thee in his Anger; yet he, i. e. Job knows it not in this his great Extremity, i. e. looks not upon his Afflictions as a just Punishment of God for thinking too well of himself.*

IV.  
The third Part of  
Elihu's Discourse.

16 Therefore doth Job open his mouth in vain: he multiplieth Words without Knowledge.

v.  
The fourth Part  
of Elihu's Dis-  
course.

Chap. XXXVI. *Elihu here made a Pause again to see, if Job would object any thing to what he had said: but Job seeing fit still to say nothing, Elihu also or then proceeded, and said,* 2 Suffer me a little, and I will shew thee that I have yet more to speak on God's behalf. 3 I will fetch my Knowledge from afar, *i. e. my Arguments from more sublime Contemplations, and thence will ascribe or assert Righteousness to my Maker.* 4 For truly my Words shall not be false: he that is \* upright in Knowledge is with thee, *i. e. I who discourse with thee, will use no Sophistical Arguments, but only true and solid Reasons, as being a sincere Lover of Truth.* 5 Behold, God is mighty, and yet despises not any: he is mighty in Strength and Wisdom. 6 He preserves not the Life of the Wicked: but gives right to the Poor. 7 He withdraweth not his eyes from the Righteous: but with Kings are they often set on the Throne, *being raised to the highest Offices by the said Kings; yea, he doth establish them for ever, and they are exalted in this manner as long as they live.* 8 And if they, *i. e. the Righteous are permitted by him to be bound in Fetters, and be holden in Cords of Affliction:* 9 then hereby he shews them or intends to make them reflect on some Evil of their Work or Doings, and their Transgressions that they have exceeded, or gone beyond their duty thereby. 10 Hereby he opens also their ear to Discipline, *i. e. disposes them to receive Instruction, and commands or admonishes them, that they return from Iniquity.* 11 If they obey and serve him, they shall spend their days in Prosperity, and their years in Pleasures. 12 But if they obey not, they shall perish by the Sword, and they shall dy without Knowledge, *i. e. by their Folly in not obeying.* 13 \* Also the Hypocrites in heart heap up Wrath from God on themselves by their counterfeit Piety: they cry not when he binds them, *i. e. afflicts them, as having no hope of Mercy.* 14 They dy in youth, and their Life is taken away suddenly, as God's Vengeance is usually executed among the Unclean. 15 But he delivers the Poor in his Affliction, and opens their ears in Oppression. 16 Even so, hadst thou humbly submitted to his Correction, would he have removed thee out of the strait into a broad Place, where there is no Straitness, *i. e. out of thy Misery into great Prosperity; and that which should be set on thy Table, should be full of Fainess.* 17 But because thou hast fulfill'd the Judgment of the Wicked, *i. e. made thy self liable thereto, therefore Judgment and Justice take hold on thee.* 18 Because there is Wrath against thee, beware lest he take thee away with his Stroke, *i. e. with some heavier Punishment still: even so that then a great Ransom cannot deliver thee, i. e. he will not deliver thee on any Terms.* 19 Will he esteem thy Riches? no, not Gold, nor all the forces of Strength. 20 Desire not the Night, as if  
that

## P A R A P H R A S E.

that could hide thee, when a whole People are cut off in their Place or very Houses by God's Vengeance. 21 Take heed, regard not Iniquity: for this hast thou chosen, viz. to provoke God by thy justifying thy self, rather than humbly to submit to Affliction. 22 Behold, God exalts some as well as casts down others, by his Power: who teaches or governs so absolutely like him? 23 Who hath enjoynd him his way? or who can say without the greatest Presumption, Thou hast wrought Iniquity? 24 Remember rather that thou magnify his Work, which Men behold with Admiration and Praise. 25 Every Man may see it, Man may behold it afar off. 26 Behold, God is great, and we know, i. e. comprehend him not, neither can the number of his years be searched out. 27 For he maketh small the drops of Water: they pour down Rain according to the Quantity of the Vapour thereof, or which was exhal'd from the Earth. 28 Which the Clouds do drop, and distil upon Man abundantly. 29 Also can any understand the spreadings of the Clouds, or the noise of his Tabernacle, i. e. his Thundrings? 30 Behold, he spreadeth his Light upon it, i. e. upon the Earth, and with Waters covereth the bottom of the Sea. 31 For by them, i. e. the Waters of the Sea and Heavens he judges, i. e. rewards or punishes the People; He giveth Meat in abundance. 32 With (†) Clouds he covers the Light of the Sun or Moon, and commands it not to shine by the Cloud that cometh betwixt. 33 The Noise thereof shews concerning it, i. e. Thunder gives notice of a Storm or Tempest arising; the Cattle also concerning the Vapour, i. e. the very Cattle are apprehensive of a Storm. Chap. XXXVII. At this, viz. his Thunder, so terrible is it sometimes, that also my Heart trembleth, and is moved out of his place, i. e. is ready to leap as it were out of my Body. 2 And it is enough to make any one tremble and fear God, if he will but hear attentively the noise of his Voice, and the sound that goeth out of his Mouth, i. e. if he will but duly attend to the Terribleness of his Thunder, and other Circumstances of it. 3 He directeth it under the whole Heaven, and his Lightning unto the ends of the Earth. 4 After it, i. e. the Lightning a Voice, i. e. the Thunder roars: he thundreth with the Voice of his Excellency, and he will not stay them, i. e. the Tempests or violent Rains, when his Voice is heard, i. e. which generally follow after a Clap of Thunder. 5 God thundreth marvellously with his Voice; great things doth he which we cannot comprehend. 6 For he saith to the Snow, Be thou on the Earth; likewise to the small Rain, and to the great Rain of his Strength, i. e. the impetuous spouts of Water or Hurricans, which are known in those Eastern Countries, as well as Western of the like Situation. 7 By these he seals up or stops the hand of every Man from his Work in the open Fields, while they last, that all Men may know his Work, or what he is

(†) See Sect. 4. of the Preface.

able to do if he pleases. 8 Then, *i. e.* during these Storms, the Beasts go into Dens, and remain in those their usual places for Shelter. 9 Out of the South comes the Whirlwind or tempestuous Winds in these our parts of the World; and Cold out of the North. 10 By the Breath of God, *i. e.* by extreme coldness of Air caus'd by God, Frost is given or caus'd, and the breadth of the Waters is straiten'd, *i. e.* wide Waters are frozen over. 11 Also by watering, or causing Rain to fall, he wears or spends the thick Cloud: he scatters his bright Cloud, *i. e.* causes the beautiful Rainbow. 12 And it, whether Common-rain Cloud, or that with the Rainbow in it, is turn'd round about by his Counsels, *i. e.* caus'd as he sees fit: that they may do whatsoever he commandeth them upon the face of the World in the Earth. 13 He causes it to come, whether for Correction, or for the good of his Land, and so for Mercy. 14 Hearken unto this, O Job: stand still, and consider the wondrous Works of God. 15 Dost thou know, when God will dispose or order them to be, and particularly will cause the light of his Cloud to shine? *i. e.* the Rainbow to appear. 16 Dost thou know the balancings of the Clouds, *i. e.* how they are so equally balanced as to hang in the Air? which is one of the wondrous Works of him which is perfect in Knowledge. 17 How thy Garments are warm, when he quickeneth the Earth by the South-wind? *i. e.* dost thou know what causes the Calms, and thereupon the violent Heats which come from the South? 18 Hast thou with him, and consequently dost thou know how he spread out the Sky, which is strong (namely) or solid, and as a molten Looking-glass? *i. e.* which still continues unmovable in the same Place, and in which, as a mirror, we behold the admirable Power and Wisdom of God. 19 Teach us, if thou canst, what we shall say to him of his Power and Wisdom; for we confess for our parts, that we cannot utter but Speech by reason of Darkness, *i. e.* that we cannot set them forth as we ought, by reason of our Ignorance or very imperfect Apprehensions of them. 20 Shall it be told him that I speak thus of him? if a Man speak, surely he shall be swallow'd up, *i. e.* whoever goes about to describe his Power and Wisdom shall but lose himself, it being beyond his Conception, and much more Description: and therefore I am sensible, that nothing I have said thereof, is worth relating to him. 21 \* Even now Men see not, *i. e.* are not able to behold the bright light of the Sun, which is in the \*Heavens, when the Wind has pass'd or blown, and cleans'd or freed them from Clouds; 22 \* or when fair Weather comes out of the North. How much more then with God is terrible Majesty, which should make thee, Job, not so hasty to desire him to appear to decide thy Cause. 23 Touching the Almighty, we cannot find him out, or com-

## A N N O T A T :

(\*) Hence it may reasonably be infer'd, that the Notion of the Solidity of the Heavens was as Early as these Times.

prehend

## PARAPHRASE.

prehend him. He is so incomprehensibly excellent in Power, and in Judgment, and in plenty of Justice: so that we may be assur'd, He will not afflict any one without good Reason; and therefore his Justice ought never to be Question'd: or if it be, will he give Account of his Proceedings to any one. 24 Men do or ought therefore to fear him, so as not boldly to dispute with him concerning the Reasons of his Dealings with them, when he sees fit to afflict them, as Job has now done: for he respects not any that are wise in Heart; i. e. he despises all that are so wise in their own Conceits, as to presume to debate the Justice of their Afflictions with him, and will not condescend so far as to gratify their sinful Humours, but will rather go on to punish them still more, without their Repentance and due Submission to him.

## SECTION III.

An Account of God's speaking to Job, and of what Job humbly replied: Which takes up Chap. XXXVIII. 1. — XLII. 6.

Chap. XXXVIII. Then, some short time after Elihu had made an end of his former Discourses, the Lord answer'd Job out of the Whirlwind, i. e. God was pleased to gratify the Request Job had so often made to him of Appearing to determin his Cause, and so caused a sensible Token of his special Presence to appear, out of which a Voice came as loud as a Tempest, and said, 1 Who is this that darkens or renders more obscure the Counsel of my Providence by words without Knowledge, i. e. by weakly talking of what he is ignorant? 3 Gird up now thy loyns like a Man, i. e. if thou hast the courage to argue the Case with me, as thou hast often desired, make ready so to do: for I will demand of thee, and answer thou me. 4 Where wast thou when I laid the Foundations of the Earth? declare if thou hast Understanding or art able so to do. 5 Who has laid the Measures thereof, tell if thou knowest? or who has made it so exact as if he had stretch'd the line upon it? 6 Whereupon are the Foundations thereof fastned? or who laid the Corner-stone thereof, i. e. what causes all the Parts thereof to hold so firmly together? 7 Where wast thou, when the Morning-stars sang together, i. e. when the bright Stars first appear'd to proclaim as it were my Praise, and all the Sons or Angels of God shouted for Joy at the Stars first appearing. 8 Or tell if thou canst, who shut up the Sea with Doors, i. e. kept it within its Bounds, when or after it brake forth out of the Chaos, as if it had issued out of the Womb? 9 When I made the Cloud or Clouds to cover it as the Garment thereof, and thick Darkness as yet to surround it as a Swaddling-band for it, 10 and brake up for it my decreed Place, i. e. the Place I decreed for its Receptacle, and set Bars and Doors, i. e. Limits to it which

I:  
God speaks  
to Job.

it should not pass: 11 and accordingly said, Hitherto shalt thou come, but no further: and here shall thy proud Waves be stay'd. 12 Hast thou commanded the Morning since thy days? and caused the Day-spring to know his place? *i. e. wast thou before the Sun, and so orderest it when and where to arise?* 13 that it might take hold of, *i. e. spread forth its Light* to the ends of the Earth, that the Wicked might be shaken out of it? *i. e. that the Wicked, who delight in Darkness, may be discovered and dragg'd to their deserved Punishment.* 14 \* He is torn'd as Clay by the Seal, *i. e. the Wicked is daunted at the approach of the Light, and change Colour as often as the Clay do's its Form under different Seals:* and they stand as a Garment, *i. e. the Wicked are no more consistent with themselves than a changeable Garment.* 15 And from the Wicked the pleasure of their Light, which they see, is withholden by reason of their fears of being discover'd thereby, and the high Arm, *i. e. their insolent Power which in the night is so audacious,* \* is broken or stops in the morning. 16 Hast thou entered into the Springs of the Sea? or hast thou walked in the search of the Depth? *i. e. hast thou walked in the bottom of the Sea to discover all that is there?* 17 Have the dark and inward Caverns of the Earth, which are like the Gates of Death been open'd unto thee? or hast thou seen the Doors of the shadow of Death? *i. e. the most inward and dark parts of the Earth.* 18 Hast thou perceived the breadth of the Earth? declare, if thou knowest it all. 19 Where is the way where Light dwelleth? and as for Darkness, where is the place thereof? 20 that thou shouldst take or bring it, *viz. Light or Darkness* to the Bound thereof, and that thou shouldst know the paths to the House thereof? 21 Knowest thou it, because thou wast then born? or because the number of thy Days is great? 22 Hast thou entered into the treasures of the Snow? or hast thou seen the treasures of the Hail? 23 (†) Which I have reserv'd against the time of Trouble, against the day of Baule and War? *i. e. which I can use, when I please, for the Destruction of my Enemies.* 24 By what way is the Light parted or spread over the Earth, \* or do's the East wind scatter it self upon the Earth? 25 Who has divided a Water-course for the overflowing of Waters? *i. e. who has made as it were a Water-course in the Heavens for the Conveyance of the Rain-showers?* or a way for the Lightning of Thunder, *25 in order to cause it to rain on the Earth, where no Man is; on the Wilderness, wherein there is no Man?* 27 To satisfy the desolate and waste Ground, and to cause the bud of the tender Herb to spring forth? 28 Has the Rain a Father, *i. e. who produces the Rain?* or who has begotten the drops of the Dew? 29 Out of whose Womb came the Ice? and the hoary Frost of Heaven, who has gendred it? 30 The Waters are hid with the Ice, as with

(†) See Sect. 4. of the Preface.



## P A R A P H R A S E.

a Stone, and the face of the Deep is frozen. 31 Canst thou bind or hinder the sweet or fruitful Influences of the Heavens on the Earth at Spring, when the Sun is in the Sign or Constellation call'd Taurus, in which the most remarkable Stars are those call'd Pleiades; or loose the bands of Orion, i. e. loose the Earth so as to be fit for the Husbandman's Labour, when at (\*) the rising of Orion the Winter-season ties up as it were their bands. 32 Canst thou bring forth (o) Mazzaroth in his Season? or canst thou guide Arcturus with his sons? i. e. canst thou cause all the other Stars, great and small, to appear in their proper Seasons? 33 Knowest thou the Ordinances of Heaven, i. e. the Laws set to the heavenly Bodies? Canst thou set the Dominion or settle the Government thereof, if it was referr'd to thee on the Earth? 34 Canst thou lift up thy Voice to the Clouds, and command them that abundance of Waters may cover ~~or be~~ rain'd down upon thee? 35 Canst thou send Lightnings, that they may go whither thou pleasest, and say unto thee, Here we are ready to obey thee. 36 Who has put Wisdom in the inward parts of Man as of thy self for instance? or who hath given Understanding to the Heart? 37 Who can number the Clouds\* by his Wisdom? or who can stay the Bottles or Clouds of Heaven from sending down Rain, 38 when the Dust\* is turn'd into Mire, and the Clods cleave fast together, i. e. tho' it has already rain'd enough or even too much? 39 Wilt thou hunt or provide the Prey for the Lion? or fill the Appetite of the young Lions, 40 when they couch in their Dens, and abide in the Covert to ly in wait for a Prey? 41 Who provides for the Raven his Food, when his young Ones cry unto God, \*and wander for lack of Meat, the old Ones having left off feeding them? Chap. XXXIX. Knowest thou the time when the wild Goats of the Rock bring forth? or canst thou mark when the Hinds do calve? 2 Canst thou number the Months that they fulfil? or knowest thou the time when they bring forth? 3 Knowest thou how they bow themselves, when they bring forth their young ones, and when they cast out the young which cause their Sorrows or Pains in bringing them forth? 4 Their young Ones are in good liking, they grow up with the Corn they meet with in the open Fields: they go forth from their Dams, and return not unto them. 5 Who hath sent out the wild Ass free? or who hath loosed the bands of the wild Ass, i. e. made him untameable, and so unfit for the Service others are put to. 6 Whose House I have made the Wilderness, and the barren Land his Dwellings. 7 He scorns or likes not the Multitude

## A N N O T A T.

(\*) This is to be understood of the *Heliacal Rising of Orion*, or when the Sun begins to be so far from it, that the said Constellation begins to appear a Night-times.

(o) This Word is thought to denote any Planet or Constellation.

## P A R A P H R A S E.

of the City, neither regards he the crying of the Driver. 8 The range of the Mountains is his Pasture, and he searches after every green thing: 9 Will the Unicorn be willing to serve thee, or abide by thy Crib? 10 Canst thou bind the Unicorn with his band in the Furrow, *i. e.* canst thou harness him so as to make him plow? or will he harrow the Vallies after thee? 11 Wilt thou trust or venture to put any Burden on him, because his Strength is great? or wilt thou leave thy Labour, *i. e.* any laborious Work that is done by other Cattle, to be done by him? 12 Wilt thou believe him that he will, *i. e.* wilt thou go about to use him to bring home thy Seed, and gather it into thy Barn? 13 Gavest thou the goodly Wings unto the Peacocks? or Wings and Feathers unto the Ostrich? 14 Which leaves her Eggs in the Earth, and warms, *i. e.* leaves them to be warm'd in the Dust or hot Sand. 15 And forgets that the Foot may crush them, or that the wild Beast may break them, 16 She is hardned against her young ones, as tho' they were not hers: her Labour is in vain without fear, *i. e.* and so she loses all her Labour in breeding and bringing forth her Young, because she has no fear of their being lost or destroy'd in the Eggs she leaves so carelessly. 17 Because God hath deprived her of Wildom, neither hath he imparted to her Understanding. 18 What time she listeth up her self on high, she scorneth the Horse and his Rider. 19 Hast thou given the Horse Strength? hast thou cloth'd his Neck with Thunder, *i. e.* hast thou given him the faculty of Neighing so loudly and admirably? 20 Canst thou make him afraid as a Grasshopper? the glory of his Nostrils, *i. e.* his Sneezing is terrible to some Creatures. 21 He paws in the Valley, and rejoyceth in his Strength: he goeth on to meet the armed Men. 22 He mocketh at Fear, and is not affrighted; neither turneth he back from the Sword. 23 He fears not when the Quiver rattleth against him, the glittering Spear and the Shield. 24 He swallows the Ground with fierceness and rage, *i. e.* he shakes the Ground as he gallops over it, and in a moment rides abundance of Ground: neither will he stand still, because there is a sound of the Trumpet. 25 But he says among the Trumpets, Ha, ha, *i. e.* he neighs the more and capers: and he smells or perceives the Battle afar off, or before it begins, by the Thunder or loud Commands of the Captains, and the shouting of the other Soldiers. 26 Doth the Hawk fly by thy Wisdom, and stretch her Wings toward the South? 27 Doth the Eagle mount up at thy Command, and make her Nest on high? 28 She dwelleth and abideth on the Rock, upon the Crag of the Rock, and the strong Place. 29 From thence she seeks the Prey, and her Eyes behold afar off. 30 Her young Ones also suck up the Blood of the Prey she brings to her Nest for them; and where the Slain are, there is she.

Chap. XL. Moreover, after a short silence to see what Job would say, and he saying nothing, the Lord answer'd Job or went on, and said,

2 Shall

## P A R A P H R A S E.

2 Shall he that contendeth with the Almighty, instruct him? he that reproveth God, let him answer it? *i. e. since thou hast so often desir'd to argue with me about my Providence, why dost thou not now speak, and give an Answer to the Questions I have propos'd to thee?*

3 Then Job answer'd the Lord, and said, 4 Behold, I am vile, what shall I answer thee? *i. e. I am now sensible, that I am so vile as to be unworthy to make any Answer to thee, or speak to thee: therefore I will lay mine hand upon my mouth.* 5 Once have I spoken, but I will not answer; yea, twice, but I will proceed no further, *i. e. I am now sensible, that I have spoke too much, by what I have spoken already.*

11.  
Job's humble  
Reply.

6 Then answer'd the Lord unto Job out of the Whirlwind, and said,

7 Gird up thy loyns now like a Man: I will demand of thee, and declare thou unto me. 8 Wilt thou also disannul my Judgment, *i. e. call in question my Care of Mankind, who have shewn it so much about other*

11.  
God go's on to  
speak to Job.

*Creatures?* wilt thou condemn me, that thou mayst be Righteous? 9 Hast thou an arm like God? or canst thou thunder with a voice like him; *that thou takest upon thee to talk so much of thy own Innocence, rather than to maintain my Righteousness?* 10 Deck thy self now, if thou canst, with such Majesty and Excellency as appears in me, and array thy self with such Glory and Beauty. 11 Like me cast abroad the rage of thy Wrath: and behold every one that is proud, and abase him. 12 Look on every one that is proud, and bring him low: and tread down the wicked in their place. 13 Hide them in the Dust together, and bind their Faces in secret, *i. e. cover their Faces with perpetual Shame, and with the darkness of the Grave:* 14 then will I also confess unto thee, that thy own right hand can save thee. 15 Behold, now (p) Behemoth which I have made to live with or in a Country not far from thee: he eats Grass as an Ox. 16 Lo now, his Strength is in his Loyns, and his Force is in the navel of his Belly. 17 He moveth his Tail like a Cedar: the Sinews of his Stones, *i. e. Testicles* are wrapt or twisted together, and so very strong. 18 His Bones are as strong pieces of Brass, his Bones are like bars of Iron. 19 He is a Chief of the ways, *i. e. a principal instance of the Power of God:* he that made him, has made his Sword to approach, *i. e. has given him such crooked and sharp Teeth,* that therewith he mows the Grass as with a Scythe. 20 Surely the Mountains or Hills, whither he go's in the night, bring him forth Food:

## A N N O T A T.

(p) Hereby is judg'd most probably to be denoted the River-horse, not the Elephant, several of the Characters here given of the Behemoth not agreeing to the Elephant, whereas All of them agree to the River-horse. Which Creature is found in Egypt about the Nile, and not unlikely also in the parts of Syria and Arabia about the Euphrates, that being a large and so very proper River for the said Creature, as well as the Nile is.

where all the Beasts of the Field play. 21 He lies in the day under the shady Trees, in the Covert of the Reed, and Fens. 22 The shady Trees cover him with their Shadow: the Willows of the Brook compass him about. 23 Behold, he \* oppresses the River, *i. e. preys upon what there comes in his way*, and \* fears not any River-fish: he trusts that he can draw up Jordan into his Mouth, *i. e. he uses only very large and deep Rivers, not liking and despising as it were lesser Rivers, such as Jordan, as not fit for him to abide in or frequent.* 24 \* Will any venture to take him in his sight, or \* bore his Nose for a Hook to be put into? Chap. XLII. Canst thou draw out of the Water (g) Leviathan with an Hook? or his Tongue with a Cord which thou lettest down? 25 Canst thou put an Hook into his Nose? or bore his Jaw thro' with \* any sharp thing? 3 Will he make many Supplications unto thee? will he speak soft Words unto thee to let him alone? 4 Will he make a Covenant with thee not to hurt thee? wilt thou take him for a Servant for ever? 5 Wilt thou play with him as with a Bird? or wilt thou bind him for thy Maidens or Daughters to play with? 6 Shall the Companions or Society of Fishermen make a Banquet for Joy of taking him? shall they part him among the Merchants? 7 Canst thou fill his Skin with barbed Irons? or his Head with Fish-spears? 8 Lay thy hand upon him, if thou darest: thou wilt have cause to remember the Battle or such thy foolish Attempts, and to do so no more. 9 Behold, the Hope of him is in vain, that thinks to take him: shall not one be cast down with fear even at the Sight of him? 10 None is so fierce that dare stir him up, when asleep: who then is able to stand before me, who made the said Leviathan, and to contend with me? 11 Who has prevented me, *i. e. done me a Kindness first*, that I should be under any Obligation to repay him? whatsoever is under the whole Heaven is mine. 12 But to shew further the Folly and Insolence of any one in going about to contend with me, since no Man is able to stand before or contend with this my Creature the Leviathan, I will go on with the Description of him. I will not conceal his Parts, nor his Power, nor his comely Proportion. 13 Who can discover the face of his Garment, *i. e. come so near him as to view well or take off his scaly Skin*? or who can come to him with his double Bridle to lay hold on him? 14 Who can open the doors of his Face, *i. e. his Jaws*? his Teeth are terrible round about. 15 His Scales are

## A N N O T A T.

(g) By the Leviathan is judg'd most probably to be denoted, not the Whale, but Crocodile, because the Whale is not arm'd with such Scales as the Leviathan is here v. 15. said to have, nor is impenetrable, nor creeps ever upon the Earth. Whereas every part of the Description here given of the Leviathan agrees to the Crocodile; and there have been seen Crocodiles of twenty and forty, nay an hundred foot long.

his.

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his Pride, shut up together as with a close Seal. 16 One is so near to another, that no Air can come between them. 17 They are joyn'd one to another, they stick together, that they cannot be sundred. 18 By his Sneezing a light do's shine, *i. e. what comes out of his Nostrils when he sneezes, looks light and sparkling*; and his Eyes are like the eye-lids of the Morning, *i. e. his Eyes appear also shining and sparkling*. 19 Out of his Mouth do's go a steam shining like burning Lamps, and as if sparks of Fire leap out. 20 Out of his Nostrils goeth Smoke, as out of a seething Pot or Caldron. 21 His Breath is as hot as Fire that kindles Coals, and like a Flame goeth out of his Mouth. 22 In his Neck remaineth Strength, and Sorrow is \* exceeding great before him, *i. e. the greatest Terror seizes them that meet him*. 23 The flakes of his Flesh are joyn'd together: they are firm in themselves, they cannot be mov'd. 24 His Heart is as firm as a Stone, yea, as hard as a piece of the nether Millstone. 25 When he raises up himself, the Mighty are afraid: by reason of imminent \* Dangers they get off any way as fast as they can. 26 The Sword of him that layeth at him cannot hold: the Spear, the Dart, nor the Habergeon. 27 He esteems Iron as Straw, and Brass as rotten Wood. 28 The Arrow cannot make him flee: Sling-stones are turn'd with him into Stubble. 29 Darts are counted as Stubble: he laugheth at the shaking of a Spear. 30 Scales like sharp Stones are under or about him, so that he spreads or beats back the sharp-pointed things or Weapons made use of against him upon or into the Mire. 31 He, when he tumbles or moves, makes the Deep to boil or bubble on the top like a Pot: he makes the Sea, by means of the Slime or oily Vapours that flow from him, look like a Pot of Ointment. 32 By the same means he makes a Path to shine after him; one would think the Deep to be hoary, it is so cover'd with Froth and Foam. 33 Upon the Earth there is not his like: who is made without Fear, *i. e. not to fear any other Creature*. 34 Inasmuch that he beholds without Fear all high things or the tallest Creatures: he is as a King over all the Children of Pride, *i. e. over all other Creatures that are sensible of their own Strength, and so Proud thereupon; and so domineer and prey upon Creatures less strong than themselves*.

Chap. XLII. Then Job answer'd the Lord, and said, 2 I know that thou canst do every thing, and that no Thought or Design can be withholden from thee, *i. e. can be binder'd from being done by thee, if thou pleasest*. 3 I am sensible also of the Justice of the Reproof, which thou gavest me in those Words, Chap. 38. 2. Who is he that hideth Counsel without Knowledge: therefore, I humbly confess, I have utter'd Words about that I understood not, about things too wonderful for me, and which I knew not, being far above my Reach or Comprehension, which therefore I ought to have humbly admir'd, and submitted to. 4 Hear,

I be.

IV.  
Job's second  
humble Reply.

I beseech thee, and I will speak: *I do not pretend to give an account of thy wonderful Works and Providence, and therefore be pleas'd to ask me no more Questions; but to use thy own Words, (Chap. 38. 3.) I will demand and learn of thee, and declare thou unto me, and instruct my Ignorance.* 5 I have heard of thee by the hearing of the Ear: but now mine Eye seeth thee, *i. e. I knew something before of thy Divine Perfections, but not so clearly as I do now by this visible Appearance of thy Divine Majesty.* 6 Wherefore I abhor my self, *i. e. am most highly displeased with my self and grieved, for my undecent Complaints, and vehement Expostulations, and eager Desire to dy or to be deliver'd, and for whatever I have spoken too boldly about thy Providence, and repent in Dust and Ashes, i. e. in the most sorrowful manner.*

## SECTION IV.

*An Account of GOD's appointing Job to intercede for Eliphaz, &c. and of GOD's restoring Job to a state of Prosperity: Which takes up the short Remainder of this Book.*

I.  
God appoints Job  
to intercede for E-  
liphaz, &c.

7 And it was so, that after the Lord had spoken these Words unto Job, the Lord said to Eliphaz the Temanite, *My Wrath is kindled against thee, and against thy two Friends: for ye have not spoken of me the thing that is Right, as my servant Job hath: forasmuch as you have made a perverse Construction of Job's Afflictions, whom, notwithstanding all his Errors, I acknowledge to be my Servant, and to have spoken better of me than you have done.* 8 Therefore take unto you now seven Bullocks, and seven Rams, and go to my servant Job, and offer up *by the hand of Job* for yourselves a Burnt-offering; and my servant Job, *whom I appoint to be your Priest on this account,* shall pray for you, for the Prayer of him will I accept: *Fail not so to do, lest I deal with you after your Folly, i. e. punish you for your Fault, in that ye have not spoken of me the thing which is Right, like my servant Job.* 9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted the Prayer of Job for them, *so as not to punish them.*

II.  
Job is restor'd to  
a most prosperous  
State.

10 And the Lord turn'd the Captivity of Job, when he pray'd for his Friends, *i. e. the Lord began to remove the Afflictions of Job, and so to restore him to a prosperous State, even while he was praying for his Friends:* also the Lord gave Job twice as much as he had before. 11 Then came there unto him all his Brethren, and all his Sisters, and all they that had been of his Acquaintance before, and did eat Bread, *i. e. Feasted* with him in his House; and they bemoan'd or condol'd with him *on account of his former*

## P A R A P H R A S E.

former Miseries, and comforted him over, *i. e.* congratulated him on account of the Removal of all the Evil that the Lord had brought upon him: every Man also, in token of his Joy, gave him a piece of Mony, and every one an ear-ring of Gold. 12 So the Lord blessed the latter end of Job more than his Beginning: for he had fourteen thousand Sheep, and six thousand Camels, and a thousand yoke of Oxen, and a thousand She-asses. 13 He had also seven Sons and three Daughters. 14 And he call'd the name of the first, (r)Jemima, and the name of the second, Kezia, and the name of the third, Keren-happuch. 15 And in all the Land were no Women found so fair as the daughters of Job: and their Father gave them, not a small portion of his Goods as the manner was, but having a great Estate and Affection for them, he gave them an Inheritance among their Brethren, *i. e.* gave them a considerable part of his Land also, joining on to the Lands or Estates of their Brethren. 16 After this Job lived an hundred and forty Years, and saw his Sons, and his Sons Sons, even four Generations. 17 So Job died, being old and full of days, *i. e.* fully satisfied with length of Life here in this World.

## A N N O T A T.

(r) Job is thought to have given his eldest Daughter the name of *Jemima*, signifying the *Day*, because of the Felicity wherein he now thone after the sad Night of Affliction: Likewise Job is thought to have call'd his second Daughter *Kezia*, which signifies a *Spice of an excellent Smell*, because God had heal'd his stinking Ulcers, which made even his Wife refuse to come near him. Lastly, Job is thought to have call'd his third Daughter *Keren-happuch*, which signifies as much as *Plenty restor'd*, or an *Horn of Varnish*, because God had wiped away the Tears, which foul'd his Face, and restor'd him to Plenty.

# THE BOOK OF PSALMS.

## THE PREFACE.

I.  
Of the Title  
of this Book.

**T**HIS Book in the Hebrew Language is entitled *Sepher Tehillim*, that is, *The Book of Hymns or Praises*. For tho' there are many Complaints, and Imprecations, and Prayers in it, yet the greatest Part is taken up with Praises of or Thanksgivings to God. These being at least Generally set, not only to be sung with the Voice, but also play'd by Instruments of Musick, therefore in the Septuagint or Greek Version so call'd, the whole Book is or was entitled *the Book of Psalms*, the word *Psalms* properly denoting in the Greek Tongue, What is play'd upon Musical Instruments, as well as sung. That *the Book of Psalms* was the Title of old in the LXX Version, is sufficiently evident from St *Luke's* expressly mentioning the said Title, *Luke 20. 42*. And we still retain the said Title in our English Version, tho' in the LXX Version the Title now adays to be seen, is either only *ψαλμοὶ Psalms* as in the Vatican MS. or else *ψαλτήριον* as in the Alexandrian MS. which properly denotes an Instrument on which the *Psalms* or the like were play'd, and is always in this Sense, and consequently thro' our whole English Version, render'd *the Psaltery*; and therefore to distinguish the last mention'd Greek word, when we take it to denote *the Book of Psalms* in conformity to the Title given it in the Alexandrian MS. we render it (not *the Psaltery*, but) *the Psalter*.

II.  
Of the several  
Authors or Pen-  
men of the  
*Psalms*.

It is likewise not unusual, at least now adays, to comprehend the whole Book of *Psalms* under the name of *the Psalms*

of



of David, forasmuch as he made *most* of them. For that he did not make *All*, is evident beyond all reasonable Exception from the very Contents of many of them. What *Psalms* were made by David, and what by *Others*, is taken notice of in the peculiar Title to each *Psalms*, if it has any in the Hebrew; or else before the *Psalms* or in the Notes, unless where there is not Grounds left for so much as a *probable Conjecture*, in which Cases I have chose to say *Nothing*.

That the whole Book of *Psalms* is very fitly distinguishable into five *Parts*, as having been collected at *five several times*, is sufficiently evident from the *Ending* of each of the said five *Parts*, which is always a *Solemn Form of Praising God*. Thus *Part first* ends with *Psal. 41.* the last Verse whereof runs thus: *Blessed be the Lord God of Israel from Everlasting to Everlasting, Amen and Amen.* The *second Part* ends with *Psal. 72. v. 18, 19.* *Blessed be the Lord God, the God of Israel &c. And blessed be his Glorious Name for ever &c. Amen and Amen.* The *third Part* ends with *Psal. 89. viz. Blessed be the Lord for evermore, Amen and Amen.* The *fourth Part* ends with *Psal. 106. viz. Blessed be the Lord God of Israel from Everlasting to Everlasting: and let all the People say, Amen. Praise the Lord.* The *fifth and last Part* ends with the last *Psalms* thus: *Let every thing that has Breath, praise the Lord: Praise ye the Lord.* Besides, after the end of the 72<sup>d</sup> *Psalms* abovemention'd, there is this expressly still added in the Hebrew, *The Prayers of David the son of Jesse here end*, meaning the *Prayers* or *Psalms* of David contain'd in that *second Collection*. For there are several other *Psalms* of David which are contain'd in the *three following Collections*. And indeed no other tolerable Reason can be given, why David's *Psalms* should not have been put *All together*, but so mix'd as they are with the *Psalms* of *Others*, but that the Book of *Psalms*, as it now stands, was made up at *five several Times* by *five several Collections*, and likely each *Collection* by a *several Person*. To conclude, This Division of the *Psalms* into *five Parts*, is expressly mention'd in the *Syriac Version*, by the Title of such and such a *Book*.

III.  
Of the five Parts  
or Collections, of  
which the Book  
of *Psalms* is made  
up.

# THE BOOK OF PSALMS.

## PARAPHRASE.

### PSALM I.

*This Psalm is very properly placed First, as setting forth the very different States, or at least Ends, of the Godly and Ungodly.*

**B**lessed is the Man that walks not in, *i. e.* has never follow'd the Counsel of the Ungodly, nor stands, *i. e.* much less persists in the way of Sinners, nor sits in the seat of the Scornful, *i. e.* least of all proceeds so far in Impiety, as to deride and scoff at Religion. 2 But his chief Delight is in Studying and obeying the Law of the Lord, and in his Law doth he meditate on all proper Occasions, and at all proper Times, every Day and night. 3 And he shall be so happy, if not afore yet in his End, when he shall certainly reap the Fruits, or enjoy the great Reward of his Piety, that he may be said to be like a Tree planted by the Rivers of Water, that bringeth forth his Fruit in his Season: and as his Leaf or the very Leaf of such a Tree shall not wither before its due time, so the least as well as greatest Concerns of the Godly shall be blessed with an happy Event in their due Time, and whatsoever he do's shall prosper or turn to his Happiness in due Season. 4 The Ungodly are not so truly Happy, or prosperous as least in the End: but their Hopes fail them at last, and are like the Chaff which the Wind driveth away. 5 (a) \* Forasmuch as the Ungodly shall not be able to stand without the greatest Dread in the day of Judgment, when they shall be sentenced to

### ANNO T A T.

(a) What is said v. 5. seems best, or most naturally and clearly, to be understood, not as an Inference from v. 4. and so to be render'd *Therefore*; but rather as a Reason or Explanation of v. 4. and so to be render'd *Forasmuch as*, or the like. And the Hebrews use their Particles in so large or many Acceptations, that thereby may be well warranted the Rendering of the Particle here us'd in the Hebrew, by *Forasmuch as*, rather than *By Therefore*. And it will be sufficient to have observ'd this here once for All.

*their*

PARAPHRASE.

their due Punishment, nor, i. e. and so shall not Sinners stand or abide in the Congregation of the Righteous, i. e. shall not be admitted into the eternal Happiness which the Righteous shall be admitted into at the last Judgment. 6 For the Lord knows, i. e. approves and will reward the way of the Righteous: but the way of the Ungodly shall cause them to perish, or to be eternally miserable at the last.

PSALM II.

This Psalm we are assur'd from *Act. 4. 25, &c.* was composed by David; and as it refers primarily and historically to several Circumstances of his own Person, so also do's it secondarily and prophetically refer to Christ, of whom David was a Type. Wherefore it seems best to paraphrase it distinctly as to the two foresaid Respects.

*The Paraphrase in reference to David.*

Why do the neighbouring Heathen, as the Philistines &c. rage, and several of the People of Israel, who are disaffected to me, imagin a vain thing? 2 The neighbouring heathen Kings of the Earth set themselves, and some of the Rulers or Chief of Israel take counsel together against the Will of the Lord, and, i. e. particularly against me David his Anointed, or whom he has caused to be anointed King of Israel, saying, 3 Let us break their Bands asunder, and cast away their Cords from us, i. e. let us throw off our Subjection to him. 4 He that sitteth in the Heavens shall laugh at or contemn their vain Attempts: the Lord shall have them or cause them to be had in Derision. 5 Then, when they think they have done their Business, shall he speak unto them in his Wrath, and vex them in his fore Displeasure, i. e. as evident Tokens of the Divine Vengeance shall fall upon them, as if he had spoke thus unto them: 6 Yet in spite of all you can do, (b) have I set up David to rule as my King upon my holy Hill of Zion. 7 And I David will now declare or make known the Decree or Promise long since made unto me: namely the Lord hath this day made Good what he formerly said unto me, Thou art He that I intend to make my King or Vice-gerent in Israel, as if thou wert my Son, or as one belov'd by me: and this Day of thy beginning thus to Reign over all Israel have I, as it were, begotten thee as King thereof, this Day being what may be properly call'd the Birth-day of thy Kingdom over Israel. 8 Ask of me, i. e. continue to serve me, (God has said unto me,) and I shall give thee the Countreys of the neighbouring Heathen for thy

ANNOTAT.

(b) What is said in this v. 6. particularly relates to David's taking the strong Hold of Zion, in a short time after he was anointed King over all Israel, and there building a Royal Palace for himself, as well as setting up a Tabernacle for Divine Worship, and bringing the Ark into it, whence the Hill of Zion came to be call'd the Holy Hill, and the like. See 2 Sam. 5. 1 — 10.

## P A R A P H R A S E.

Inheritance, *i. e.* to be rul'd by thee and thy Successors; and the utmost parts of the Earth, which I promis'd Abraham to give one day to his Seed, *viz.* (c) as far as to the River Euphrates &c. for thy Possession or Dominion. 9 Thou shalt break them with a rod of Iron, thou shalt dash them in pieces like a Potter's Vessel, *i. e.* such neighbouring Kings or States, as will not make peace with or submit to thee, thou shalt as easily subdue, as an earthen Vessel is broken by a rod of Iron. 10 Be wise now therefore, O ye neighbouring Kings: be instructed, ye Judges or Rulers of the neighbouring Earth or Countries. 11 Namely, in order to your own Good and Safety be advis'd by me, serve the Lord with fear, by submitting to his Will in respect of his setting me up to be King of Israel, and rejoyce with trembling or due Awefulness, that God graciously permits you by this means to provide for your Safety, and keep your Kingdoms. 12 Kiss, *i. e.* make the usual Salutations made to other Kings with whom you are in Friendship, to David, who on the account afore v. 7. mention'd, may be stil'd the Son of God, lest he, *i. e.* David have cause to be angry with you, and so ye perish from the Way, *i. e.* are destroy'd by your own Obstinacy, when his Wrath is kindled and breaks out (d) \* suddenly against you. Blessed or happy are all they that put their trust in him, as a King in Friendship with them, and accordingly behave themselves toward David: for such Princes &c. will plentifully reap the Benefits thereof, by being permitted quietly to continue to enjoy their own-Countries, as Allies or Tributaries to him.

## The Paraphrase in reference to Christ.

Why will the Unbelieving Jews, assisted by the Power of the Romans, imagin a vain thing? 2 Namely why will Herod and Pontius Pilate with other Gentiles, and the Unbelievers among the People of Israel, be gather'd together against Jesus the Anointed or CHRIST, 3 resolving to destroy Jesus if they could, and put an end to his Doctrine and Kingdom. 4 God shall disappoint all such their wicked Designs, and bring them to nought. 5 Then when they shall think they have compass'd their Ends by putting Christ to Death, and persecuting his Disciples; God shall shew them such evident Tokens of his Vengeance, as if he should say; 6 Notwithstanding all your Opposition, have I set up Jesus to be the King of my Church, which I have, by raising him from the Dead, and causing the Gospel of his Kingdom to be begun to be preach'd at Jerusalem. 7 Whereby I have made Good the Prophecies of Old to this purpose, by raising Jesus from the Dead, declaring him to be my Son in a special manner, the Day

## A N N O T A T.

(c) See Gen. 15. 18, &c. (d) The Hebrew word may signify Suddenly as well as *But a little*, and the former Signification is judg'd most proper here by Dr Hammond, Bp Patrick, &c.

P A R A P H R A S E.

of his Resurrection being as the Birth-day of his New Life and Kingdom. 8 And according to the Design and End of Christ's Sufferings; his Gospel shall be preach'd all over the World, in order to bring Men to the Knowledge and Worship of the True God, and so to make them Members of the Christian Church, or Subjects of Christ's Spiritual Kingdom. 9 Such as obstinately oppose the Truth and Growth of the Gospel, shall undergo the Divine Vengeance in a Signal manner, if not in this, yet in the other World. 10, 11 Wherefore 'tis the greatest Wisdom for all Princes and People to embrace the Gospel, when preach'd unto them: 12 to acknowledge Jesus to be the True Messiah or Christ, and so the Son of God in a most Eminent manner, and to live in due Obedience to his Gospel; for otherwise they will most certainly perish, or become Eternally miserable at last. For they only shall be truly Happy here, and blessed for ever hereafter, who live as those that trust or hope to receive Eternal Happiness, only as the gracious Reward of their Obedience to God here, thro' the Merits of Jesus Christ.

P S A L M III.

A Psalm of David, composed and used by him, when he fled from Absalom his Son.

Lord, how are they increased that trouble me? many are they that rise up against me. 2 Many there be which say of my Soul, There is no help for him in God. (c) Selah. 3 But thou, O Lord, art a Shield or Defence for me; thou art my God in whom I will still Glory, and who I trust will restore me to my former Glory, and be the Lifter up of my Head out of my present Affliction to my former Dignity and Prosperity. 4 This I have Reason to hope for, because often afore have I cried unto the Lord with my voice, and he heard me out of the Tabernacle or Place of his religious Worship, and so of his special Residence, which is on Sion, therefore call'd his holy Hill. Selah. Which his bearing of me I have been assur'd of by his granting my Petitions, and delivering me out of the Troubles I was then in. 5 So that I laid me down and slept quietly and without Fear. I awaked as one refresh'd with sound Sleep, and without any Disturbance or dreadful Apprehensions: for the Lord sustain'd or supported me. 6 Wherefore now I will not be afraid of ten thousands of People, that have set themselves against me round about. 7 But will address my Petition to God, saying, Defer not any longer, as if thou wast still or unconcern'd at my Troubles; but act as if thou didst now Arise, O Lord, forthwith to save me, O my God, as thou hast done in other Cases. For thou hast smitten all mine Enemies upon the Cheek-bone:

A N N O T A T.

(c) The best account of the word *Selah* is, that it denotes a musical Note, or a change of the Modulation of the Voice or Sound.

thou

## P A R A P H R A S E.

thou hast broken the Teeth (f) of the Ungodly, *i. e.* thou hast enabled me so entirely to conquer and subdue my unjust Enemies, as that I have depriv'd them of all Power to hurt me for the future. 8 Salvation or Safety and Happiness, even in this as well as the other World, originally belongs unto or comes from the Lord; for which cause I make this my Petition unto thee, O Lord, for Deliverance from the present Conspiracy against me: and I trust thou wilt grant the same, because thy Blessing in respect of Deliverance, as well as in other respects, is wont to be conferr'd upon thy People or faithful Servants in such extremities of Danger.

## P S A L M IV.

*A Psalm deliver'd to the Chief Musician, i. e. Precentor or Master of the Musick used at the Tabernacle, to be sung by Some with their Voices, while Others play'd the same Tune on Neginoth or the stringed Instruments; being a Psalm of David compos'd by him (as is likely) in the same or like Distress, wherein he compos'd the Third.*

Hear me when I call, O God of my Righteousness: thou hast formerly enlarg'd me, or made a way for me to escape, when I was in Distress, have Mercy upon me, and hear my Prayer. 2 O ye sons of Men, (g) *i. e.* wicked Men, how long will ye turn my Glory into Shame, *i. e.* defame my Government all ye can? how long will ye love Vanity, *i. e.* carry on your vain Attempts against me, and go on in Lying or spreading false Calumnies against me? 3 But know that all your Enterprizes will fail of their End: for that the Lord hath set apart him that is Godly, for himself, *i. e.* has made choice of me as his faithful Servant to be his Vice-gerent or King over Israel: so that I am assur'd, that the Lord will hear me when I call unto him. 4 Stand in awe of his Power, tho' you do not of mine, and tho' you be angry at me, yet take care you sin not by such evil Courses as your Anger puts you upon: Commune with your own Heart upon your Bed, and be still, *i. e.* seriously and calmly consider, when you are by your selves, what you are doing; and I doubt not, but you will quickly see reason for you to leave off, and be quiet. Selah. 5 As for such as are not engag'd with my Enemies, but continue faithful to me, do you continue to offer the Sacrifices of Righteousness, *i. e.* to act Righteously, which is the most acceptable Sacrifice to God; and then continue

## A N N O T A T.

(f) As Men of Violence and Rapine are frequently resembled to wild ravenous Beasts, viz. the Lion &c. so the Power or Means made use of by such Men to oppress Others are fitly resembled to or denoted by the Teeth, Cheek-bone or Jaw &c. these being the Parts whereby Beasts of Prey chiefly devour their Prey. Hence to break (or the like) the Teeth, Cheek-bone, &c. of an Enemy, is used frequently in Scripture, and especially in this Book of Psalms, to denote the depriving an Enemy of his Power to hurt. And hence may easily be understood several other like Metaphorical Expressions. (g) Compare Gen. 6. 2.

PARAPHRASE

also to put your trust in the Lord for Deliverance in due time. 6 I know there be many among you, that are apt out of despair to say, Who will shew us any Good, i. e. what likelihood is there of God's affording us any proper means for our Deliverance? But I am under no such despairing Apprehensions my self, and therefore with an humble Confidence of being heard, I continue to pray, Lord, lift thou up the light of thy Countenance upon us, i. e. shew thy Favour to us in delivering us from our present Calamities. 7 By the Assurance thou givest me within my own Breast of such thy Favour, thou hast already put Gladness in my Heart, more than Others are wont to have in the time that their Corn and their Wine increase, i. e. when they have plentiful Harvests and Vintages. 8 And as at such times Others are wont to sleep securely, so I will both lay me down in Peace or Quietness, and sleep as one secure; for thou, Lord, only makest, or art sufficient to make me dwell in Safety, without having any Others to guard and defend me.

PSALM V.

A Psalm deliver'd to the Chief Musician to be sung in Parts, and play'd upon Nihiloth, i. e. Organs or other Wind Instruments, being a Psalm of David's composing, when he was in some Distress.

Give ear to my Words, O Lord, consider my\*Groaning. 2 Harken unto the voice of my Cry, my King, and my God: for unto thee will I pray. 3 My Voice shalt thou hear in the Morning, O Lord; in the Morning will I direct my Prayer unto thee, and will look up to Heaven thy special Residence. 4 For thou art not a God that hath Pleasure in Wickedness: neither shall any evil Person be so favour'd by thee, as if he was One that did dwell with thee, or was One of thy \*Domesticks. 5 The Foolish or Wicked shall not be countenanced by thee, as if they were thy faithful Servants, that daily stand in thy sight or attend upon thee: thou hatest all workers of Iniquity. 6 Thou shalt destroy them that speak \*Lies: the Lord will abhor the bloody and deceitful Man: which makes me humbly trust that thou wilt deliver me from my present Troubles, which my Enemies have unjustly brought upon me. 7 But as for me, I will, or trust I shall again be able to come into thy House in the multitude of thy Mercy delivering me out of these Troubles; and in thy Fear, i. e. with due Reverence and Thankfulness will I worship toward thy holy Temple, i. e. Tabernacle. 8 To this end lead me, O Lord, in the way of thy Commands which are the Rules of Righteousness, because of my Enemies, i. e. that my Enemies, who seek for something to colour their hatred to me, may have nothing to object against me. Make thy way strait or plain before my Face, i. e. give me a clear and right Understanding of thy Will, and Grace sincerely to obey it. 9 For how would my Enemies triumph, should I be found really faulty in Sinning against thee,

## PARAPHRASE.

*thee, since there is no Faithfulness in their Mouth, but they raise Lies against me: their inward Part or Heart is very Wickedness, i. e. is full of the most wicked Purposes against me: their Throat is as an open Sepulcher, while by their Lies they endeavour to destroy me: and yet the better to compass their Ends, upon occasion they flatter with their Tongue.*  
 10 Destroy thou them, O God; let them fall by their own Counsels: cast or drive them out of my Kingdom or the Land of the Living, in or by reason of the multitude of their Transgressions, for they have rebell'd against thee in thus rebelling against me. 11 But let all those that put their Trust in thee, rejoyce: let them ever shout for Joy; because thou defendest them: let them also that love thy Name, be joyful in thee. 12 For thou, Lord, wilt bless the Righteous; with Favour wilt thou compass him as with a Shield.

## PSALM VI.

To the Chief Musician on (b) Neginoth, namely on Sheminith or that sort of string'd Instrument, which had eight Strings to it, a Psalm of David, compos'd by him on account of some great Sickness of Body, or at least of some great Grief of Mind occasion'd by some Sin of his. Whence it is reckon'd the first of the Seven penitential Psalms peculiarly so call'd.

O Lord, rebuke me not in thine Anger, neither chasten me in thy hot Displeasure. 2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my Bones are vexed, i. e. my Grief makes me so restless, that my very Bones ache for want of Rest. 3 My Soul is also sore vexed: but thou, O Lord, how long wilt thou thus afflict me. 4 Return thy Favour to me, O Lord, deliver my Soul: oh save me for thy Mercies sake. 5 For in Death, which I must quickly undergo without thy Relief, there is no Remembrance of thee: in the Grave who shall give thee Thanks? i. e. by Death I shall be disabled from commemorating thy Goodness to me, and returning thee Thanks openly for the same, as I fully resolve to do if I live. But oh I must, if not releav'd by thee. 6 For I am weary with my Groaning, all the night make I my Bed so wet with the Sweat caused by my Agonies, that I may be said to swim therein: I water my Couch with my Tears. 7 The sight of my Eye is consum'd or almost lost because of my Crying so much out of Grief: it waxes dim as if I was very Old, because of my Enemies, having such Cause to insult over me. 8 But tho' I have thus offended my God by an heinous Sin, yet I purpose firmly and sincerely not to go on so to do, and as one Token of my sincere Repentance, I resolve that ye shall depart from me, all ye Workers of Iniquity, who go on in an habitual Course of Wickedness: for I trust that upon my sincere Repentance the Lord has heard the voice of

(b) See the Title to Psal. 4.



PARAPHRASE.

my Weeping. 9 The Lord has heard my Supplication; the Lord will receive my Prayer. 10 Wherefore let all my Enemies be ashamed and forevexed: let them return and be ashamed suddenly, *i. e. they shall once more be ashamed and vexed of being so unexpectedly disappointed of my Death.*

PSALM VII.

Shiggaion, *i. e. a Psalm or Song of David, which he sang unto the Lord concerning or on occasion of the malicious Words or false Accusations of Cush the Benjamite, who was probably a Courtier of Saul's, and charg'd David with some very great Crime, as likely Treason or a Conspiracy against Saul.*

O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me. 2 Lest he *that is my most powerful Enemy, probably Saul, apprehend me, and tear my Body the Seat of my Soul like a Lion, rending it in pieces, while there is none to deliver.* 3 O Lord my God, if I have done this *that I am accused of?* if there be any such Iniquity in my hands, or ever thought of by me to be put in execution: 4 if I have rewarded Evil unto him that was at peace with me, *i. e. unto Saul while he was in Friendship with me: (yea, I have deliver'd him from being kill'd, when it was in my Power to have kill'd him, that now without cause is my Enemy:)* 5 Then let the Enemy persecute my Soul, and take it, yea, let him tread down my Life upon the Earth, and lay mine Honour, *i. e. me who have liv'd in so great Honour for some time in the Dust.* Selah. 6 But since thou knowest I am wholly innocent in this matter, Arise, O Lord, in thine Anger, lift up thy self, because of the Rage of mine Enemies: and awake for me *so as to cause the Judgment or true Justice, that thou hast commanded Earthly Princes and Magistrates to exercise toward the Oppressed, to be exercised toward me.* 7 So, by seeing Justice done me thro' thy special Providence, shall the Congregation of the People be induced to compass thee about, or resort unto thee to do them Justice in the like Cases. For their Sakes therefore, *viz. to confirm in them a Trust of thy doing them also Justice when oppress'd, return thou on High, i. e. act as if thou didst again ascend thy supreme Judgment Seat to vindicate my Innocency.* 8 Certainly the Lord shall judge the People or World in Righteousness: wherefore in particular judge me, O Lord, according to my Righteousness, and according to mine Integrity that is in me. 9 O let the Wickedness of the Wicked come to an end, but establish the Just: for the Righteous God trieth the Hearts and Reins, and so can't be deceiv'd in his Knowing who are Just and who are Wicked. 10 Wherefore my hope of Defence is of or from God, which saves the upright in Heart. 11 God is a (i) Righteous Judge;

ANNOTAT.

(i) So this first Clause of the Hebrew may be render'd, as well as the other way follow'd by our Translators.

M

for

## PARAPHRASE.

for which reason he judges or will maintain the Cause of the Righteous; and on the other side God is angry with the Wicked every day, tho' he forbears to punish and cut him off for some time, to try whether he will repent. 12 If he turn or repent not, He, i. e. God will whet his Sword; he hath bent his Bow, and made it ready: 13 he has also prepar'd for him the Instruments of Death, i. e. the Divine Vengeance will certainly fall upon the Wicked at last, and that in a more severe manner, if he abuses the Divine Forbearance. He ordains his Arrows against the Persecutors, i. e. God do's in a special manner punish those, who persecute the Innocent. 14 Behold, he, i. e. such a Persecutor or false Accuser travails or is as it were big with Iniquity; and he \*conceives Mischief, and brings forth Falshood. 15 He \*makes a Pit and \*digs it, and falls into the Ditch which he made. 16 His Mischief shall return upon his own Head, and his violent Dealing shall come down upon his own Pate. 17 Such is the just Dealing of God, which therefore makes me humbly and firmly trust, that he will deal thus with those that seek my Ruin. So I will praise the Lord according to his Righteousness: and will sing praise to the Name of the Lord most High.

## PSALM VIII.

To the Chief Musician, to be sung and play'd upon Gittith, i. e. an Harp that David brought from Gath, or rather on account of David's remarkable Victory over the Giant Goliath, who was a Gittite or one of Gath. Whence as this is a Psalm of David, so in a prophetic Sense it is understood of Christ's Conquest over the Devil.

O Lord our Lord, how excellent is thy Name in all the Earth! who hast set thy Glory above the Heavens. 2 Out of the mouth of Babes and Sucklings hast thou ordain'd Strength, because of thine Enemies, that thou mightest still the Enemy and the Avenger, i. e. thou hast enabled me, who was but an Infant in comparison with Goliath, to kill the said Gigantick Enemy of thy People, and so to make the whole Nation of the Philistines quiet for a time. And as this Verse is apply'd by our Saviour himself to the Children's crying Hosannah to him, Matth. 21. 15, 16. so also may it be apply'd to what was done by our Lord and his Disciples, All but mean and weak Men in appearance, in preaching the Gospel and destroying the Power of the Devil. 3 When I consider thy Heavens, the work of thy Fingers, the Moon and the Stars which thou hast ordain'd, I can't but say or think with my self: 4 What is Man, that thou art thus mindful of him? and the Son of Man, that thou visitest or regardest him in such a manner. 5 For thou hast made him but a little lower than the Angels in Dignity and Honour, and as inasmuch as thou hast crown'd him with Glory and Honour in respect of his Superiority and Dominion over all other Creatures here on Earth. 6 For thou madest him

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him to have Dominion over the works of thy Hands; thou hast put all things under his Feet: 7 all Sheep and Oxen, yea, and the Beasts of the Field: 8 the Fowl of the Air, and the Fish of the Sea, and whatsoever passeth thro' the Paths of the Seas. *And as thou hast thus dignified Mankind in general in the former respects, so wilt thou also more highly Honour and Advance human Nature in the Person of Christ, who is to be of the Seed of David according to the Flesh. And who (k) after he has been here on Earth for a short time in a Condition much inferior to that of the Angels, shall be exalt'd far above all Angels, and crown'd or invest'd with a Sovereign Power over all the World, both Heaven and Earth.* 9 Wherefore I can't but end this Psalm with the same Exclamation and Admiration of thy Goodness to Man, wherewith I began it, viz. O Lord our Lord, how excellent is thy Goodness, and therefore how highly to be praised is thy Name in all the Earth: and especially by my self, whom thou hast peculiarly honour'd by raising me from a mean Man to be King of thy People, and also promising me that the Messiah or Christ shall descend from me!

PSALM IX.

To the Chief Musician on (l) Muth-labben, a Psalm of David, compos'd by him in some great Distress.

I will praise thee, O Lord, with my whole Heart, I will shew forth all thy marvellous Works. 2 I will be glad and rejoyce in thee: I will sing praise to thy Name; O thou most High, notwithstanding the great Distress I am at present in. 3 For when my Enemies are turn'd back or overcome, I acknowledge that they shall fall and perish chiefly at thy Presence or by means of thy special Providence over me; which I humbly trust will now be continued to me as formerly. 4 For thou hast hitherto maintain'd my Right and my Cause, thou sattest in the Throne judging Right. 5 Thou hast rebuked the Heathen, thou hast destroyed the Wicked, thou hast put out their Name for ever and ever. 6 O thou Enemy, Destructions are come to a perpetual End, i. e. thou art or shalt be so subdu'd, as that thou shalt be no more able to destroy me or my People: and on the other hand, thou, O Lord, hast destroy'd Cities, so that their Memorial is perished with them, no Remainder of them being now to be seen where they once stood; and so shalt thou still go on to destroy them. 7 And, or to wit, the Lord shall endure for ever: he hath prepared his

ANNOTAT.

(k) See Hebr. 2. 6, &c. (l) No good account being to be given of the Signification or true Importance here of *Muth-labben*; and indeed it being questionable whether that be the true Reading of the Original, or not rather *Alamoth Labben*, I therefore refer such as would know more of it to Dr Hammond on the said Psalm.

## PARAPHRASE.

Throne for Judgment. 8 And he shall judge the World in Righteousness, he shall minister Judgment to the People in Uprightness. 9 The Lord also will be a Refuge for the Oppressed, a Refuge in Times of Trouble. 10 And they that know thy Name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee. 11 Sing praises to the Lord, which dwelleth in Zion: declare among the People his Doings. 12 *Tho' the Lord seems to wink for a time at the Cruelty of the wicked and violent Men, yet when he makes Inquisition for Blood, i. e. when he sees fit to call such wicked Persons to account, then he remembers them that have been oppressed by them: he forgets not the Cry of the Humble.* 13 Have mercy upon me, O Lord, consider my Trouble which I suffer of them that hate me, thou that liftest me up from the Gates of Death: 14 that I may shew forth all thy Praise *at thy Sanctuary which is within the Gates of the Daughter, i. e. Inhabitants of Zion.* I will even now in my Distress rejoice in the *Hopes I have of thy Salvation or Deliverance of me, as formerly.* 15 *For oft afore the Heathen are sunk down in the Pit that they made: in the Net which they hid, is their own Foot taken.* 16 The Lord is known *to exercise such his Providence by the Judgment which he executeth: the Wicked is snar'd in the Work of his own hands.* Higgaion, *i. e. what I here say, is most worthy of frequent Meditation for support in Trouble.* Selah. 17 The Wicked shall be turn'd into Hell or Destruction, and all the Nations that forget God. 18 For the Needy shall not alway be forgotten: the Expectation of the Poor shall not perish for ever. 19 *However 'tis my duty to present my Supplications unto thee to this end: wherefore I beseech thee to arise, O Lord, let not Man prevail, let the Heathen be judged in thy fight.* 20 Put them in fear of thee, O Lord, *by giving me or my Forces a signal Victory over them, tho' they are more numerous than we, that the Nations may know themselves to be but Men, and consequently such as can't defend themselves against thee, tho' they esteem themselves most Powerful, and even Invincible, by reason of the great Numbers of their Forces, and their Strength and Courage.* Selah.

PSALM X. (m) Why standest thou afar off, O Lord? why hidest thou thy self in times of Trouble? 2 The Wicked in his pride doth persecute the Poor: let them be taken in the Devices that they have imagined. 3 For the Wicked boasteth of his heart's Desire, and blesteth the Covetous or Rapacious and Violent, whom the Lord abhorreth. 4 The Wicked, thro' the pride of his Countenance, will not seek after

## ANNOTATIONS.

(m) This Psalm is join'd in the Septuagint Version to Psalm 9. as one. And indeed it seems compos'd on the same or much like Occasion, being a Description of the Violence and Oppression of wicked Men, when they have Power to shew or use it.

God:

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God: God is not in all his Thoughts. 5 His Ways are always grievous; thy Judgments are far above out of his sight: as for all his Enemies, he puffeth at them. 6 He hath said in his Heart, I shall not be moved: for I shall never be in Adversity. 7 His Mouth is full of Cursing, and Deceit, and Fraud: under his Tongue is Mischief and Vanity or Iniquity. 8 In order to rob he sits in the lurking places of the Villages: in the secret places doth he murder the Innocent: his Eyes are privily set against the Poor, *i. e. helpless Traveller or other Person.* 9 He lies in wait secretly as a Lion in his Den: he lies in wait to catch the Poor: he doth catch the Poor when he draweth him into his Net, *i. e. by the counterfeit means he makes use of, as follows.* 10 He crouches and humbles himself, *i. e. he will carry himself like an humble, innocent Person, and very ready to do you any Service, that the Poor or helpless Person whom he has a design on, may fall by these means the sooner into the hands of his strong Ones, i. e. the Rogues that are prepar'd by him to assault the said Poor Man.* 11 He has said in his heart, God has forgotten, *i. e. will not regard what is done here on Earth.* He hides his face; *that is, he will never see or regard it.* 12 Arise, O Lord, O God, lift up thine hand: forget not the Humble. 13 Wherefore doth the Wicked contemn God? he hath said in his heart, Thou wilt not require it. 14 Thou hast seen it, for thou beholdest Mischief and Spite to requite it with thy hand: the Poor committeth himself unto thee, thou art the Helper of the Fatherless. 15 Break thou the Arm of the Wicked, and the evil Man: seek out his Wickedness till thou find none, *i. e. punish all such Wickedness, till there remains none unpunish'd. This the Lord can do, For* 16 the Lord is King for ever and ever, *and as by his Power the seven Nations of the Heathen Canaanites are perish'd out of his Land, so he can cause to perish all other Heathen that are Enemies to his Land or People.* 17 And this I trust thou wilt do, for that, Lord, thou hast often already heard the desire of the Humble, *i. e. thy humble Servants in the like Cases.* Thou wilt to this end prepare or dispose their Heart in a due manner to pray to and wait on thee, and then thou wilt cause thy Ear to hear their Prayers in so gracious manner, as to grant what they pray for: 18 as particularly to judge or maintain the Cause of the Fatherless and the Oppressed in any other like unjust manner, that the Man, *whosoever he be, that minds only the things of the Earth, and so cares not by what means he procures to himself Riches and Honour in this World, may no more oppress.*

P S A L M X I.

To the Chief Musician, a Psalm of David, compos'd by him likely, when, Saul beginning to have evil Designs against him, he was advis'd to betake himself to the Mountains in Judea for Safety.

## PARAPHRASE.

In the Lord put I my trust, *more than in places of Security*: how or why then say ye to my Soul, Flee for thy safety, as a Bird do's from the Fowler, to a proper place in your Mountain? *i. e. in the Mountain belonging to you or near your Estate, or in your part of the Country.* 2 For lo, say you, the Wicked are designing thy Ruin, just as the Fowlers bend their Bow, and they make ready their arrow upon the Siring to shoot a Bird they have a Design upon: so do thy Enemies lay their Designs, that they may privily shoot at or destroy the upright in Heart, *i. e. thee tho' altogether Innocent of what they charge thee with.* 3 For if all the known Rules of Justice and Truth, which be the Foundations of Government or human Society, be destroy'd or violated, what can the Righteous do for his Security but withdraw from such wicked Persons? 4 But my Answer is, that the Lord is in his holy Temple, the Lord's Throne is in Heaven: his Eyes behold, his Eye-lids try the Children of Men, *i. e. be presently and perfectly sees or knows the most secret Designs of Men, and can disappoint them.* 5 The Lord often tries the Righteous by such Difficulties: but the Wicked, and him that loves Violence, his Soul hates, tho' he sees fit oft-times to let them have some Success, or to go unpunish'd for some time. 6 However at last upon the Wicked he shall rain Snares, *i. e. send some Judgment which, as if they were caught in a Snare that they can't break or get out off, shall certainly ruin them, as Fire and Brimstone did the Sodomites, and an horrible Tempest did the Egyptians:* this shall be the portion of their Cup, *i. e. the Punishment they will certainly undergo one time or other.* 7 For the righteous Lord loves Righteousness, with the Favour of his Countenance do's he behold the Upright, and will defend and reward such at last for their Uprightness.

## P S A L M XII.

To the Chief Musician on (n) Sheminith, a Psalm of David, *being a Complaint of the corrupt Manners of that Age, especially (as is likely) in Saul's Court, so that it was hard to find a Man honest enough to be confided in.*

Help me, Lord, for the godly Man ceaseth; for the faithful Friends fail from among the Children of Men. 2 They speak Vanity, or what can't be rely'd on, every one with his Neighbour: with flattering Lips, and with a double Heart do they speak. 3 The Lord shall cut off all flattering Lips, and the Tongue that speaketh proud things. 4 Who have said, With our Tongue will we prevail, *namely by false Accusations and the like:* our Lips are our own, *i. e. we are not afraid to speak or affirm what we please: for who is Lord over us or can call us to account for what we say tho' never so false?* 5 Wherefore for the oppression of the Poor by such false Accusations &c. for the sighing of the

(n) See the Title to the sixth Psalm.

Needy,

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Needy, now will I arise, says the Lord, to call such to account and punish them, and I will set him that is oppress'd in Safety from him that puffeth at him. 6 The Words of the Lord are pure words, free from all Guile or Deceit, as Silver tried in a furnace of Earth and purified seven times, is free from all Dross: so that I do firmly rely on God's most gracious Promises so often made to the Upright of vouchsafing them his special Protection and Favour. 7 Accordingly thou shalt keep them that are Upright, O Lord, thou shalt preserve them from this Generation or Set of wicked Men that rule at present at Court for ever or in all Cases. 8 No wonder that the Wicked walk on every side or thus abound now, when the vilest and most wicked Men are exalted at Court and elsewhere by Saul.

P S A L M XIII.

To the Chief Musician, a Psalm of David, compos'd by him likewise in some great Distress.

How long wilt thou act as if thou didst forget me, O Lord, for ever? how long wilt thou act as if thou didst hide thy face from me? 2 How long shall I be forced thus continually to take counsel in my Soul, i. e. to be contriving new means for my Safety, having hereby sorrow in my Heart daily? how long shall mine Enemy be exalted over me? 3 Consider and hear me, O Lord my God: lighten mine Eyes, i. e. give me Wisdom to find out and take proper measures for my Safety, and also cheer and revive my Spirits, lest I sleep the sleep of Death, i. e. lest I dy with Grief and the sinking of my Spirits, if my Enemy do's not destroy me. 4 Grant me this, lest mine Enemy say, I have prevail'd against him; and those that trouble me rejoyce, when I am mov'd or overcome by them. 5 But I have hitherto trusted in thy Mercy, that my Heart shall have cause to rejoyce in thy Salvation. 6 Then I will sing unto the Lord, because he hath dealt bountifully with me.

P S A L M XIV.

To the Chief Musician, a Psalm of David, probably referring to the general Apostacy of the People, in the Rebellion of Absalom, from the Allegiance they ow'd to David, and from the Duty they ow'd to God.

The Fool, i. e. Wicked and Atheistical or Irreligious Person has said or thought in his Heart, tho' he dares not yet assert it openly, There is no God, at least that takes Notice of things here below, or will call us to an Account of our Actions. Thus they of this Nation are in general corrupt, which is the Cause that they have done abominable Works, and there is none very scarcely that do's Good. 2 But contrary to such their wicked Opinion, the Lord has all along look'd down from Heaven upon the Children of Men, particularly on those now in Rebellion against God and me,

## PARAPHRASE.

me, to see if there were any to be found among them, that did or would be brought to understand their Duty, and so seek God and return to their Duty to me. 3 But they are all gone aside so far, they are all together become filthy or wicked to such an abominable Degree, that there is none to be found among the said Rebels, that do's or has so much Good in him, as yet to bethink himself of his Duty to God and me, no not one. 4 Have all the workers of Iniquity no Knowledge? i. e. surely they have no sense of Religion, who eat up my People, as they eat Bread, i. e. thus destroy my faithful Subjects without any Remorse; and therefore whatever outward shew of Religion they make to serve their Turn, they call not trash upon the Lord. 5 The time I still trust will come, that\* they shall be in great fear of due Punishment for what they do: for God is a constant Defender in or to the Generation of the Righteous. 6 And will I trust shew himself so now the more, for that you Rebels have sham'd, i. e. laugh'd at as imprudent and so shameful the Counsel of the Poor, i. e. the honest and pious Resolution of that small and so despicable Party of my Subjects, that have kept Faithful to me, because the Lord is his Refuge, i. e. he in whom I and my Adherents still wait on for Deliverance and Safety. 7 O that the Lord pleased that the Salvation of Israel, which we patiently wait for, were come out from him, or brought about by his Providence, to whom I have erected a Tabernacle for a special Place of his Presence in mount Zion! when the Lord brings back us who are fled to the East of Jordan, which Flight may be esteem'd as (o) the Captivity of his People, Jacob shall rejoyce, and Israel shall be glad, i. e. there shall be an universal Joy in all the Tribes, those of Israel as well as those of Judah.

## P S A L M XV.

A Psalm of David, which he probably compos'd after his Return to Jerusalem upon the Defeat of Absalom and his rebellious Party; and therefore admonishes herein the Israelites to live better for the Future, instructing them, who only were to be esteem'd truly Pious or the faithful Servants of God.

Lord, who shall be judg'd by thee worthy to abide in thy Presence for ever in Heaven, of which thy Tabernacle here on mount Zion is a Resemblance? who shall dwell for ever in Happiness in the Regions above, whereof thy holy Hill is a Type? 2 I hear thee methinks answer, Not every one descended from Abraham, and that offers me Sacrifices, and observes the outward Rites of the Law; but he that walks uprightly in all other respects, and works Righteousness, and speaks the truth in his Heart. 3 He that backbiteeth not with his Tongue, nor doth evil to

## A N N O T A T.

(o) The Hebrew word signifying Captivity, do's also signify any great Distress, as Job. 42. 10. and Judg. 18. 30, 31.



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his Neighbour, nor taketh up a Reproach against his Neighbour. 4 In whose Eyes a vile or wicked Person is contemn'd, so as never to court his Favour by complying with any of his wicked Designs, he be never so great or powerful: but on the contrary he honours them that fear the Lord: he that sweareth or promises by Oath to do a thing, and do's accordingly tho' it be to his own Hurt, and changeth not, i. e. breaks not his Oath. 5 He that puts not out his Money to Usury (p) to any poor Brother Israelite, God having forbid Usury in this Case: nor takes any Bribe or Money as a Reward for his acting against the Innocent. He that doth these things, shall never be mov'd, i. e. is truly Pious, and shall never fail of God's Favour

P S A L M XVI.

Michtam or a most excellent Psalm of David, as containing not only admirable expressions of his Confidence in God, tho' forced by Saul to fly into foreign Countries, but also a Prophecy of Christ's Resurrection from the Dead, v. 10, 11.

Preserve me, O God: for in thee do I put my trust. 2 O my Soul, thou hast said unto the Lord, Thou art my Lord, and wilt still protect me I trust, tho' my Goodness extends not to thee, i. e. I can do nothing strictly to merit or requite thy Favour. 3 But when I am by thee brought to the Throne, I shall then be able, and accordingly will use my Power, to do Good to the Saints or truly Pious that are in the Earth or Land, and to such the most truly excellent Persons, in whom chiefly as to Mankind is all my Delight. 4 Their Sorrows shall be multiplied, i. e. I shall likewise use then my Royal Power to subdue those neighbouring Nations, that offer to another God besides thee. And tho' I am now forced to stay among such, yet their Drink-offerings of the Blood, whether of Men or Beast, will I not offer, nor take up their Names, i. e. the Names of their Gods into my Lips, i. e. I will no way join in their Idolatrous Worship, either by offering to or swearing by their Gods. 5 The Lord only will I serve, who is or has appointed to me a Kingdom for the Portion of mine Inheritance, and of my Cup or Reward: thou maintainest or shalt maintain my Lot or Title to the said Kingdom. 6 The Lines are fallen, i. e. the said Kingdom is appointed unto me in pleasant Places or a pleasant Country; yea, I have a goodly Heritage. 7 I will bless the Lord, who has given me Counsel or Prudence so to order my self hitherto, as that my Enemies have not been able to surprize me: my Reins also instruct me in the Night-seasons, i. e. when I have been quite in the Dark or Ignorant what Measures I had best take, the Lord has then secretly inspir'd into my Mind, or directed me, so to act as has prov'd most successful for me. 8 Thus has the Lord rewarded me, for that I have set the Lord

(p) See Deut. 23. 19, 20.

## PARAPHRASE.

always before me, *i. e.* have rely'd humbly on his Aid as always present to assist me, and therefore also I have behav'd my self Religiously as always before him. And because he is thus always at my Right hand to protect me, I shall not be mov'd or fail of my Expectation. 9 Therefore my Heart is glad, and my Tongue, which is the Glory of Man above Brutes, as in other respects so in this, *viz.* that therewith we are able to set forth the Glory of God, rejoices: my Flesh also shall rest in hope, tho' my Condition at present be so low. 10 For thou wilt not leave my Soul in Hell, *i. e.* in this low Condition always: neither wilt thou suffer me, whom thou hast appointed to be thy Holy One, *i. e.* Anointed or King over Israel, to see Corruption or be destroy'd by Saul. 11 But I am for the Reason just aforementioned assur'd, that thou wilt shew me the Path of Life, *i. e.* shew me some way how to escape out of all Dangers that befall me, out of an Intention of Saul to hinder me from coming to the Throne; and that thou wilt in thy Good time bring me to the Throne according to thy Promise, and so recompense my patient Sufferings for the present with fulness of Joy: for in thy Presence is fulness of Joy, at thy Right hand there are Pleasures for evermore, *i. e.* Thou art the Almighty and everlasting Dispenser of all true Joy and Happiness. And what I have said from v. 8. inclusively, I speak Prophetically also of the Great King and my Promised Seed, *viz.* Christ, in whom the like shall be verifi'd. For as he during his State of Humiliation here on Earth, shall set thee always before him, and trust in the Divine Protection &c. so tho' he shall be put to Death, yet shall he not continue in the Grave so long as to Corrupt; but shall be rais'd to Life on the third day, and after that ascend into Heaven, there to Reign at thy Right hand in full and endless Joy and Pleasure.

## PSALM XVII.

A Prayer of David, wherein humbly representing his Innocency as to what he was accused of, probably of seeking Saul's Life and so the Kingdom, he beseeches God to grant him Deliverance from his Calumniators and Persecutors.

Hear the right, O Lord, attend unto my Cry, give ear unto my Prayer that goeth not out of feigned Lips, *i. e.* Lips that have dissembled either with thee or Saul. 2 Let me be deliver'd from my Enemies, that they may see, that my Sentence, *i. e.* thy Sentence in favour of my Cause is come forth from thy Presence: let them be convinc'd that thy Eyes behold the things that are equal. 3 Thou hast prov'd mine Heart, thou hast visited me in the Night, *i. e.* thou seest and knowest my Designs in Secret, thou hast tried me, and shalt find nothing shall make me think of unlawful means for my Preservation. I am purpos'd that my Mouth shall not transgress by speaking any thing contrary to my Thoughts, or encouraging

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couraging any others to side with me in any unlawful manner. 4 Tho' concerning the Works of Men, i. e. as to what others are wont to do in like Circumstances, I know 'tis usual not to stick at any means for Self-preservation: but by means of the respect I have to the Words of thy Lips or thy Commands, I have kept me from the Paths of the Destroyer, i. e. from following others in using violent and murdering Practices for my own Safety. 5 Hold up by thy Grace my Goings in thy Paths, that my Footsteps slip not, by transgressing any of thy Commands. 6 I have call'd upon thee, for thou wilt hear me, O God: incline thine Ear unto me, and hear my Speech. 7 Shew thy marvellous loving Kindness, O thou that savest by thy Right hand them which put their trust in thee, from those that rise up against them. 8 Keep me with the like tender Care, as we are wont to keep or defend that most tender part the Apple or Pupil of the Eye: hide me under the shadow of thy Wings, i. e. protect me by thy Providence, as an Hen is wont to protect her Chicken from ravenous Birds that hover over them to destroy them, by sheltering them under her Wings: 9 Thus keep and protect me, I say, from the Wicked that oppress me; from my deadly Enemies, who compass me about. 10 They are inclosed in their own Fat, i. e. they have thriven so well and long in their evil Courses, that they are fat or full both as to Flesh of Body and Worldly Estate or Riches: insomuch that with their Mouth they speak proudly, i. e. stick not to say, that notwithstanding the Promises thou hast given me of being one day King over thy People, yet they shall hinder it. So Proud has their present Success made them. 11 For indeed they have now compassed us in our Steps, i. e. have now beset me and mine in such a manner, as seems impossible for us to escape them: they have set their Eyes to \* cast me down to the Earth, i. e. they have me now in their View, and so they think themselves sure of seizing me, and destroying me: 12 like as a Lion that is greedy of his Prey, which he has in his sight, and as it were a young Lion lurking in secret Places. 13 Wherefore it being impossible for me to escape them without thy special Providence, Arise, O Lord, disappoint him, i. e. Saul my chief Enemy in the certain Expectation he now has of destroying me, and thereby cast him down, i. e. deject him so as never more to entertain hopes of destroying me: deliver my Soul from the Wicked, which is thy Sword, i. e. which thou hast seen fit to permit to wound me sorely, so as to endanger my Life as if I had been run thro' with a Sword; so closely do they now encompass me. 14 Deliver me, I say, from these wicked Men, which are the Instruments of thy Hand, O Lord, to correct me for my Good; from these Men of the World, which have no Concern for any thing further, but that their Portion in this Life may be Plentiful, and whose Belly, accordingly in thy just Judgment, thou fillest with thy hid Treasure, i. e. givest them abundance of Riches, or Gold and Silver &c.

*dug out of the hidden parts of the Earth or Mines: they are also full of Children, or have a numerous Posterity, and leave the rest of their Substance, or remainder of their Estates, after they have provided in a plentiful manner for their elder Children, to such of their Children as are Babes at their Decease. 15 However I by no means envy them this temporal Prosperity, it being all their Reward they are to expect or reap from their Wickedness. But as for me, I will wait to behold thy Face, or see thy Favour to me, in or by pursuing a steady Course of Righteousness: and I doubt not but I shall be satisfied fully in my Expectation, when \* thy Glory, i. e. Glorious Power shall awake for me, i. e. when thou shalt vindicate my Cause in a Glorious, and also so Unexpected manner, as if thou hadst been asleep all the while I was oppress'd, and wast then newly awaked out of the said Sleep.*

## P S A L M XVIII.

To the Chief Musician, a Psalm of David, the great or special Servant of the Lord, being by his immediate Appointment made his Vice-gerent or King over his People Israel, who spake unto the Lord the Words of this Song (pp) as they here stand in this Psalm, in the day or some time after that the Lord had deliver'd him from the hand of all the neighbouring Nations that were his Enemies, and from the hand of Saul, whom David out of respect would not number with his Enemies, tho' he persecuted him and sought his Life, but distinguishes him particularly from them. \* Namely he said,

I will love thee, O Lord, from whom comes my Strength. 2 The Lord is my Rock, and my Fortress, and my Deliverer: my God, my Strength, in whom I will trust, my Buckler, and the horn of my Salvation. 3 I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine Enemies. 4 The sorrows of Death, i. e. so great Sorrows as brought me almost to Death, compassed me; and the Floods of ungodly Men, i. e. Troops of ungodly Men that came upon me, like a Flood that would sweep me away, made me afraid. 5 The sorrows of Hell, i. e. such as had almost brought me to the Grave, compassed me about: the snares of Death prevented me, i. e. my Enemies came on

## A N N O T A T.

(pp) 'Tis not reasonably to be doubted, but that after David had first made this Psalm, he review'd it, and made some small Alterations in it, which is the reason of the small Differences between this Psalm as it stands here, and as it stands in 2 Sam. 22. That it stands here, as it was alter'd on his last Review of it, is sufficiently evident from its being here directed to the Chief Musician, as now intended for Publick use; whereas in 2 Sam. 22. nothing is said of its being directed to the Chief Musician; and therefore it is probable, that it is there set down, as it was for some time used by David for his own Private Devotion. The Differences here and 2 Sam. 22. are not material enough to be insisted on.

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so of a sudden that I had not time to escape them by Flight. 6 In this my Distress I call'd upon the Lord, and cried unto my God: he heard my Voice out of his Temple, *i. e. Sanctuary or Heaven*, and my Cry came before him, even into his Ears. 7 For then he presently sent a most dreadful Tempest of Thunder and Lightning (together with an Earthquake) against my Enemies, so that the Earth shook and trembled; the Foundations also of the Hills moved, and were shaken, because he was wroth with my Enemies. 8 There went up a Smoke out of his Nostrils, and Fire out of his Mouth devoured: Coals were kindled by it, *i. e. a Smoke attended the Lightning, and the Flashes were such as set things on fire and burnt them to Coals*. 9 He bowed the Heavens also and came down: and Darkness was under his Feet, *i. e. there was a visible Appearance of his Divine Presence, like to that in the Cloudy Pillar at the Red Sea and on mount Sinai, for he came down from Heaven in a thick Cloud under him and encompassing him like a bent Bow*. 10 And he rode upon a Cherub, *i. e. he was attended and as it were carried by Angels as in a Chariot*, and did fly or move very swiftly; yea, he did fly upon the Wings of the Wind, *i. e. did move as swift as the Wind, and a very rapid strong Wind did accompany this his Descent*. 11 He made Darkness his secret Place: his Pavilion round about him were dark Waters, and thick Clouds of the Skies, *i. e. he and all his heavenly Attendance were environ'd in thick dark Clouds*. 12 At the Brightness that was before him, *i. e. at the Lightning which frequently appear'd*, his thick Clouds pass'd away, *i. e. the dark Clouds for some time disappear'd, and then follow'd or accompanied Storms of Hail-stones, and things were set on fire as if they had been Coals of Fire*. 13 The Lord also thundred in the Heavens, and the Highest gave his Voice or made his Enemies to hear his terrible Voice, which was accompanied (as afore) with Hail-stones and Coals of Fire. 14 Yea, he sent out these Hail-stones as his Arrows let to fly against my Enemies, and so scatter'd them; and he shot out Lightnings, and discomfited them. 15 So violent was the Earthquake, that then in some places the subterraneous Chanals of Waters were or might be seen; and the Foundations of the World or the depths of the Earth were discover'd: at thy Rebuke, O Lord, at the blast of the Breath of thy Nostrils. 16 Thus he sent me help from Above, he sav'd me when I was just ready to perish by my Enemies, as if he had took me by my hand, and he had drew me out of many or great Waters, that were ready to drown me. 17 Thus he deliver'd me by his signal Providence and Help, from my strong Enemy, and from them which hated me: for they were too strong for me to withstand with my Forces. 18 They prevented me in the day of my Calamity: but the Lord was my Stay. 19 He brought me forth also into a large Place, *i. e. into a state of Liberty or Freedom from my Enemies*: he deliver'd me, be-  
cause

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cause he delighted in me. 20 The Lord rewarded me according to my Righteousness, both as to what Saul and his Party falsely accused me of, and also as to my sincerely adhering to his true Religion in opposition to Idolatry, whereof my other Enemies were guilty: according to the cleanness of my Hands or Innocence in these respects he has recompensed me. 21 For I have kept the Ways of the Lord, and have not wickedly departed from my God. 22 For all his judgments were before me, and I did not put away his Statutes from me. 23 I was also upright before him; and I kept my self from mine Iniquity, *i. e. as to the treasonable Designs charg'd upon me by Saul and his Party, and as to any Idolatry whereof my other Enemies were guilty.* 24 Therefore hath the Lord recompensed me according to my Righteousness, according to the cleanness of my Hands in his Eye-light. 25 With the Merciful thou wilt shew thy self merciful, with an upright Man thou wilt shew thy self upright. 26 With the Pure or Faithful thou wilt shew thy self pure or faithful; and with the Froward thou wilt shew thy self froward, *i. e. thou wilt destroy such as use Evil means by the very means they make use of to obtain their Ends.* 27 For thou wilt save the afflicted People; but wilt bring down high Looks. 28 For thou wilt light my Candle: the Lord my God will enlighten my Darknes, *i. e. wilt or hast brought me out of a calamitous State to Royal Greatness and Splendor.* 29 For by thee I have run or brake thro' a Troop of my Enemies; and by my God have I leap'd, *i. e. my Men scal'd a Wall, which 'twas thought none could scale, such as the Wall of Fort Zion, (2 Sam. 5. 6, &c.)* 30 As for God, his Way is perfect: the Word of the Lord is tried: he is a Buckler to all those that trust in him. 31 For who is God save the Lord? or who is a Rock save our God? 32 It is God that girds or endues me with Strength and Courage, and makes my Way perfect, *i. e. removes all Obstacles in my Way to the completing my Conquests.* 33 He makes my Feet swift like Hinds feet to pursue my Enemies, and sets me upon my high Places, *i. e. enables me or my Men to get up high and craggy Places to take my Enemies.* 34 He teaches my hands to War, *i. e. gives me Strength and Dexterity,* so that albow of Steel is wrested out of my Enemies hand, and broken by my Arms. 35 Thou hast also given me the Shield of thy Salvation, *i. e. saved me as with a Shield:* and thy Right hand hath holden me up, and thy Gentleness or Goodness has made me great. 36 Thou hast enlarged my Steps under me, that my Feet did not slip, *i. e. in my greatest Straits thou hast open'd a Way for my Escape.* 37 I have pursu'd mine Enemies, and overtaken them, neither did I turn again till they were consum'd. 38 I have wounded them that they were not able to rise: they are fallen under my Feet. 39 For thou hast girded me with Strength unto Battle: thou hast subdu'd under me those that rose up against me. 40 Thou hast also given me the Necks of mine

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mine Enemies, that I might destroy them that hate me. 41 They cried, but there was none to save them: even unto the Lord, but he answer'd them not. 42 Then did I beat them small, or till they were as weak as the Dust before the Wind: I did cast them out, or made them as contemptible as the Dirt in the Streets. 43 Thou hast deliver'd me from the Strivings of the People, viz. of Israel and Judah about a Successor to Saul, and made me King over all the Tribes, and afterwards deliver'd me from dangerous Rebellions against me: and thou hast made me the Head or Sovereign in Chief of the Heathen neighbouring Nations: a People whom I have not known formerly, shall or do now serve me. 44 As soon as they hear of me coming against them, they shall or did obey me as their Sovereign Lord: the Strangers or foreign Nations shall or did submit themselves unto me. 45 The Strangers shall or did fade away, i. e. trembled and fell like wither'd Leaves, and be afraid so as to come out of their close Places or strong Holds and surrender themselves. 46 The Lord lives for ever, and so will, I trust, preserve and prosper me as long as I live my self, and therefore blest be my Rock, and let the God of my Salvation be exalted. 47 It is God that avengereth me, and subdueth the People under me. 48 He delivereth me from mine Enemies; yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent Man, viz. Saul. 49 Therefore will I give thanks unto thee, O Lord, even when I am among the Heathen that I have subdued, and sing praises unto thy Name. 50 Great Deliverance giveth he to his King: and sheweth mercy to his Anointed; to David, and I trust will shew to his Seed for evermore.

P S A L M XIX.

To the Chief Musician, A Psalm of David, setting forth how the Works of the Creation, especially the Heavens, plainly teach all Mankind the Knowledge of God; and that the Israelites were still more clearly taught so by the Law given them from God.

The Heavens declare the Glory of God; and the Firmament sheweth his Handy-work. 2 The Return of the Sun from one day unto another day in effect utters Speech or tells us that there is a God, who has order'd such a constant Revolution; and the like Return of the Moon or Stars or Darkness from one night unto another night shews or teaches us the same Knowledge of an Allwise and Almighty Creator. 3 This is taught or made known to us by the Heavenly Bodies in such a manner, as that there is no Speech or Language, where in effect their Voice is not heard, i. e. where by them may not be understood or learn'd the Being of God. 4 Their Line or Course go's out thro' all the Earth, and by such their regular Course as by Words they teach Men that there is a God, even from one End to the other End of the World. In them, i. e. the Heavens he  
has



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has set a Tabernacle or Place for the Sun, the chiefest of the heavenly Lights: 5 which is as gay and glorious every Morning, as is usual for a Bridegroom to be decked coming out of his Chamber; and looks so Cheering and Pleasant as if he rejoyces, as a strong Man, to run his daily Race. 6 His going forth is from the End of the Heaven, and his Circuit unto the Ends of it: and there is nothing hid from the Heat thereof. 7 And as the Heavens thus teach Men the Knowledge of God, so we Israelites are more clearly taught the same by the Law of the Lord, which is a more perfect Light to guide us than the Sun it self, converting, or a sufficient means to convert the Soul of any well-dispos'd Person, so as to rule himself thereby: the Testimony of the Lord's Will given in the said Law is sure or most certainly true, making or tending to make Wise as to Religion the Simple or Misguided in that Respect. 8 The Statutes of the Lord are right, rejoycing the Heart upon a due Observance of them: the Commandment of the Lord is pure, enlightning the Eyes, i. e. Understanding. 9 The Fear or Worship of the Lord prescrib'd in his Law is clean from all Mixture of Superstition and Profaneness, enduring for ever as to the Essentials of it: the Judgments of the Lord, whereby we ought to direct our Actions, are such as require our Actions to be True and Righteous altogether. 10 More to be desired are they than Gold, yea, than much fine Gold, as making us more Happy: sweeter also or more grateful are they and beneficial to the Welfare of our Soul, than Hony, and or even than Hony suck'd or newly run out of the Hony-comb is to the Taste and Welfare of the Body. 11 Even by them is he that is thy faithful Servant warn'd of his Duty, and in keeping of them there is great Reward. 12 But our Unhappiness is that such is the frailty of our Nature, and want of strict Care, that who can understand his Errors or tell how oft he do's amiss in smaller matters? therefore cleanse thou me from, i. e. pardon all my secret or unobserv'd Faults or Failings upon this my general Confession of and Repentance for them, which is all I can do in this Case. 13 But in a more especial manner I pray thee by thy Grace to keep back thy Servant also from wilful or deliberate and so presumptuous Sin; or if I at any time fall into such a Sin, let them not have Dominion over me, i. e. let me not continue therein Impenitent, as one under the Dominion of Sin: then notwithstanding my many bare Infirmities or human Frailties, shall I be esteem'd by thee as Upright, and I shall be esteem'd as Innocent from any great Transgression. 14 Let these the Words of my Mouth or Prayers, and which proceed from or are accompanied with the Meditation or Thoughts of my Heart be acceptable in thy sight, O Lord, my Strength, and my Redeemer.



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PSALM XX.

To the Chief Musician, a Psalm of David, composed by him for the People to use as a Prayer to God for his good Success in some great Expedition.

The Lord hear the Prayers of thee, our King, in the day of Trouble or Battle against thy Enemies: the Name or Power, Goodness, &c. of the God of Jacob defend thee. 2 Send thee this Help upon his bearing this Prayer offer'd up to him by us, his and thy People, from the Sanctuary, and strengthen thee according to this our Prayer offer'd up to him out of his Sanctuary on mount Zion. 3 Remember all thy Offerings, and accept thy Burnt-sacrifice. Selah. 4 Grant thee according to thine own Heart, and fulfil all thy Counsel. 5 We will rejoyce in an humble Hope of such thy Salvation or Safety vouchsafed by God unto thee; and in the Name of our God we will set up our Banners, i. e. we will courageously advance against our Enemies; hoping as afore, and praying that the Lord will fulfill all thy Petitions. 6 Nay now know I, or am well assur'd by what God has done already for him in advancing him to the Throne, that the Lord saves or will continue to save his said Anointed or King: he will hear him from his holy Heaven, and will protect him with the saving Strength of his Right hand. 7 Of our Enemies Some trust in Chariots, and some in Horses: but we will remember, as what we put our chief Trust in, the Name of the Lord our God. 8 They are brought down, and fallen, but we are risen, and stand upright. 9\* Lord, save the King, and hear us when we call or pray unto thee so to do.

PSALM XXI.

To the Chief Musician, a Psalm of David, composed by him for the People to use, as a Form of Thanksgiving to God, probably for the Victory they pray'd for in the foregoing Psalm. As Christians, so many of the Hebrews themselves, apply this Psalm to the Messiah, there being several Particulars in it, which were more Literally fulfill'd by Christ than David, and therefore are reasonably to be understood in the strictest Sense as truly Prophetical of Christ in respect of the said Circumstances, rather than fully Verify'd in the Person of David.

The King shall joy in thy Strength, which thou, O Lord, hast vouchsafed him lately against his Enemies, according to our Request Psal. 20. and in this thy Salvation or Preserving of him and his People, how greatly shall he rejoyce! 2 Thou hast given him his Heart's Desire according to our Petition Psal. 20. 4. and hast not withholden the Requests of his Lips. Selah. 3 And no wonder, for thou preventest or art wont to prevent him with the Blessings of thy Goodness, in giving him more than he desires or thinks of: Thus for instance, Thou settest a Crown of pure Gold on his Head, i. e. didst at first advance him to the Crown, which he never thought

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thought of, and hast since given him Promises in relation thereto, which likewise he never thought of. 4 Thus again for instance, Being in danger of Life thro' Saul, he asked only the safety of his own Life of thee, and thou gavest it to him, and not only that, but also a free Promise of the Kingdom over thy People Israel literally so call'd, at least some Part of them, to continue in his Posterity for \* even length of Days or many Generations; and also a free and much more gracious Promise of the Kingdom over thy People Israel mystically so call'd, i. e. thy true Church under the Gospel, or over all true Christian Believers, to be continued in his Posterity, in the Person of the Messiah or Christ, even for Ever and Ever. 5 His Glory is great in the World by means of this thy Salvation or preserving him from Enemies too strong for him, as to number of Forces and the like Humane means. Hereby extraordinary Honour and Majesty hast thou laid upon him, as thou shalt do in the Highest manner, even literally speaking, upon the Messiah or Christ, that shall descend of him. 6 For thou hast made him most blessed for Ever, whereby as may be denoted, according to the Import frequently of the Hebrew Expression, For many Generations, is to be understood God's Blessing the Successors of his Posterity in the Kingdom of Judah for David's sake; and as the said Expression, For ever, is taken literally or in the highest Sense, so it can be understood only of David's being the Ancestor of the Messiah, in whom all the Nations of the Earth should be Blessed for Ever: Thou hast made him exceeding glad with thy Countenance or Favour, now, as often afore. 7 And no wonder, for the King trusteth in the Lord, and thro' the Mercy of the most High, he shall not be mov'd. 8 Thy hand shall find out all thy as well as his Enemies, thy Right hand shall find out those that hate him, and thereby thee whose Anointed he is, or King by thy Appointment. 9 Thou shalt make them to perish as certainly as if they were cast into a fiery Oven in the time of thine Anger, i. e. when thou see'st fit to shew thy Anger against them: the Lord shall swallow them up, i. e. utterly consume them, as a Prey swallow'd up by a ravenous Beast or Bird, in his Wrath, and or, that is, his Wrath as the Fire shall devour them. 10 Their Fruit or Posterity shalt thou destroy from the Earth, and their Seed from among the Children of Men. 11 For they intended Evil against thee, by intending to destroy him whom thou hast appointed for King: they imagin'd a mischievous Device, which they are not able to perform. 12 Therefore shalt thou make them turn their Back, when thou shalt make ready thine Arrows upon thy Strings, against the Face of them, i. e. thou shalt vanquish and destroy them and all their Designs, when thou see'st fit to execute thy Divine Vengeance against them. 13 And forasmuch as such thy Vindication of thy self and thy Anointed will be a Great means to induce Men to Believe and Rely on thee for Protection &c. we therefore pray thee,

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Be thou exalted, Lord, in thy own Strength, *i. e.* exalt thy self in the Minds and Esteem of Men, by thus exerting thy Power to vindicate thy self and thy appointed King: so will we have still more Reason to sing and praise thy Power. And all contain'd from v. 6. inclusively, may well be understood in a much higher Sense, of God's making the blessed Jesus, his Anointed in the highest manner or CHRIST, exceeding glad as Man with his Countenance, or placing him at his Right hand in Heaven after his Ascension: and after that God's finding out and destroying the obstinate and obdurately Unbelieving Jews; as he will do at the End of the Word all other obstinate and impenitent Sinners, or Rebels and Enemies to Christ.

**P S A L M XXII.**

To the Chief Musician upon or concerning David's being persecuted by his Enemies, as Aijeleth Shahar, or an Hind of or in the Morning is pursu'd by Hunters: a Psalm of David, wherein he describes his Afflictions by several Expressions, which can be understood only Metaphorically of himself, but Literally and Propbetically of Christ.

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from acting as if thou hearest the words of my Roaring or earnest Prayers? 2 O my God, I cry in the Day-time, but thou dost not help me, as if thou hearest not; and in the Night-season, and am not silent. 3 But notwithstanding I know and acknowledge that thou art Holy, *i. e.* most just and faithful to thy Promises, and therefore dost bear me and wilt deliver me in thy good time, O thou, my God, that inhabitest or partakest daily of the Praises of Israel, as for other reasons, so particularly for thy many Deliverances vouchsafed unto them by thee formerly. 4 For our Fathers trusted in thee: they trusted, and thou didst deliver them. 5 They cried unto thee, and were deliver'd: they trusted in thee, and were not confounded. 6 But I am so disappointed of my Expectation of thy Help after having waited for it as our Fathers did, that my Enemies are ready to treat me as a Worm by treading me under their Feet, and no Man: a Reproach of Men, and despis'd of the People. 7 All they that see me, laugh me to scorn: they shoot out the Lip, they shake the Head, saying, 8 He trusted on the Lord, that he would deliver him: let him deliver him, \* if he delight in him. Which Things and very Words contain'd v. 7, 8. were exactly and literally fulfill'd in or toward Christ at his Crucifixion by the Jews. 9 But All this shall not cast me into utter Despair, since thou hast granted me as great or greater Deliverance, without my Asking or so much as Knowledge of it: for thou art he that took me out of the Womb: thou \* keepst me in Safety, when I was upon my Mother's Breasts: 10 I was cast upon thee, *i. e.* 'twas thy Providence that did preserve me, from the Womb:

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thou art my God from my Mother's Belly. 11 Be not far from me, for Trouble is near; for there is none other able to help me out of this my Distress. 12 For many are my Enemies, that like mad Bulls have compassed me; and also strong are my said Enemies, like fat Bulls of Bashan, that have beset me round. 13 They are as earnest and ready to destroy me, as if they gaped upon me with, i. e. held open their Mouths to devour me, as a ravening and a roaring Lion opens his Mouth, when he is going to eat his Prey. 14 Hereupon my Consternation is so great, that I am pour'd out like, i. e. as weak as Water, and all my Bones are as if they were out of Joynt, so far are they from having any Strength in them: my Heart is like Wax, that is, it is melted as it were with Fear, in the midst of my Bowels, as Wax is melted with Fire. 15 My Strength is gone, my Body being with Trouble dried up like a Pottsherd: and my Tongue cleaveth to my Jaws; and thou hast brought me into the dust of Death, i. e. I am as one just ready to dy. 16 For my Enemies, like greedy Dogs, after they have hunted down an Hind or the like, have compassed me round to destroy me: more plainly the Assembly of the Wicked have inclosed me: and as Hounds are wont to pierce or tear with their Teeth the Legs of the Game they have hunted down, if they can come at them, or as being wont to be given to them by the Huntsman; so they that are my Enemies, may be said to have pierced my Hands and my Feet in their Minds, so sure do they make of quickly getting me into their Power. And the Jews shall hereafter actually and literally pierce the Hands and Feet of Christ, by Nailing him to the Cross. 17 I may tell all my Bones, so much is my Flesh consum'd with Sorrow; they that have known me formerly and now happen to see me, tho' not my Enemies, look and stare upon me, so strangely am I alter'd. 18 They that are my Enemies, make so sure of me, that they beforehand agree to part my Garments among them, and cast Lots upon my Vesture to shew which shall have it. And the like shall be actually done, as to the Garments and Vesture of Christ at his Crucifixion. 19 But be not thou far from me, O Lord; O my Strength, haste thee to help me. 20 Deliver my Soul from the Sword: my Life, which is the only thing left me, from the Power of my Enemy, who like a Dog would devour me. 21 Save me from the Lion's Mouth, i. e. my Enemies Malice: for thou hast heard me and deliver'd me from the horns of the Unicorns, i. e. from other my Enemies as strong or stronger than these at present, which makes me trust thou wilt do so now. 22 I will declare thy Name, i. e. thy Goodness and Power hereupon unto my Brethren: in the midst of the Congregation will I praise thee. And as David did this Psal. 18. so our Saviour did it by his Apostles, (Hebr. 2. 12.) who preach'd his Resurrection &c. every where, to the Praise and Glory of God's Grace. 23 I will call on all devout Persons to join with me in praising God after this manner: Ye that fear the Lord,

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Lord, praise him; all ye Seed of Jacob, glorify him; and fear him, all ye the Seed of Israel. 24. For he hath not despised, nor abhorred the Affliction of the Afflicted: neither hath he hid his Face from him, but when he cried unto him, he heard. 25 My praise shall be of thee in the great Congregation: I will pay my Vows before them that fear him. 26 The Meek, *that patiently endure Affliction for God's sake or in submission to his Will, tho' they suffer Hunger for a time, shall be restor'd to such a prosperous State, that they shall eat and be satisfied: they shall praise the Lord that seek him; your Heart shall live or have cause to rejoice for ever.* 27 All the ends of the World shall *by the preaching of the Gospel be made to remember, or know again and aright the Goodness and Power of God, and hereupon shall turn unto the Lord from their Idolatry: and all the Kindreds of the Nations shall worship before thee, i. e. become Subjects of Christ.* 28 For the Kingdom of the whole Earth is design'd to be the Lord's or Christ's: and he is to be the Governour among or over all the Nations. 29 All they that be Fat or Great upon Earth, shall then think it an Honour as well as their Duty to eat or partake of the Christian Sacrifice or Lord's Supper, and thereby in a special or highest manner worship God: also all they that go down to the Dust, *i. e. are in a low Condition or even Dying, shall bow before him, i. e. shall think it their Happiness to be Christians; and that for this reason among others, because they shall be duly sensible, that none can keep alive his own Soul, i. e. make himself happy here, and much less hereafter, but only by obtaining God's Favour, and to that end truly serving him and following the Rules of the Gospel.* 30 Thus a Seed of Christians shall arise from Christ or the Preaching of his Gospel, and serve him: and thenceforward only it shall be accounted to the Lord for a Generation, *i. e. Christians only shall be the People or Church of God.* 31 They of this Seed shall come or arise in the World at God's appointed time, and when they are arisen, they shall successively declare his Righteousness or the Gospel unto the People that shall be born in future Ages, that he hath done this, *i. e. how God permitted Christ to be crucified for the Redemption of Mankind, and then rais'd him up from the Dead, and exalted him into Heaven, and sent forth his Apostles and their Successors &c. to preach the Gospel to the End of the World, both as to Time and Place.* All contain'd from v. 27. can be understood of David only in a restrain'd Sense, which being not material, I pass over.

P S A L M XXIII.

A Psalm of David, *probably compos'd by him, after God had brought him out of that great Distress, of which he complains in the foregoing Psalm, and settled him in a prosperous Condition.*

The Lord is my gracious God, who protects and provides for me, as  
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a good Shepherd do's for his Flock; so that I shall not want. 2 He makes me to live Plentifully and Comfortably and Quietly, as do Sheep which by the Care of their Shepherd ly down Quietly as to ravenous Beasts, and Comfortably as being shelter'd by some shade from the Heat of the Day, and when they rise up feed Plentifully in green Pastures: he leads me, i. e. he do's by me as a Shepherd do's by his Flock, which he leads besides or to, not any troubled and so muddy, but the still and so clear Waters. 3 He restores or refreshes and comforts my Soul, when wearied with Affliction: by which Affliction as by one means of Grace, he leads or teaches me to go and keep in the Paths of Righteousness: so that he less Afflictions befall me for his Name's sake, or out of his free and undeserv'd Grace or Mercy to me. 4 Yea, I am so well satisfy'd of this now, that tho' I walk thro' the valley of the shadow of Death, i. e. fall again into the greatest Dangers, I will fear no Evil thereby finally befalling me, or I will not look on it or dread it as a real Evil: for thou art or wilt still be with me, and thy Rod and thy Staff, i. e. the Assurances I now have of the Continuance of thy Royal Power and Pastoral Care over me, they shall comfort me. 5 Thou preparest, i. e. hast restor'd me to such a prosperous and great Condition, as that I am able to order to be prepar'd or provided a Table before me furnish'd in a most Sumptuous and Royal manner, in the Face of my Enemies, i. e. insomuch that my Enemies, who cannot hinder it, are now most grievously vex'd at such my Grandeur, when they are told of it: thou anointest my Head with Oil, i. e. hast advanced me to the Dignity of a King, and so my Cup runs over, i. e. I enjoy a Royal Abundance or even Superfluity. 6 On the score of such thy extraordinary Favour to me, I am embolden'd to hope, that surely thy Goodness and Mercy shall follow me all the days of my Life: and I will dwell in the House of the Lord for ever, i. e. I will be careful duly and daily to return my Thanks to thee, and to serve thee in all other Respects; as long as I live.

## P S A L M XXIV.

A Psalm of David, likely compos'd when he brought the Ark from the House of Obed-edom, and settled it in mount Zion. Which Place he therefore prefers to all the rest of the World; and excites the People, who attended the Ark thither with great Pomp and Solemnity, not to content themselves merely with that sort of Piety, but to add the Practice of all moral Virtues: that so they might enjoy the Blessings, which might be expected from the Divine Presence with them, and comfortably wait for the Coming of the Messiah. Whose Ascension was represented by the Carrying up of the Ark unto mount Zion, which was a Type of Heaven, as the Ark was of Christ.

The Earth is the Lord's, and the Fulness thereof, or *All that is therein*;

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in; the World, and they that dwell therein. 2 For he hath founded it upon the Seas, and established it upon the Floods, *i. e. the great Waters that are contain'd in the Caverns or Bowels of the Earth.* 3 But tho' the whole World is the Lord's, yet he has chosen mount Zion for the place of his Ark, the Symbol of his special Presence, which is a peculiar Favour vouchsaf'd to us, for which we ought to be careful to return due Thanks by a truly Religious Worship and Service of him. For who shall be esteem'd worthy by him to ascend unto his Sanctuary on mount Zion the Hill of the Lord? and who shall be fit to stand in his holy Place to do him Service in an Acceptable manner? 4 Not every One that lives in this happy Country, tho' they be chosen to be his peculiar People; but only he that has clean Hands, or free from Murder or Theft &c. and a pure Heart; who hath not lift up his Soul unto Vanity, *i. e. has not given himself to Cheating and Lying, nor sworn Deceitfully.* 5 He shall receive the Blessing from the Lord, and the Reward of Righteousness from the God of his Salvation. 6 This is the Generation of them that seek him, *i. e. Such only are the true People of God, that thus seek thy Face, i. e. the Favour of being admitted into your Communion as to the Worship of the true God, O Children of Jacob. Selah.* 7 Let Such as attend the present Solemnity of bringing the Ark into the Sanctuary and Tabernacle, say with me, Lift up your Heads or be ye Open, O ye Gates of the Sanctuary, and be ye lift up, ye everlasting Doors, *i. e. ye Doors of the Sanctuary where the Ark is to have its settled Residence for all future Generations, or as long as it shall continue in Being; and the Ark, the Symbol of the special Presence of the King of Glory shall come into the Tabernacle.* 8 If it be ask'd, Who is this King of Glory? I answer, the Lord strong and mighty, the Lord mighty in Battle. 9 And the more to shew our Joyfulness hereat, let us repeat much the same again, Lift up your Heads, O ye Gates, even lift them up, ye everlasting Doors, and the King of Glory shall come in. 10 Who is this King of Glory? the Lord of Hosts, he is the King of Glory. Selah. Which Canticle or short Song is also very applicable to the Heavens, in respect of Christ's one day ascending thence.

PSALM XXV.

A Psalm of David, compos'd likely after the Commission of some great Sin, and in some great Distress, viz. after the matter of Urijah, and when Absalom was in Rebellion against him.

Unto thee, O Lord, do I lift up my Soul in Prayer. 2 O my God, I trust in thee, let me not be ashamed: let not mine Enemies triumph over me. 3 Yea, let none that wait on thee be ashamed, or disappointed of their Hope and brought to shame for their Adverting to me: let them be ashamed which transgress without cause, *i. e. thus rebel against me against*

## PARAPHRASE.

against all Law and Obligations, and without my having done them any Injury. 4 Shew me thy Ways, O Lord; teach me thy Paths, i. e. direct me so to do as that my Actions may be pleasing unto thee, and also as that I may get out of this Distress. 5 Lead me in thy Truth, and teach me, i. e. give me Grace to be as faithful for the future in my Service to thee, as I trust thou wilt be still to me in this my Distress, upon my sincere Repentance: for thou art the God of my Salvation, on thee do I wait for Relief all the day. 6 Remember, O Lord, thy tender Mercies, and thy loving Kindnesses: for they have been ever of old wont to be shewn to true Penitents. 7 Remember not the Sins of my Youth, nor my late and greater Transgressions: according to thy Mercy remember thou me, for thy Goodness sake, O Lord. 8 Good and upright is the Lord: therefore will he teach penitent Sinners to persevere better for the future in the Way of Godliness, rather than destroy them because they have sinn'd. 9 The Meek or Penitent will he guide in Judgment or Righteousness: and the said Meek will he teach his Way. 10 All the Paths or Doings of the Lord are according to Mercy and Truth, unto such as penitently resolve to keep his Covenant, and his Testimonies. 11 I thus repent, and so hope that for thy Name's sake, O Lord, thou wilt pardon my Iniquity. For it is so great, that I can't expect Pardon for it, but thro' thy great and free Mercy. 12 What Man is he that truly fears the Lord? Him upon his true Repentance after the greatest Sin shall he accept, and teach to keep for the future in the Way that he shall choose, for to please God and so bring Comfort to himself. 13 By doing whereof his Soul shall dwell at ease: and his Seed shall inherit the Earth. 14 The secret Counsel and Comfort of the Lord is with them that fear him, especially when they are in need of it: and so he will shew them that he is mindful of his Covenant or Promises to such. 15 Wherefore mine Eyes are ever looking towards the Lord for Relief: for in his good time he shall pluck my Feet out of the Net, or deliver me from the Designs of my Enemies. 16 But however 'tis my Duty earnestly to pray for the same unto him. Wherefore turn thee unto me, and have mercy upon me: for I am desolate and afflicted. 17 The troubles of my Heart are enlarg'd: O bring thou me out of my Distresses. 18 Look upon mine Affliction, and my Pain, and forgive all my Sins. 19 Consider mine Enemies, for they are many, and they hate me with cruel Hatred. 20 O keep my Soul, and deliver me: let me not be ashamed, for I put my trust in thee. 21 Let my Integrity and Uprightness toward them that are causeless my Enemies, be a prevalent Motive to induce thee to preserve me from them; as also for that I wait on thee by Prayer and an humble Reliance. 22 Lastly, my Deliverance will be a most likely means to redeem or deliver the whole People of Israel, O God, out of all his present Troubles.



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PSALM XXVI.

A Psalm of David, wherein he appeals to God for a Vindication of his Integrity, as to what his Enemies laid to his Charge.

*I appeal to thee to judge me, O Lord, for thou knowest that I have walk'd in mine Integrity, as to the Particulars I am accused of by my Enemies. Wherefore I have trusted also in the Protection of the Lord; and therefore, or on both the foremention'd Accounts, I am sure I shall not slide or be worsted by my Enemies. 2 I am so sure of my foresaid Integrity, that I dare again appeal to thee to examine me, O Lord, and prove me; to try my very Reins and my Heart. 3 For thy loving Kindness is that which I have placed before my Eyes, as the Chief Inducement that can be to do that which is right to all others as well as to thee; and accordingly I have upon the said Inducement walk'd in thy Truth, i. e. have dealt truly and faithfully, as thou commandest, in all those Particulars, wherein I am accused by my Enemies of dealing quite otherwise. 4 I have not sat in Company with vain or false and treacherous Persons, in order to concert Measures against Saul; neither on the other hand will I go in with Dissemblers, i. e. have I join'd with those that flatter Saul in his wicked Actions, particularly that the Crown notwithstanding shall continue in his Family. 5 In general I have hated the Congregation or Company of evil Doers, and will not sit with the Wicked. 6 I will or have not contented my self to wash my Hands merely by way of Ceremony, before I went to offer thee any Offering; but I have and will wash my Hands in real Innocency, i. e. I have and will endeavour to keep my self Innocent from any sinful or unjust Action, of which the Ceremony of washing the Hands is an outward Token; and so duly prepar'd I have and by thy Grace will continue to compass or come to thy Altar, O Lord; 7 that I may there publish with the voice of Thanksgiving, and tell of all thy wondrous Works toward me. 8 Lord, thou knowest how greatly I have lov'd to frequent the Habitation of thy special Presence in thy House or Tabernacle, and the Place where thy Honour or Glory in a special manner dwells among us, in order to perform all Religious Duties proper to that Place. 9 Wherefore gather not, or I may the better humbly and assuredly trust, that thou wilt not gather or destroy my Soul with Sinners, nor my Life with bloody Men. 10 In whose Hands is, i. e. whose Hands are set to do Mischief: and their right Hand is full of Bribes, in order to induce them to do such Mischief. 11 But as for me, thou knowest as I said afore v. 1, 3, 4. that I have and still by thy Grace purpose to walk in my Integrity: wherefore I trust that thou wilt redeem or deliver me from my Enemies, and therein be merciful unto me, inasmuch as I claim not such thy Deliverance of Merit, but of thy Mercy. 12 My Foot stands in an even place, i. e. notwithstanding all the Assaults*

## PARAPHRASE.

*of my Enemies, I stand firm and unshaken in my Resolutions to adhere to thee my God in faithful Obedience. And agreeably hereto in the Congregations of the People at thy Tabernacle will I publicly bless the Lord for his Deliverance of me, when I shall thereby be enabled or have Opportunity to go to thy Tabernacle; which tho' I have not at present by reason of the unjust Persecution of my Enemies, yet I trust, or rather doubt not but I shall one time have, according to thy gracious Promises made unto me.*

## PSALM XXVII.

*A Psalm of David, when he was or lately had been in some great Distress.*

*The Lord is my Light, i. e. he that favours and so directs me what is best to be done by me in order to escape or get the better of my Enemies; and so my Salvation or Protector, whom then shall I fear? the Lord is the Strength or Omnipotent Protector of my Life, of whom shall I be afraid? 2 When the Wicked, even mine Enemies and my Foes came upon me to eat up my Flesh, i. e. engag'd with like Desire of destroying me, as savage Beasts are to devour their Prey, they stumbled, i. e. mis'd their Aim, and fell, i. e. were overcome by me and my Forces. 3 Therefore tho' an Host should encamp particularly against me, or with no other Design than to take away my Life, my Heart shall not fear: tho' War should rise against me, i. e. be undertaken with a peculiar Design only to kill me, yet in this special Protection of God mention'd v. 1. will I be so confident, as not to fear their gaining their End. 4 One thing have I formerly and earnestly desir'd of the Lord, and that will I still seek after or desire by Prayer, viz. that I may fall into no such Troubles or Distress, whatever other Troubles befall me, but that notwithstanding I may continue to dwell in my Royal Seat on mount Sion, and so have the Opportunity to go to the House of the Lord, which stands near on the same Mount, all the days of my Life, to behold the Beauty or Delight of the Lord, i. e. so to be present at and partake in the Pleasure of Divine Service there most decently perform'd, and to enquire of the Lord in his Temple or Tabernacle for his Directions in any Exigency. 5 For could I but go thither, in the time of my Trouble he shall hide, i. e. I should look on my self as safe there as if the Lord bid me in his Pavilion or some impregnable Fortress: in the Secret of his Tabernacle shall he hide me, he shall set me up upon a Rock, i. e. I should reckon my self as secure in his Tabernacle, as in the most secret or strong place. 6 And now, notwithstanding by my present Distress I am depriv'd of this Happiness, which I look on as the chiefest Evil of my present Troubles, yet shall my Head I doubt not but again be lifted up above, i. e. I shall get the better of my Enemies round about me, and return in safety to Jerusalem, and so to the Tabernacle: and therefore will I offer in his Tabernacle Sacri-*

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lices of Joy; I will sing, yea, I will sing Praises unto the Lord: 7 Hear, O Lord, when I cry with my Voice: have Mercy also upon me, and answer me. 8 \* Whereas thou hast said, Seek ye my Face, *inviting all to come unto thee, especially in Distress, for supply of their Wants: My Heart said unto thee, by way of an obedient and thankful Return, Thy Face, Lord, will I never cease to seek.* 9 Wherefore according to thy *foresaid gracious Invitation, Hide not thy Face far from me, put not thy Servant away in anger: thou hast been my help, leave me not; neither forsake me, O God of my Salvation.* 10 When my Father and my Mother *did forsake me, as being neither able to help me, nor daring to stay with me for fear of their own Lives, then the Lord will or did take me up, as it were into his Arms or Protection.* 11 Teach me thy Way, O Lord, and lead me in a plain Path, *i. e. by thy Grace direct and enable me to continue in a Course of Piety to thee, and by thy Wisdom direct me plainly to the best Course as to my common Affairs for my Safety, because of my Enemies.* 12 Deliver me not over to the Will of my Enemies: for false Witnesses are risen up against me, and such as breath out Cruelty. 13 I had quite fainted under my great and many Troubles, unless I had firmly believ'd to see the Goodness of the Lord to me, *in restoring me to a prosperous Condition even here in the land of the Living.* 14 Wherefore learn by my Example, whoever thou art, that being a faithful Servant of God *failest into any Trouble, to wait on the Lord: be of good Courage, and he shall strengthen thy Heart, i. e. support thee under thy Trouble, and in his good time bring thee out of it. Wherefore, wait, I say, on the Lord.*

P S A L M XXVIII.

A Psalm of David, compos'd in some Distress.

Unto thee will I cry, O Lord my Rock, be not silent to me; *i. e. act not as if thou didst not hear or regard me: lest if thou be silent to me, I become like them that go down into the Pit, i. e. I am esteem'd by my Enemies as one abandon'd by thee to Destruction.* 2 Hear the voice of my Supplication, when I cry unto thee: when I lift up my Hands toward thy Tabernacle *where is thy Holy Oracle, or the Ark whence thou art wont to speak.* 3 Draw or take me not away with the Wicked, and with the Workers of Iniquity: which speak Peace to their Neighbours, but Mischief is in their Hearts. 4 Give them according to their Deeds; and according to the Wickedness of their Endeavours: give them after the Work of their Hands, render to them their Deserv. 5 Because they regard not the Works of the Lord, nor the Operation of his Hands, *particularly in his former many Deliverances of me, and advancing me even to the Throne, he shall destroy them, and not build them up or support them.* 6 Blessed be the Lord, who will continue to bear me; *I doubt*

## PARAPHRASE.

not, as for other reasons, so because he has so often afore heard the Voice of my Supplications. 7 The Lord is my Strength, and my Shield, my Heart trusted in him, and I am helped: therefore my Heart greatly rejoiceth, and with my Song will I praise him. 8 The Lord is also their Strength, that continue faithful to me their King, and so to God, and, or, to wit, he is the saving Strength of his Anointed or King, and consequently of all such as are faithful Subjects to his King. 9 However 'tis our duty to beg by Prayer, that God would be pleased to continue the said Mercy: wherefore we beseech thee, O Lord, to save thy People, and bless thine Inheritance: feed them also, i. e. take care of them as a good Shepherd do's of his Flock, and lift them up for ever, i. e. always give them the better of their Enemies.

## PSALM XXIX.

A Psalm of David, likely compos'd after some extraordinary great Thunder, Lightning and Rain, whereby God put the Forces of the Enemies David was then fighting with into such Disorder, that he easily got the Victory; whereupon David exhorts them among others to acknowledge and submit to that God, who sent that Thunder &c.

Give or ascribe unto the Lord, O ye Mighty or principal Persons, whether among other Nations or among my own People, give unto the Lord Glory and Strength. 2 Give unto the Lord the Glory due unto his Name; worship the Lord in the beauty of Holiness or in his beautiful and glorious Sanctuary. 3 It is the Voice of JEHOVAH, the God or Lord of Israel, that is upon the Waters or heard in the Clouds when it Thunders. For it is the said God of Glory that thunders, it is the said Jehovah or Lord that is upon the many Waters, that are in the Clouds usually at such time. 4 The said Voice of the Lord or Thunder is a powerful Voice: the said Voice of the Lord is a full Token of the Divine Majesty of our God. 5 The Voice of the Lord breaketh the Cedars: yea, the Lord breaketh the Cedars of Lebanon. 6 He maketh them also to skip like a Calf, the greatest Trees being sometimes torn in pieces, and so cast up into the Air by Thunder-storms; even the Mountains Lebanon and Sirion to skip like a young Unicorn, i. e. to tremble and leap some parts of them from one place to another. 7 The Voice of the Lord divideth the Clouds, and so there break out the flames of Fire or Lightning. 8 The Voice of the Lord shaketh the Wilderness: the Lord shaketh the Wilderness of Kadesh. 9 The Voice of the Lord maketh the Travailing pains to come upon the Hinds (and other Creatures) for fear, and so to calve or cast their Young, and discovers or lays open great part of the Forests, the Lightning setting them on Fire or the like. And therefore on account of this his dreadful Power, as well as other Glorious Attributes, in his Temple or Tabernacle do's every one that comes there

PARAPHRASE.

*to worship, speak of his Glory. 10 The Lord sitteth upon the Floods, i. e. orders the Clouds; and dwells in Heaven above them: yea, it is Jehovah or the Lord or God of Israel, that sits or rules in Heaven as King for ever over all the World. 11 Therefore the said Lord will give Strength unto his People, the Lord will bless his People with Peace, by subduing their Enemies, as long as his People continue to serve him faithfully.*

PSALM XXX.

*A Psalm, that is, a Song of, or made to be used at the Dedication of the House of David.*

*I will extol thee, O Lord, for thou hast lifted me up, and hast not made my Foes to rejoyce over me. 2 O Lord my God, I cried unto thee, and thou hast heal'd me, i. e. deliver'd me from my Distress, which may fitly be look'd on as a sort of Sickness. 3 O Lord, thou hast as it were brought up my Soul from the Grave, i. e. restor'd me to a prosperous State when there seem'd to be no hopes of it left to many: thou hast kept me alive, that I should not go down to the Pit. 4 Sing unto the Lord, O ye Saints of his, and give Thanks at the remembrance of his Holiness, i. e. his Goodness &c. unto me. 5 For such is his Clemency, that you see, when he has just cause to be angry with his Servants for any Sin, his Anger endures but a moment or very little time upon their Repentance: and that in his Favour thus regain'd by Repentance is Life, i. e. he delivers those he had afore afflicted for their Sin, out of their said Afflictions: insomuch that it may be said on this Account, Weeping may endure for a Night, but Joy cometh in the Morning, i. e. God quickly upon their Repentance relieves such as he punishes for Sin. 6 And such was my own Case, for in my Prosperity I said, I shall never be mov'd; 7 for that Lord, by thy Favour thou hast made my Mountain to stand strong, i. e. for that I presum'd I was so firmly settled in the Throne, which is plac'd in my Palace on mount Zion, that I need not to fear any Disturbance, especially by reason of thy Favour unto me. Out of which Presumption I was the more easily induc'd to fall into a very great Sin: whereupon thou didst hide thy Face or withdraw thy former Favour unto me, and I was troubled, i. e. permitted by thee to fall into very great Troubles and Distresses for a just Punishment of my Sin. 8 Hereupon I cried unto thee, O Lord: and unto the Lord I made supplication to this effect or purport. 9 What profit is there in my Blood, when I go down to the Pit? shall the Dust praise thee? shall it declare thy Truth? 10 Wherefore hear, O Lord, and have mercy upon me: Lord, be thou my Helper, so as not to let me be destroy'd by my Enemies. 11 Accordingly thou hast heard my Supplication, and turn'd for me my Mourning into Dancing: thou hast put off my Sackcloth, and girded me with Gladness: 12 To the end, that my Glory or Tongue in Gratitude and Return of Thanks.*

## PARAPHRASE

*Thanks may sing praise to thee, and not be silent. And accordingly, O Lord my God, I will give thanks unto thee for ever, i. e. both as long as I live here, and also for ever in the World to come.*

## PSALM XXXI.

To the Chief Musician, a Psalm of David, wherein he sets forth his Confidence in God, notwithstanding some grievous Strait he seems to have been then in.

In thee, O Lord, do I put my Trust, let me never be ashamed; deliver me in thy Righteousness. 2 Bow down thine Ear to me, deliver me speedily: be thou my strong Rock, for an house of Defence to save me. 3 For thou art my Rock, and my Fortress: therefore for thy Name's sake lead me, and guide me. 4 Pull me out of the Net, that they have laid privily for me: for thou art my Strength. 5 Into thy Hand or Protection I commit my Spirit or the safety of my Life: thou hast redeemed or rescued me often from like Distress, O Lord God of Truth. 6 I have hated them that regard lying Vanities: but I trust in the Lord. 7 I will be glad and rejoyce in thy Mercy: for thou hast considered my Trouble; thou hast known my Soul in Adversities; 8 and hast not shut me up into the hand of the Enemy: thou hast set my Feet in a large (9) Room. 9 Have mercy upon me, O Lord, for I am in trouble; mine Eye is consumed with grief, yea, my Soul and my Belly, having quite lost my Appetite with grief, or being not able to get sufficient Food to support me as is requisite to Nature. 10 For my Life is spent with grief, and my Years with sighing: my Strength faileth because of thy Punishment of me for mine Iniquity, or else because of the Iniquity unjustly laid to my Charge, and for which I am now persecuted, so that my Bones are consumed. 11 I was or am a Reproach among all mine Enemies, but especially or and even among my Neighbours, and a Fear to mine Acquaintance: they of themselves that did happen to see me without their Houses any where, fled from me out of Fear lest they should be seen with or by me, and so thought to harbour or relieve me, and thereupon be brought into trouble themselves. 12 I am forgotten as or no more regarded than if I was a dead Man out of mind: I am like a broken Vessel, which can never be made whole again, and so is good for nothing; my present Condition is look'd upon to be so far from being capable of Remedy. 13 For I have heard of the Slander of many, reproaching me as a seditious or wicked Fellow, so that just cause of Fear was or is to me on every Side, while they took Counsel together against me, they devised to take away my Life. 14 But I trusted in thee, O Lord: I said, Thou art my God. 15 My times are in thy Hand: deliver me from the Hand of mine Enemies, and from them that persecute me. 16 Make

(9) See Psal. 4. 1.

PARAPHRASE.

thy Face to shine upon thy Servant: save me for thy Mercies sake.  
 17 Let me not be ashamed, O Lord, for I have call'd upon thee: let  
 the Wicked be ashamed, and let them be silent in the Grave. 18 Let  
 the lying Lips be put to silence; which speak grievous things proudly  
 and contemptuously against the Righteous. 19 O how great is thy  
 Goodness, which thou hast laid up for them that fear thee; which thou  
 hast wrought for them that trust in thee, before the sons of Men!  
 20 Thou shalt hide (99) them in the secret of thy Presence from the  
 Pride of Man: thou shalt keep them secretly in a Pavilion from the  
 strife of Tongues. 21 Blessed be the Lord; for he hath shew'd me his  
 marvellous Kindness, *preserving me so securely as if I had been kept in*  
*a strong City, or in delivering me and making a way for me to escape out*  
*of (r) a strong City, where my Enemies thought to have been sure of seiz-*  
*ing me.* 22 For I said in my Haste, *i.e. Inconsideration thro' greatness*  
*of Fear, or as I was flying away in all haste from my Enemies who was*  
*just upon me, Surely I am cut off from before thine Eyes, or notwithstanding*  
*standing my Confidence in thy Promises and Protection of me:* neverthe-  
 less thou heardest the voice of my Supplications when I cried unto thee,  
 and didst deliver me. 23 Wherefore, O love the Lord, all ye his Saints:  
 for the Lord preserveth the Faithful, and plentifully rewardeth, *i.e. will*  
*fully punish in due time the wrong Doer.* 24 Be of good Courage, and  
 he shall strengthen your Heart, all ye that hope in the Lord.

PSALM XXXII.

A Psalm of David. *Maschil, i.e. being set to the Tune of a Song, which*  
*began with the word Maschil. It chiefly sets forth the Nature of true*  
*Blessedness, consisting in God's Pardon and Justification.*

Blessed is he whose Transgression is forgiven, whose Sin is cover'd,  
*i.e. as it were overlook'd, or not remembered any more, upon his Repen-*  
*tance for the sake of Christ's Merits.* 2 Blessed is the Man unto whom  
 the Lord imputeth not the Iniquity he has been guilty of, so as to punish  
 him for it at least for ever, *viz. on account of Christ's Merits and the Man's*  
*Repentance, and particularly because he is become a Penitent, in whose*  
*Spirit there is no Guile, i.e. who sincerely resolves to do his Duty, and*  
*actually do's it.* 3 Time was when having been guilty of heinous Sin,  
 yet I kept silence, not confessing my Sin unto thee presently and begging  
 Pardon earnestly for it; and then upon reflecting hereupon my Bones  
 waxed old, *i.e. I waxed weak as if I had been old, thro' my roing all*  
*the day long.* 4 For day and night the sense of thy Fland or Displeasure  
 was heavy upon me; and thereby my Moisture is turn'd into the drought  
 of Summer, *i.e. my Body pin'd away as green Grass is parch'd by a very*  
*dry Summer.* Selah. 5 Whereupon at last I acknowledg'd my Sin unto

(99) See Psal. 27. 5. (r) Probably Kailah as 1 Sam. 23.

## PARAPHRASE.

thee, and mine Iniquity have I not hid: I said, I will confess *and truly repent* of my Transgressions unto the Lord; and thou forgavest the Iniquity of my Sin. Selah. 6 For this *his Readiness to forgive upon true Repentance* shall every one that is Godly, pray unto thee, in a time when thou mayst be found, *i. e. shall return to thee after falling into any Sin by a sincere Repentance, and without delaying Repentance to the latter end of his Life; these being the Conditions which God requires in our Repentance: but surely in the floods of great Waters, i. e. they that delay their Repentance till their Death-bed, or when they see their End or Death to be near and unavoidable, and so repent only out of Fear of the Evil that is coming upon them, not out of a true Hatred of Sin, they, i. e. their Prayers then offer'd shall not come (s) nigh unto him, i. e. shall not be regarded by God.* 7 But God be thanked that by his Grace this latter is not my Case: Upon my sincere and timely Repentance I trust my Sin is pardon'd, and I am receiv'd again into thy Favour, O God, so far as that thou art my Hiding-place or Protector; thou shalt preserve me from Trouble; thou shalt compass me about with, *i. e. shalt by thy special Protection of me for the future, give me many Occasions for to compose in thy praise, and sing unto thee many Songs of Deliverance* Selah. 8 Wherefore having thus had experience of the Mercy of the Lord in forgiving my greater Sins upon my true and timely Repentance, I will instruct thee, and teach thee in the Way which thou shalt go, *i. e. I am a proper Person to advise thee, whosoever thou art that fallest at any time into a great Sin, what Course to take.* I will guide thee with my Eye, *i. e. by my own Experience, which way to obtain God's Pardon and Favour.* 9 All like Creatures endued with Reason, and so capable of receiving good Admonitions, and be ye not untractable and refractory, when God uses proper means to make you sensible of your Sins, and to bring you to true Repentance for the same, and so go on to follow your unbridled or unruly Lusts, as the headstrong or untractable Horse, or as the like Mule, which have no Understanding; whose Mouth tho' it is held with Bit and Bridle, yet they will not be brought to come near unto thee quietly, or so as to manage them, as thou wouldst and shouldst for thy use of them. 10 Many and great Sorrows shall certainly be to such the obstinately and incorrigibly Wicked: but he that trusts in the Lord, and so leads a regular Life for the greater part at least, and if he falls into any wilful Sin, repents thereof sincerely and without delay, when he becomes sensible of it, Mercy shall compass him about, as in other respects, so in respect of God's forgiving his Sin and receiving him into Favour upon such his Repentance. 11 Wherefore there is great Cause for you to be glad in the Mercy of the Lord, and rejoyce, ye Righteous, whether such as need no such Repentance as having not fallen into any wilful heinous Sin, or also such as having

(s) See Prov. 1. 24, &amp;c.



## PARAPHRASE.

*sinn'd, timely and truly have repented thereof, and so are again esteem'd Righteous in the sight of God: and shout for Joy on the foresaid Account, All ye that are upright in heart in either of the two Senses just afore mention'd.*

## P S A L M XXXIII.

*Probably compos'd by David, on account of some special Benefit receiv'd from God: Who excites herein all the Faithful to join with him in praising God, in Consideration of his excellent Nature, and admirable Works both of Creation and Providence, especially in protecting and preserving good Men, who piously trust in him.*

Rejoyce in the Lord, O ye Righteous, for Praise is comely for the Upright, *i. e. becomes them and is desirable to them.* 2 Praise the Lord with Harp: sing unto him with the Psaltery, and an Instrument of ten Strings. 3 Sing unto him a new Song, *i. e. one purposely made on Occasion of the new Benefit he has vouchsafed:* play skilfully with a loud Noise. 4 For the Word of the Lord in respect both of his Promises and Threats is Right, or no other than is agreeable to Reason and Justice: and all his Works are done in Truth or agreeably to his Word or Promises. 5 He loves Righteousness and Judgment: the Earth is full of the Goodness of the Lord. 6 By the Word of the Lord were the Heavens made; and all the Host of them, by the breath of his Mouth. 7 He gathers the Waters of the Sea together, as an Heap: he lays up the Depth as in Store-houses. 8 Let all the Earth fear the Lord: let all the Inhabitants of the World stand in awe of him. 9 For at the Creation he spake or said, *Let it be so or so,* and it was done; he commanded, and it stood fast, *i. e. what he commanded was accordingly done without delay according to the Method or Manner he order'd, and it has remain'd fix'd and firm in the same manner hitherto, and will to the World's End; as the daily and yearly Course of the Sun &c.* 10 The Lord bringeth the Counsel of the Heathen to nought: he maketh the Devices of the People of none effect. 11 The Counsel of the Lord standeth for ever, the Thoughts of his Heart to all Generations. 12 Blessed is the Nation whose God is the Lord: and the People whom he hath chosen for his own Inheritance. 13 The Lord looketh from Heaven: he beholdeth all the sons of Men. 14 From the place of his Habitation he looketh upon all the Inhabitants of the Earth. 15 He fashioneth their Hearts alike, *i. e. all without exception are his Creatures:* he considereth all their Works. 16 There is no King sav'd by the multitude of an Host: a mighty Man is not deliver'd by much Strength. 17 An Horse is a vain thing for safety: neither shall he deliver any by his great Strength. 18 Behold, the Eye of the Lord is upon them that fear him: upon them that hope in his Mercy: 19 to deliver their Soul from Death, and to keep them alive

## PARAPHRASE.

alive in Famine. 20 Our Soul waiteth for the Lord: he is our Help and our Shield. 21 For our Heart shall rejoyce in him: because we have trusted in his holy Name. 22 Let thy Mercy, O Lord, be upon us according as we hope in thee.

## PSALM XXXIV.

A Psalm of David, when he chang'd his Behaviour, *putting on that of a Man beside himself*, before Abimelech the then King of Gath, who is here so call'd by the common Name of the Kings of that Country, his more peculiar Name being (i) Achish, who thereupon drove him away or would entertain him no longer, and so he departed safely by this Artifice; notwithstanding which David piously ascribes in this Psalm his Deliverance to God's great Mercy, in prospering the Artifice so far as to become successful to his Safety.

I will bless the Lord at all times: his Praise shall continually be in my Mouth. 2 My Soul shall make her boast in the Lord: the Humble, *i. e. the truly Pious that humbly trusts in God*, shall hear thereof, *viz. of his great Deliverance lately wachsaf'd me*, and be glad. 3 O magnify the Lord with me, and let us exalt his Name together. 4 *For it being discover'd in the Court of Achish who I was, I had just reason to be sore afraid, and thereupon I sought or earnestly pray'd to the Lord to deliver me, and he heard me, and deliver'd me from all my Fears.* 5 *I was encourag'd thus to seek to the Lord in such great Distress by the Examples of other pious Men afore me, and recorded in Scripture: where we read that they look'd unto him for help, and were lighten'd or help'd; and their Faces were not ashamed.* 6 *We there read how this and that poor or distressed Man cried, and the Lord heard him; and sav'd him out of all his Troubles. And in like manner I shall be an Example of the same to future Generations.* 7 *We read that an Host of Angels encamp'd as it were (u) round Elisha; and so have reason to believe, that still upon proper Occasions the Angel of the Lord (i. e. some one or more of them) encamps round about them that fear him, and delivers them.* 8 O talke, *i. e. seriously consider and make trial by a steadfast Fidelity to God in all Troubles*, and see that the Lord is good: blessed is the Man that trusts in him. 9 O fear the Lord, ye his Saints: for there is no want to them that fear him, *of that which is necessary to their Good.* 10 The young Lions do often lack, and suffer hunger: but they that seek the Lord shall not want any Good thing necessary to them. 11 Come ye that are humbly dispos'd to be taught as Children, hearken unto me: I will teach you the Fear of the Lord. 12 What Man is he that desires a happy Life, and loves or desires many Days, *viz. of Prosperity*, that he may see or enjoy Good? 13 Keep thy Tongue from Evil, and thy Lips.

(u) See 1 Sam. 21. 10, &c.

(u) 2 Kings 6. 17.

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from speaking Guile. 14 Depart from Evil, and do Good: seek Peace, and pursue it. 15 The Eyes of the Lord are upon the Righteous, and his Ears are open unto their Cry. 16 The Face of the Lord is against them that do Evil, to cut off the Remembrance of them from the Earth. 17 The Righteous cry, and the Lord heareth, and delivereth them out of all their Troubles. 18 The Lord, *tho' he seems to be absent from or not regard them, yet all the while he really is nigh unto them, that being truly Pious, yet are of a broken Heart, i.e. yet their Hearts are almost broke with the Afflictions they undergo patiently and submissively to God's Will, and God enables them to undergo them as long as he sees fit for them to ly under them: and then he saves or quite delivers from their Afflictions such as he of a contrite or broken Spirit afore spoken of.* 19 Many are the Afflictions of the Righteous: but the Lord delivereth him out of them all. 20 He keeps all his Bones, *i.e. he generally preserves the Body and Life of the Righteous, so that not one of them is broken, i.e. no hurt, at least no great or considerable hurt is done to his Body.* 21 Evil shall slay the Wicked: and they that hate the Righteous, shall be desolate. 22 The Lord redeemeth the Soul of his Servants: and none of them that trust in him, shall be desolate.

P S A L M XXXV.

A Psalm of David, *pen'd probably by him, when he was persecuted by Saul, whose Forces he beseeches God to disappoint of their Design to take him, and also to stop the Mouths of his false Accusers, such as Doeg and the Zibites, and to deliver him from them all.*

Plead my Cause, O Lord, with them that strive with me: fight against them that fight against me. 2 Protect me by thy Providence as if thou didst take hold of a Shield and Buckler to defend me, and stand up for my Help, 3 as if thou didst draw out also the Spear, and thereby stop the Way against them that persecute me, by holding it against them so that they can't come upon me without running themselves upon Spears: by these or the like means of thy Providence over me, so plainly protect me as if thou didst say unto my Soul, I am thy Salvation. 4 Let them be confounded and put to shame that seek after my Soul: let them be turn'd back and brought to confusion that devise my hurt. 5 Let them be as Chaff before the Wind: and let the Angel of the Lord chase them. 6 Let their Way be dark and slippery, and let the Angel of the Lord persecute them. 7 For without Cause have they hid for me their Net in a Pit, which without Cause they have digg'd for my Soul. 8 Let Destruction come upon him at unawares, and let his Net that he hath hid, catch himself: unto that very Destruction let him fall. 9 And my Soul shall be joyful in the Lord: it shall rejoyce in his Salvation. 10 All my Bones shall say, *i.e. with all the Strength of my Body as well as Power*

## PARAPHRASE.

of my Soul I will then praise thee, saying, Lord, who is like unto thee, which deliverest the Poor from him that is too strong for him, yea, the Poor and the Needy from him that spoileth him? 11 False Witnesses did rise up; they laid to my charge things that I knew not. 12 They rewarded me Evil for Good, to the spoiling of my Soul, i. e. to the endeavouring to deprive me of Life. 13 But this so undeservedly, that as for me I had shewn to them great Kindness and Affection in their Troubles, viz. when they were Sick, in token of my Sorrow and Concern for them, my Cloathing was sackcloth, and therein I humbled my Soul with Fasting, to render my Prayers, that I also offer'd up for their Recovery, the more available; and my Prayer and other kindly Offices were not regarded or accepted by them, but return'd into mine own Bosom, as a kind Gift sent to an uncivil Person, instead of a grateful Acceptance, is most ungratefully return'd to him that sent it. However, I know God will recompense such my charitable Behaviour toward them, particularly I trust by delivering me from their unjust Persecutions of me. 14 I behav'd my self as tho' he had been my Friend, or Brother: I bow'd down heavily, i. e. my Grief was so great that it made me bow down my Head, as one that mourneth for his Mother. 15 But in mine Adversity they rejoyc'd, and gather'd themselves together: yea, the Abjects gather'd themselves together against me, and I knew not why; they did tear me, i. e. endeavour to destroy my Reputation with their Reproaches, and ceas'd not, 16 with or like hypocritical Mockers at Feasts, i. e. Parasites who will say any thing to please them that give them a Dinner; they made me the Subject of their abusive Jest's and Scoffs at Table, and at the same time to express their Rage against me, they gnash'd upon me or at the mention of me with their Teeth. 17 Lord, how long wilt thou look on & rescue my Soul from their Destructions: my \* only thing left, viz. my Life from the Lions. 18 Therefore I will give thee thanks in the great Congregation: I will praise thee among much People. 19 Let not them that are my Enemies wrongfully rejoyce over me: neither let them wink with the Eye, i. e. make signs one to the other as if they had done their Business, that hate me without a Cause. 20 For they speak not Peace, i. e. give not peaceable Counsel to Saul, but they devise deceitful Matters or false Stories against them that are quiet in the Land. 21 Yea, they have not only done so secretly, but have even open'd their Mouth wide against me, and said, Aha, aha, our Eye hath seen it, i. e. openly avow that they themselves have been Eye-witnesses of my unreasonable Practices. 22 But thou hast seen, O Lord, my Innocency: therefore keep not silence: O Lord, be not far from me. 23 Stir up thy self, and awake to my Judgment, even unto my Cause, my God and my Lord. 24 Judge me, O Lord my God, according to thy Righteousness, and let them not rejoyce over me. 25 Let them not say in their Hearts, Ah, so would

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we have it: let them not say, We have swallow'd him up. 26 Let them be alham'd and brought to confusion together, that rejoyce at my Hurt: let them be clothed with Shame and Dishonour, that magnify themselves against me. 27 Let them shout for joy, and be glad, that favour my righteous Cause: yet, let them say continually, Let the Lord be magnified, which hath pleasure in the Prosperity of his Servant. 28 And my Tongue shall speak of thy Righteousness, and of thy Praise, all the day long.

P S A L M XXXVI.

To the Chief Musician, a Psalm of David, the servant of the Lord, *probably penn'd when Saul began to have a Jealousy of and Hatred to him, so as secretly to design his Ruin, this Treachery David here describes, (without naming Saul, to whom he preserv'd a due Reverence,) and opposes thereto the Goodness and Faithfulness of God, on which therefore he depended for Safety.*

The Transgression of the Wicked saith within my Heart, *i. e. there is a certain wicked Person, that uses many Arts to disguise and cloak his evil Intentions against me; but however I perceive so much of them that I resolve within my self not to trust him, because I plainly see, that there is no fear of God before his Eyes.* 2 For he flatters himself in his own Eyes or Conceit, *that he carries things so cunningly that his ill Intentions against me shall not be discover'd till they are put in execution; and thus shall he go on to flatter himself, until his Iniquity or Intention of my Ruin be found out or plainly discover'd by his own open Actions against me; and appears to be so base as justly to be hateful.* 3 The Words of his Mouth are full of Iniquity and Deceit, *i. e. most wicked Deceit: he was once a better Man, but has left off to be Wise, and to do Good.* 4 He deviseth Mischief upon his Bed, he setteth himself in a Way that is not Good; he abhorreth not Evil. 5 *But my Comfort is, that thy Mercy, O Lord, is in the Heavens; and thy Faithfulness reacheth unto the Clouds, i. e. thy Goodness and Faithfulness is infinitely greater than his Hatred and Falshood.* 6 Thy Righteousness or Justice in the Administration of Affairs is unmovable like the great Mountains; the Methods by which thou bringest about thy Judgments are unsathomable like a great Deep, *whereas the deepest Plots of the Wicked are but comparatively shallow, and easily disappointed by thee: by this as well as other Means often, O Lord, thou preservest Man, and no wonder since thou preservest even the Beast.* 7 How excellent is thy loving Kindness, O God! therefore the Children of Men put their trust under the shadow of thy Wings. 8 They shall by thy Protection and in thy good time be restor'd to a prosperous and safe State, so as to be abundantly satisfied with thy great Goodness toward them, and thereupon shall bring thee Sacrifices of Thankgiving,

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gruing, even the best or fattest of proper Cattle, and shall plentifully partake of the Fatness of thy House, i. e. feast with thee in thy Sanctuary, that part of the Fat which thou hast reserv'd to thy self being consum'd in the Fire upon the Altar, and they feasting on the other Fat of the Joints which is allow'd them to eat of. And thou shalt make them drink also there of the Drink-offerings, which are to accompany such Sacrifices; which Sacrifices being many to express the greatness of their Thanks, therefore the Drink-offerings will likewise be many, so as that all may drink within the bounds of Sobriety plentifully of them, as out of the River of thy Pleasures, thus serving thee and rejoicing in thy Goodness being justly to be esteem'd one considerable part of the Pleasures, which good Men derive from thee. 9 For with thee is the Fountain of Life, i. e. thou art the Author and Giver of all true Pleasure: in thy Light shall we see Light, i. e. our true Pleasure arises from thy being well-pleased with us. 10 O continue thy loving Kindness unto them that know thee; and thy Righteousness to the upright in Heart. 11 Let not the foot of Pride come against me, i. e. let not the Proud overcome me, and tread me under his Foot; and let not the hand of the Wicked remove or cause me to fall. 12 On the contrary give me happy Occasions to say of my Enemies: There are the Workers of Iniquity fallen: they are cast down, and shall not be able to rise or do me any more Mischief.

## P S A L M XXXVII.

A Psalm of David, wherein he seems to intend to prevent the Scandal or Offence against Religion, which some might take, when they saw the Wicked in Prosperity, and the Godly under Affliction.

Fret not thy self because of evil Doers, neither be thou envious by reason of their Prosperity against the Workers of Iniquity. 2 For they shall soon be cut down like the Grass, and wither as the green Herb. 3 Trust in the Lord, and do Good, so shalt thou dwell in the Land or in thy own Country, and verily thou shalt be fed or provided with what is requisite. 4 Delight thy self also in the Lord; and he shall give thee the desires of thine Heart. 5 Commit thy Way unto the Lord: trust also in him, and he shall bring it to pass. 6 And or namely he shall bring forth or make appear thy Righteousness as clear as the Light, and thy Judgment or Integrity as the Noon-day. 7 Rest in the Lord, and wait patiently for him: fret not thy self because of him who prospereth in his Way, because of the Man who bringeth wicked Devices to pass. 8 Cease from Anger breath, and forsake Wrath: fret not thy self in any wise to do Evil. 9 For evil Doers shall be cut off: but those that wait upon the Lord, they shall inherit the Earth. 10 For yet a little while and the Wicked shall not be: yea, thou shalt diligently consider or seek for his Place, and it, i. e. there shall not be found any FootSteps of his Prosperity.

PARAPHRASE.

*Prosperity.* 11 But the Meek shall inherit the Earth: and shall delight themselves in the abundance of Peace. 12 The Wicked plotteth against the Just; and gnasheth upon him with his Teeth. 13 The Lord shall laugh at him, for he seeth that his day is coming. 14 The Wicked have drawn out the Sword, and have bent their Bow to cast down the Poor and Needy, and to slay such as be of upright Conversation. 15 Their Sword shall enter into their own Heart, and their Bows shall be broken. 16 A little that a righteous Man hath, is better than the Riches of many Wicked. 17 For the Arms of the Wicked shall be broken: but the Lord upholdeth the Righteous. 18 The Lord knoweth the days of the Upright: and their Inheritance shall be for ever, *i. e. to their Posterity thro' future Generations.* 19 They shall not be ashamed in the Evil time: and in the days of Famine they shall be satisfied. 20 But the Wicked shall perish, and the Enemies of the Lord shall be as the Fat of Lambs, *which is consum'd upon the Altar: so they shall consume when grown Fat or Prosperous: into Smoke shall they consume away, i. e. come to nothing.* 21 *Had no wonder since the Wicked, if they can't take away by violence or Theft what they want, then borroweth, and payeth not again: but the Righteous sheweth mercy, and giveth.* 22 For such as be blessed of him, shall inherit the Earth; and they that be cursed of him, shall be cut off. 23 The Steps of a good Man are order'd by the Lord, *i. e. the Lord directs a good Man in his Troubles to do what is best for his Safety; and he, i. e. the good Man on the other side delights in his Way, i. e. to please God by Obedience to his Commands.* 24 Wherefore tho' he fall into Trouble, he shall not be utterly cast down: for the Lord upholds him with his hand. 25 I have been young, and now am old: yet have I not seen the Righteous forsaken, nor his Seed begging Bread. 26 He is ever merciful and lendeth: and his Seed is blessed. 27 Depart from Evil, and do Good: and dwell for evermore. 28 For the Lord loveth Judgment, and forsaketh not his Saints, they are preserved for ever: but the Seed of the Wicked shall be cut off. 29 The Righteous shall inherit the Land, and dwell therein for ever. 30 The Mouth of the Righteous speaketh Wisdom; and his Tongue talketh of Judgment. 31 The Law of his God is in his Heart, none of his steps shall slide, *i. e. he shall never come to so miserable an End as the Wicked do.* 32 The Wicked watcheth the Righteous, and seeketh to slay him. 33 The Lord will not leave him in his hand, nor condemn him when he is judged, *i. e. God will find means to clear his Innocence, tho' he be pronounced guilty by his Enemies.* 34 Wait on the Lord, and keep his Way, and he shall exalt thee to inherit the Land: when the Wicked are cut off, thou shalt see it. 35 I have seen the Wicked in great Power; and spreading himself like a green Bay-tree. 36 Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found.



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37 Mark the perfect Man, and behold the upright: for the End of that Man is peace. 38 But the Transgressors shall be destroy'd together, the End of the Wicked shall be cut off. 39 But the Salvation of the Righteous is of the Lord, he is their Strength in the time of Trouble. 40 And the Lord shall help them, and deliver them: he shall deliver them from the Wicked, and save them because they trust in him.

## P S A L M XXXVIII.

A Psalm of David to bring to Remembrance, *i. e.* compos'd and us'd by him to desire and obtain of God to Remember him or Deliver him from the Affliction he then lay under; which was either a noisome and grievous Disease as many Expressions Literally signify, or some great Distress by his Enemies Metaphorically signify'd by the foresaid Expressions, or both together. Which being observ'd, there are but few Expressions that will need a particular Explication, especially many or most having been elsewhere afore explain'd.

O Lord, rebuke me not in thy Wrath: neither chasten me in thy hot Displeasure. 2 For thy Punishment is as sharp as if Arrows did stick fast in me, and thy hand presseth me sore. 3 There is no Soundness in my Flesh, because of thine Anger: neither is there any Rest in my Bones, because of my Sin. 4 For my Iniquities are gone over me, *i. e.* have brought as it were a Deluge of Miseries upon me, which quite overwhelms me: as an heavy Burden they are too heavy for me. 5 My Wounds stink, and are corrupt: because of my Foolishness. 6 I am troubled, I am bow'd down greatly; I go mourning all the day long. 7 For my Loyns are fill'd with a loathsome Disease: and there is no Soundness in my Flesh. 8 I am feeble and sore broken; I have rored by reason of the disquietness of my Heart. 9 Lord, all my Desire is before thee, *i. e.* thou knowest all my Wants: and my Groaning is not hid from thee. 10 My Heart panteth, my Strength faileth me: as for the Light of mine Eyes, it also is gone from me. 11 My Lovers and my Friends stand aloof from my Sore: and my Kinsmen stand afar off. 12 They also that seek after my Life, lay Snares for me: and they that seek my hurt, speak mischievous things, and imagine deceits all the day long. 13 But I made as if like a deaf Man, I heard not the Calumnies of my Enemies: and I was as a dumb Man that openeth not his Mouth. 14 Thus, I say, I was as a Man that beareth not, and in whose Mouth are no Reproofs, *i. e.* as if I were not able to disprove their false Accusations of me. 15 For in thee, O Lord, do I hope: I trust that thou wilt hear me, O Lord my God. 16 For I said or conclude still with my self, that thou wilt certainly hear me, lest otherwise they, that are thy Enemies as well as mine, should rejoyce over me: for when my Foot slips, *i. e.* whenever they see any new Affliction befall me, they magnify themselves



PARAPHRASE.

selves as thinking thereby to get the better against me. 17 Wherefore bear me now I beseech thee, for I am ready to halt, i. e. am become so weak that I cannot bear up any longer against them, and my Sorrow, i. e. a dismal prospect of my Ruin is continually before me. 18 Wherefore defer not to deliver me, I beseech thee; and that the rather, for as much as I will or do declare or confess my Iniquity unto thee, which I humbly acknowledge has justly deserv'd this thy Punishment of me: I will be or am sorry or truly penitent for my Sin. 19 But my Enemies are also guilty of great Sin and Iniquity, and yet lively, and they are strong: and they that hate me wrongfully are multiplied. 20 They also that render me Evil for the Good I have done them, are not content not to help me as Friends, but are become my Adversaries; because I follow the thing that Good is, i. e. faithfully study and seek the Good of this Kingdom, and thy Glory as to the main or general part of my Life, or excepting one or two more heinous Sins I have been guilty of. 21 Wherefore forsake me not, O Lord: O my God, be not far from me. 22 Make haste to help me, O Lord my Salvation.

PSALM XXXIX.

To the Chief Musician, even to Jeduthun mention'd 1 Chron. 25. 1. a Psalm of David, occasion'd by the Consideration of the Prosperity of his wicked Enemies, which somewhat mov'd him, (notwithstanding his Resolution to the contrary,) especially considering the present Affliction he was in, most probably by some Sickness, as may be infer'd from v. 11. and the last.

I said or resolv'd with my self, I will take heed to my Ways that I give no just Offence to my Enemies, especially that I sin not with my Tongue by using any intemperate Language against them, much less by accusing God's Providence or the like: I will keep my Mouth as with a Bridle, while the Wicked is before me. 2 Accordingly I was dumb with Silence, or so that I held my Peace altogether, even from speaking a word whether Good or Bad; and my Sorrow was stirr'd, i. e. increas'd by my thus denying it any Vent. 3 Inasmuch that my Heart was hot within me with Indignation upon considering the many Injuries I suffer'd: and while I was thus musing upon the said Injuries, the Fire burn'd, i. e. my Indignation took as it were Fire, and like Fire could not be pent up any longer, but broke forth; and then spake I with my tongue thus: 4 Lord, I do not murmur at thy Dealings with me or the Afflictions thou permittest me to ly under: but that I may be the better able to bear them still patiently, make me to know or duly consider, that it can be in reality but a very little time before I shall, according to the Course of Nature, arrive to my End, and the measure of my Days, what or how very short it is: Cause that I may thus know or consider how frail or short-liv'd I am,

## PARAPHRASE.

that so the due Consideration thereof may make me the less concern'd about the Miseries I endure, since they must certainly end in no long time, together with my Life in a meer natural Course. 5 Behold, upon due Consideration it will appear that thou hast made my Days as an Hand-breadth, and my Age is as nothing before thee or in comparison to thy Eternal Duration. Verily every Man at his best State is altogether Vanity, i. e. no Man is so Young, Healthy, Strong, Prosperous or Great, but he may dy in an Instant, as therefore may my Enemies. Selah. 6 Surely every Man walks in a vain Shew or Image, i. e. Man's Life here is rather an Image, Shadow or Dream of Life, than real Life: surely they are disquieted in vain, i. e. 'tis but a vain or imprudent thing for Men to make such a Bustle about any thing relating only to this Life: for to instance in Riches, he heapeth up Riches, and knoweth not who shall gather them, i. e. knows not whether he shall live to enjoy them himself, or whether so much as any of his Children or Kindred shall inherit them after him, and not a meer Stranger, or even his Enemy. 7 And therefore now, Lord, what wait I for? i. e. I will not impatiently or earnestly desire or expect any thing in this World: but my Hope is chiefly in thee as the only true or lasting Good. 8 And therefore first I beseech thee to deliver me from the Punishment I justly undergo for all my Transgressions, pardoning them upon my sincere Repentance: and then in the second place I beseech thee, make me not the Reproach or Laughing-stock of the Foolish or Wicked. 9 I was dumb, as I afore (v. 2.) said, I open'd not my Mouth, because thou didst it, i. e. because I know that all the Reproaches and Injuries I undergo from my Enemies, as well as all other my Sufferings, could not befall me but by thy Permission or Will, to which it is my duty humbly to submit. 10 Not but that I may continue to pray unto thee to remove this thy Stroke away from me, especially since I am almost consum'd by the said Blow of thy Hand or these my Afflictions. 11 When thou with Punishments by way of Rebukes dost see fit to correct Man for his Iniquity, thou makest his Beauty, i. e. his Wealth, Power or whatever else he values, especially his Health to consume away like \* a thing Moth-eaten. And no wonder, since surely every Man, the Greatest as well as Meanest, is Vanity. Selah. 12 But let even this move thee to hear my Prayer, O Lord, and give ear unto my Cry, and to hold not thy peace at my Tears: for I am more like a Stranger with thee here upon Earth, and a Sojourner, than an Inhabitant, by reason of the shortness of human Life, as all my Fathers were on the same account. 13 O spare me therefore, and deliver me from all my Troubles, that I may recover Strength or Health of Body, and enjoy again a quiet peaceable Life, before I go hence, and be no more here.

PARAPHRASE.

PSALM XL.

To the Chief Musician, a Psalm of David, wherein he declares God's Goodness to him in delivering him from some great Danger, and also his own Resolution to serve God faithfully and cheerfully: which last he do's in such Words as can Literally be well understood only of Christ, and therefore they are to be understood as spoken Chiefly by way of Prophecy concerning Christ, as Hebr. 10. 5. viz. concerning Christ's readiness to do the Will of God, even so far as to Dy for us.

I waited patiently for the Lord, and he inclin'd unto me, and heard my Cry. 2 He brought me up also out of an horrible Pit, out of the miry Clay, for to such things may my Miseries be well compar'd, so great were they; and set my Feet upon a Rock, and established my Goings, i. e. brought me to and settled me in a place of great Safety. 3 And hereby he has put a new Song in my Mouth, i. e. he has given me Cause to compose a new Song in his Praises, even Praise unto our God: many shall see it, viz. the great Deliverance he has vouchsaf'd me, and thereby shall be induced to fear or serve him, and shall trust in the Lord. 4 Blessed is that Man that maketh the Lord his Trust: and respecteth not the Proud, nor such as turn aside to Lies. 5 Many, O Lord my God, are thy wonderful Works which thou hast done, and thy Thoughts or gracious Designs which are toward us, i. e. all thy faithful Persons, chiefly in bringing about the Redemption of Mankind by Christ's Coming into the World and dying for us, (as v. 6, 7, 8.) they cannot be reckon'd up in order unto thee, so many are they: if I would declare and speak of them, they are more than can be number'd or justly valued and set forth. 6 Sacrifice and Offering, I consider, is what thou didst not desire chiefly to be offer'd to thee by way of Thanks for thy Mercies bestow'd upon me, but my Ears hast thou \* bor'd, i. e. Obedience to thy Commands is what thou chiefly requirest, which I am sincerely ready to perform, as much as if thou hadst bor'd my Ears, in Taken of my giving up my self for ever to be thy faithful Servant, according to the Rite prescrib'd (w) in the Law to be us'd for a Slave's resolving to continue with and serve his Master as long as he liv'd: Burnt-offering and Sin-offering hast thou not requir'd as acceptable in themselves unto thee, without such a sincere Obedience to thy Commands, and but as they are shadows of Christ's Death and Sacrifice of himself. 7 Then on Consideration hereof said I, Lo, I come to make an Offering of my self by a sincere Obedience unto thee, as Christ will also actually do by offering up his very Body to be a Sacrifice for the Sins of the World: In the Volume of the Book of the Law it is thus written or requir'd of all truly religious Persons, particularly of Kings and so of me in both respects, to be careful to offer a due Obedience constantly (w) Deut. 15. 17.

## PARAPHRASE.

*to thy Will as well as Legal Sacrifices.* 8 *Accordingly I delight to do thy Will, O my God: yea, thy Law is within my Heart, i. e. I fully purpose to do whatever thou commandest me. As shall also the Messiah or Christ by obeying thy Will even unto Death.* 9 *I have preach'd Righteousness, i. e. declar'd thy Goodness to me, by Righting me as to my Enemies, in the great Congregation of the Nation: lo, I have not refrain'd my Lips from setting forth thy Praise on this account, O Lord, thou knowest.* 10 *I have not hid or thought it sufficient to meditate my self on thy Righteousness within my Heart, but I have declar'd thy Faithfulness and thy Salvation: I have not conceal'd thy loving Kindness, and thy Truth, from the great Congregation.* 11 *Wherefore withhold not thou thy tender Mercies from being in like manner openly shewn unto me, O Lord, let thy loving Kindness, and thy Truth continually preserve me.* 12 *For now again innumerable Evils have compassed me about; the Punishments of my Iniquities have taken hold upon me, so that I am not able to look up, so heavy is the Burden of my Afflictions: they are more than the Hairs of my Head, therefore my Heart faileth me.* 13 *Be pleased, O Lord, to deliver me: O Lord, make haste to help me.* 14 *Let them be ashamed and confounded together, that seek after my Soul to destroy it: let them be driven backward, and put to shame that wish me Evil.* 15 *Let them be desolate for a reward of their Shame, that say unto me, Aha, aha.* 16 *Let all those that seek thee, joyce and be glad in thee: let such as love thy Salvation, say continually, The Lord be magnified.* 17 *But at present I am in a poor or distress'd and needy Condition, yet I trust and 'tis my Comfort that the Lord thinks upon me: thou art my Help and my Deliverer, make no tarrying, O my God.*

## PSALM XLI.

*To the Chief Musician, a Psalm of David, probably compos'd by him when he had been lately very sick. Whereupon understanding how his Enemies did inhumanly joyce at his Sickness, and wish his Death, nay his Friends, especially one of them who was a Type of Judas the Traitor, not only take no pity on him, but prove even false to him; he here highly commends that Temper of Mind, which inclines Men to compassionate the Sick, and assures such Persons they shall feel the happy Fruits of it. And then he heavily complains of the Inhumanity of his Enemies, hoping God, who loves merciful Men, would take Compassion on him, and put him into a Condition to chastise such inhuman Insulence.*

Blessed is he that considers the Poor, especially when Sick, so as to afford him all the Relief and Comfort he can: the Lord will by way of Reward deliver him in time of Trouble. 2 The Lord will preserve him, and keep him alive, and he shall be blessed upon the Earth; and thou wilt not deliver him into the Will of his Enemies. 3 The Lord will strengthen

PARAPHRASE.

strengthen him *with Patience*, whilst he lies upon the Bed of Languishing: thou wilt make him to have more *Ease* than is usual all the time he lies on his Bed in his Sickness. 4 In confidence of this, when I was sick, I said, *i. e. I pray'd thus*, Lord, be merciful unto me; heal my Soul, *i. e. forgive my Sins and restore me to my Health*, \* tho' I have sinn'd against thee. 5 And the rather do this, for that my Enemies add to the Affliction of my Sickness, while they falsely speak Evil of me, and wish me Evil, saying, When shall he dy, and his Name perish? 6 And if he come to see me, he speaketh Vanity, *i. e. nothing but Deceit*, pretending to be sorry for me, when he is quite otherwise. For all the time he is with me, his Heart gathereth Iniquity to it self, *i. e. he is hatching some Mischiefe in his Heart against me*, from what he can gather out of my Words or *Thes* &c. and when he go's abroad, he tells it, *i. e. as soon as he is out of my Doors*, he spreads abroad among his Companions any thing that he thinks will tend to my Hurt. 7 All that hate me whisper together against me: against me do they devise my Hurt. 8 An evil or incurable Disease, say they, cleaveth fast unto him: and now that he lies upon his Bed, he shall rise up no more. 9 Yea, mine own familiar Friend in whom I trusted, which did eat of my Bread, has not only forsaken me, but even lift up his Heel against me, *i. e. set himself against me in a brutish manner, as an Horse that kicks at him that feeds him*. And herein be is a Type (x) of the Traitor Judas. 10 But thou, O Lord, be merciful unto me, and raise me up, that I may requite them. 11 By this I know that thou favourest me, because thou hast hitherto so preserv'd me, that my Enemy doth not triumph over me. 12 And as for me, thou upholdest me in or because of my Integrity or Innocency, as to what my Enemies falsely accuse me of, and also as to my Duty toward thee in respect of the general Course of my Life; and settest me before thy Face for ever, *i. e. thou wilt, I trust, continue so to preserve and protect me, that I may serve thee in the faithful Discharge of my Duty to thee, particularly in the Station thou hast placed me, without Interruption as long as I live*. 13 For which and all other his Benefits, (xx) Blessed be the Lord God of Israel, from everlasting, and to everlasting. Amen, and Amen.

PSALM XLII.

To the Chief Musician, Maschil, for to be sung by the Sons of Korah; being a Psalm most probably made by David, when he was driven by Absalom from Jerusalem, and so from serving God at his own House or Tabernacle on mount Sion, which he bewails piously as a great Calamity, with Hopes of being enabled by God to return thither again.

ANNOTAT.

(x) See John 13. 18. (xx) Here ends the first Book or Collection of Psalms, concerning which see more in my Preface to the Psalms.

## PARAPHRASE.

As the hunted Hart panteth after the Water-brooks, so panteth my Soul after enjoying the Happiness to serve thee, O God, in the publick Solemnities at thy House. 2 My Soul thirsts for to serve God, for to serve the living God in his own House: When shall I come and appear there before God? 3 My Tears have been my Meat day and night, i. e. my Grief at my forced absence from God's House is so great, that I have no Appetite to eat, but my chief Satisfaction now is to vent my said Grief by Tears continually; which there is still the more Cause for, while they continually say unto me in a Taunting manner, Where is thy God, in whose Protection thou relyedst. 4 When I remember or reflect on these things which are next mention'd, I pour out the Grief of my Soul in me by Tears, my Grief arising from my present Troubles and being driven from the House of God, being increased by Reflecting on the great Joy I formerly took in being present there, especially when I brought the Ark thither; for I had gone, especially at the placing the Ark there, with \* a Multitude of the highest as well as inferior Ranks of my Subjects attending in a most pompous and solemn manner thither: Thus, I say, then I went with them to the House of God; with the voice of Joy and Praise, with a Multitude that kept that Day as an Holy-day, particularly on account of the Ark being then brought to and placed in the Tabernacle on mount Zion. 5 But therefore why art thou thus at present cast down, O my Soul? and why art thou disquieted within me? hope thou in God, for what I did then when I brought the Ark into the Tabernacle on mount Zion, gives me good Reason to trust, that I shall yet praise him for the help of his Countenance, or vouchsafing his Favour to me, so as to be restor'd to such a State again, as that I shall quietly and securely enjoy again the Opportunity of frequenting the Tabernacle or House of God's special Presence. 6 O my God, thou seest how notwithstanding my endeavouring to reason my self out of my present Dejection, yet my Soul is still cast down within me. Therefore that I may not be quite overwelm'd with Sorrow, will I continue daily to remember the many special and marvellous Instances of Deliverance formerly vouchsaf'd unto me by thee: with these Reflections will I support my self, while I am thus forced to keep from thy House or Tabernacle, and to abide in the Land of or beyond Jordan, and of the Hermonites on the same side of Jordan Northward, particularly while I am kept from thy House, and forc'd to bide in the hill Mizar or little hill of the Hermonites. 7 As at the Deluge it might be said, Deep calls unto Deep at or by the noise of the Water-spouts, i. e. the great Waters that fell from Heaven did then as it were call to the great Waters that flow'd out of the Caverns of the Earth, by the noise of the Waters that fell from Heaven, to meet or join together with them to drown the World: so now it may be said of me, All thy Waves and thy Billows are gone or go over me, i. e. my Afflictions are so many

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*many and come so fast one upon another, as if they invited one the other to meet together quite to destroy me.* 8 Yet, I trust, the Lord will command or order means for my Deliverance out of his loving Kindness, for which I will thank him in the Day-time, and also in the Night-time his Song shall be with me, i. e. I will sing his Praise, and make my Prayer unto the God of my Life. 9 I will say unto God my Rock, Why hast thou forgotten me? why go I mourning because of the Oppression of the Enemy? 10 I feel as much Grief and Pain of Heart, as if I was pierced with a Sword which stuck in my very Bones, while my Enemies reproach me, viz. while they say daily unto me, Where is thy God? 11 Why art thou cast down, O my Soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my Countenance, i. e. who will again make me look healthy and joyful, and is my God.

P S A L M XLIII. (7)

Judge me, O God, and plead my Cause against an ungodly Nation or Company of Men: O deliver me from the deceitful and unjust Man. 2 For thou art the God of my Strength, why dost thou cast me off? why go I mourning because of the Oppression of the Enemy? 3 O send out thy Light and thy Truth, i. e. cause me and all others to see the good Effects of thy Favour to me, and of thy Faithfulness to thy Promises made to me. Let them lead me, let them bring me, i. e. direct me to use proper means, and bless me in the use of the said means, so that I may be able to return in Safety to thy holy Hill, and to thy Tabernacles. 4 Then will I go unto the Altar of God, unto God my exceeding Joy: yea, upon the Harp will I praise thee, O God, my God. 5 I firmly trust thou wilt do this for me: and therefore, Why art thou cast down, O my Soul? and why art thou disquieted within me? hope in God, for I shall yet praise him, who is the health of my Countenance, and my God.

P S A L M XLIV.

*A Psalm probably compos'd by King Hezekiah when the Forces of the King of Assyria took all the fenced Cities of Judah, and laid siege to Jerusalem. It being compos'd was deliver'd to the Chief Musician for to be sung by the Sons of Korah to the Tune call'd Maschil.*

A N N O T A T.

(7) This Psalm is thought by Dr Hammond to have been made from the foregoing, but after or in the Babylonish Captivity, which Opinion he founds on the mention made v. 1. of an Ungodly Nation. But this Expression may be as well understood of the *Rebellious Company* that follow'd Absalom; and so it is more probable, that this as well as the former Psalm was made on the same Occasion by David, as is expressly said in the Septuagint Version.

## P A R A P H R A S E.

We have heard with our Ears, O God, our Fathers have told us, what Work thou didst in their days, in the times of old. 2 How thou didst drive out the Heathen with thy Hand, and plantedst them, viz. our Fathers in the land of Canaan: how thou didst afflict the People of Egypt with grievous Plagues, and thereby caused them to cast or force them, viz. our Fathers to go out of Egypt as fast (x) as they could. 3 For they our Forefathers got not the land of Canaan in possession only by their own Sword, neither did only their own Arm or Power save them: but it was chiefly by the help of thy right Hand, and thine Arm, and the Light of thy Countenance, because thou hadst a Favour unto them. 4 Thou art acknowledg'd and worship'd by me as my supreme King, as thou wast by our Fathers, O God: wherefore I beseech thee command or order the like Deliverances for thy People the Children of Jacob now as thou didst formerly. 5 Thro' thee thus helping us will we push down our Enemies: thro' thy Name will we tread them under that rise up against us. 6 For I will not trust only in my Bow or my own Forces, neither shall only my Sword or own Soldiers save me. 7 But as formerly thou hast sav'd us from our Enemies, and hast put them to shame that hated us. 8 So in thy help O God, we chiefly trust, and boast all the Day long: and praise thy Name for ever. Selah. 9 But yet at present thou permittest us to be dealt with, as if thou hast cast us off, and dost put us to shame; and goest not forth with our Armies. 10 Thou makest us to turn back from the Enemy: and they which hate us spoil for themselves. 11 Thou hast given or permitted us to be kill'd like Sheep appointed for Meat: and hast scattered us among the Heathen. 12 Thou sellest thy People for nought, i. e. thou hast made us so contemptible to our Enemies, into whose Hands thou hast deliver'd us, that we are look'd on as Slaves nothing worth: and dost not increase thy Wealth by their Price, i. e. thy Honour is not advanc'd among the Heathen by thy People being thus deliver'd into their Power. 13 Thou makest us a Reproach to our Neighbours, a Scorn and a Derision to them that are round about us. 14 Thou makest us a By-word among the Heathen: a shaking of the Head among the People. 15 Wherefore my Confusion is continually before me, and the shame of my Face hath cover'd me, i. e. I am altogether ashamed and confounded; 16 for or by reason of the Voice of him that reproaches thee as well as thy People, and blasphemes thee; even by reason of the Assyrian our present scornful Enemy and Avenger, i. e. who still threatens farther and greater Mischief to us. 17 Tho' all this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant by turning to Idolatry contrary to thy said Covenant. 18 Our Heart is not turn'd back, neither have our Steps declin'd from thy Way. 19 Tho' thou hast sore broken us or our Forces, so that

(x) Exod. 12. 33.



PARAPHRASE.

*we are as in the place of Dragons or Serpents that ly in desolate Places, i. e. we are in a most desolate and dismal Condition; and thou hast cover'd us with the shadow of Death, i. e. brought us to the very brink of utter Destruction: yet we have not forgotten thee, as thou well knowest.*  
 20 For if we have forgotten the Name of our God, or stretch'd out our Hands to a strange God: 21 Shall not God search this out? for he knows the secrets of the Heart. 22 Yea, for thy sake, i. e. for adhering to thy true Religion are we kill'd by our heathen Enemies all the day long; we are counted as Sheep for the Slaughter. 23 Awake, why sleepest thou, O Lord? arise, cast us not off for ever. 24 Wherefore hidest thou thy Face? and forgettest our Affliction, and our Oppression? 25 For our Soul is bow'd down to the Dust; our Belly cleaveth unto the Earth. 26 Arise for our Help, and redeem us for thy Mercies sake.

PSALM XLV.

*To the Chief Musician for to be play'd upon Sholhannim or the six-string'd Instruments, and for to be play'd or sung by the Sons of Korah, to the Tune Maschil, being a Song of Loves, or a Song compos'd most likely (xx) by David, on occasion of the Marriage of Solomon and Pharaoh's Daughter; the Title Jedidoth, which we render Loves, seeming to refer more particularly to the name Jedidiah given to Solomon from the Lord by the Prophet Nathan, 2 Sam. 12. 25. Which name, as it signifies the Beloved of the Lord, so among other Reasons seems to have been given to Solomon, as he was to be a Type of Christ in many Respects.*

ANNOTAT.

(xx) If we consider the glorious Prophecy contain'd in this Psalm, concerning Christ and his Church under the Persons of Solomon and his Queen that was Pharaoh's Daughter, this Psalm may most reasonably be refer'd to David as the Penman of it: no one before or for a long time after him, among all the Prophets whose Prophecies are recorded in Holy Writ, having so clear a Foresight of Christ and his Church vouchsaf'd unto him as David had. Besides, who can be suppos'd more Likely or Willing as well as Proper, to compose such a Song on account of Solomon's Marriage, than David his Father? This Psalm being not ascrib'd to David in the Hebrew Title thereof, is no valid Objection against David's being the Composer thereof; it being certain that he was so of several other Psalms, which are likewise not ascrib'd to him in the Hebrew Titles. And it is observable, that in the Alexandrian Copy of the Septuagint this Psalm is expressly ascrib'd to David in the Title thereof. The only seemingly material Objection I know of is this, that according to 1 Kings 3. 1. Solomon did not marry Pharaoh's Daughter till after David was dead. But the whole weight of this Objection lies on the common Rendering of the Hebrew thus: *And Solomon made Affinity with Pharaoh King of Egypt, and took Pharaoh's daughter.* Whereas the Hebrew may be render'd thus: *Now Solomon had (viz. in David's life time) made Affinity with Pharaoh, and had taken Pharaoh's daughter.* And thus the Objection comes to nothing. See my Note on 1 Kings 3. 1.

## PARAPHRASE.

*Accordingly as this Psalm do's in one sense refer to the Marriage of Solomon with the Daughter of Pharaoh, and therein is set forth the Greatness of Solomon, and his and his Bride's Excellency: so in a Mystical and Prophetical sense therein is set forth the far Greater Excellency of Christ and his Bride the Church; many of the Expressions used in this Psalm being chiefly or most properly applicable unto Christ.*

My Heart \* has endued or compos'd a Song on a good Matter or joyful and glorious Subject. I will speak of or recite the Things or said Song, which I have made concerning the King, viz. Solomon and his Antitype Christ. And in reciting hereof my Tongue shall be as fluent, as is the Pen of a ready Writer quick in Writing.

*The Paraphrase in reference to Solomon.*

2 Thou art Fairer, *i. e. more Beautiful in Person and Glorious in Grandeur* than any other King we know of now living among the Children of Men: Grace is pour'd into thy Lips, *i. e. what thou speakest or shalt speak by way of Judgment or Advice &c. is or shall be highly admir'd,* \* because God has blessed thee for ever, *i. e. as long as thou livest with extraordinary Wisdom.* 3 Gird thy Royal Sword upon thy Thigh, O most Mighty among the Kings of the Earth, and adorn thy self with the other Ensigns and Ornaments of thy Royal Glory and Majesty. 4 And in thy said Majesty ride prosperously, because of Truth and Meekness and Righteousness, *i. e. mayst thou Reign long and prosperously, maintaining and encouraging all Virtue among thy Subjects:* and thy Right hand shall teach thee terrible things, *i. e. mayst thou conquer or keep under and terrify all thy Enemies.* 5 Thy Arrows are sharp in the Heart of the King's Enemies; whereby the People fall under thee, *i. e. thou shalt have Power sufficient to bring or keep down the Hearts of thy greatest Enemies, and to conquer such as oppose thee.* 6 Thy Throne, O Solomon by the Blessing of God, is to last for ever and ever, *i. e. for many Generations:* the Scepter of thy Kingdom is to be a right Scepter, *i. e. thou art to rule according to the Laws prescrib'd by God.* 7 Thou lovest Righteousness, and hatest Wickedness, *i. e. thou by thy asking Wisdom before all Temporal things shalt shew a Mind than sincerely inclin'd to the love of Righteousness:* therefore God, thy God hath anointed thee with the Oyl of Gladness above thy Fellows, *i. e. God has prefer'd thee to be King above all thy Brethren.* 8 All thy Garments smell of the richest Perfumes, as Myrrh, sweet Aloes and Cassia; being brought out of the Ivory Palaces or Wardrobes, whereby they have made thee glad, *i. e. whereby thou didst appear in a joyful Dress or Manner on thy Wedding-day.* 9 King's Daughters were among thy honourable Women, that attended thy Wedding: upon thy Right hand did stand or was plac'd the Queen array'd in Cloth of Gold of Ophir. 10 Harken, O Daughter of Pharaoh, the

*Royal*

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*Royal Bride, and consider the Happiness thou art advanc'd to by marrying such a Prince: and incline thine Ear, to or follow the Advice I now give thee, viz. Forget also the heathen Religion of thine own People, and thy Father's House, and become a true Convert to the Law of God.* 11 *So shall the King, whom thou art married to, greatly\* delight in thy Beauty: for he is now thy Lord as Husband, and therefore worship thou him, i. e. give him due Reverence as such.* 12 *And the Daughter of the King of Tyre shall be there, i. e. wait upon thee with a Gift or Present, as being Solomon's Queen, even the Rich among all the neighbouring People shall intreat thy Favour, as a means to obtain or preserve the Favour of Solomon.* 13 *The King's, viz. Pharaoh's Daughter, the now Royal Bride, is all Glorious within; being adorn'd with excellent Qualities of Mind: and also outwardly her Clothing is of wrought Gold.* 14 *She shall be brought unto the King in Raiment of Needle-work: the Virgins her Companions that follow her, i. e. her Maids of Honour shall be brought unto thee King Solomon.* 15 *With all tokens of Gladness, and Rejoycing or Pomp, shall they be brought; and so they shall enter into the King's Palace.* 16 *Instead of thy Royal Fathers or Ancestors in Egypt shall be thy Children, whom thou mayst make Princes or Rulers in all the several parts of the Earth or land of Israel.* 17 *By this Song I will make thy Name, O Royal Bride, to be remember'd in all Generations: therefore shall the People praise thee for ever and ever or to the World's end.*

*The Paraphrase in reference to Christ.*

2 *Thou art Fairer or more Excellent than any one among the meer Children of Men: Grace is pour'd into thy Lips, i. e. thou shalt speak as never Man spake, and so that All that hear thee, shall wonder at the Gracious Words that shall proceed out of thy Mouth, because God has blessed thee for ever in the highest Sense with Wisdom &c. without Measure.* 3 *Be thou pleas'd to set up thy Spiritual Kingdom in thy due time, O most Mighty in the highest Sense, and to shew the Glory of thy Grace by its working on Men's Hearts.* 4 *And let thy said Spiritual Kingdom spread it self victoriously over the World by means of the Preaching of the Gospel; and so shalt thou weaken and finally put an end to the Kingdom of Satan, and destroy all thy Enemies.* 5 *Thy Gospel shall so pierce the Hearts of them that were afore Wicked, and so thy Enemies, that they shall be converted to the Faith of thee and so become thy Subjects.* 6 *Thy Throne, O Christ, God as well as Man, is literally to endure for ever and ever: and the Scepter of thy Kingdom is literally a right Scepter, or a Scepter sway'd only according to Righteousness, and to promote Righteousness in the World.* 7 *Thou immutably lovest Righteousness, and hatest Wickedness: therefore God the Father, who is thy God in respect of thy Manhood here spoken of, has highly exalted thee above all*

## P A R A P H R A S E.

*Men or Angels.* 8 *The Knowledge of thy Gospel shall be more grateful to all true Believers, than the sweetest Odours, when it begins to spread it self over the World, as a sweet Odour.* 9 *Persons of the greatest Rank shall become the Disciples of Christ; and the Church his Spouse shall be greatly advanc'd and honour'd here on Earth, and much more in Heaven.* 10 *And all such as are Christ's Disciples truly, shall consider duly, what an Honour and Happiness it is for them to be so; and hereupon shall forsake all other things, even the dearest Relations for the sake of Christ.* 11 *So shall Christ present to himself a Glorious Church, not having Spot or Wrinkle. And it is no more than all Christians ought to do, for that God shall make Christ the Lord of All.* 12 *And the Kings and other Great Persons of the Earth shall bestow great Gifts upon the Church, to express the more their Duty and Love to Christ, and to obtain or preserve the more his Favour.* 13 *The Ornaments of true Believers, or the Christian Church Christ's Spouse, shall be chiefly the inward godly Disposition of the Heart or Virtues: not but that the Christian Church shall also have outward costly and decent Ornaments.* 14 *The Christian Church shall have in it or consists of Persons Chast as Virgins, i.e. truly Pure or sincerely Upright.* 15 *And instead of the twelve Patriarchs, of whom we now boast, shall the Christian Church have twelve Apostles and their Successors, who shall govern the Church thro' the Christian World.* 17 *So that the Christian Name shall be celebrated to the very end of the World.*

## P S A L M XLVI.

*To the Chief Musician for to be sung by the Sons of Korah, a Song upon or to the Tune call'd Alamoth, being not improbably compos'd by David, after those great Victories which he got over several Nations, and are mention'd 2 Sam. 8.*

God is our Refuge and Strength, a very present Help in Trouble.  
2 *Therefore will we not fear, tho' the Earth be remov'd, and tho' the Mountains be carried into the midst of the Sea.* 3 *Tho' the Waters thereof rore, and be troubled, tho' the Mountains shake with the swelling thereof. Selah.* 4 *There is a little River, the Streams whereof shall continue to make glad the City of God, by affording it Water, and particularly by watering the Gardens of the said City, where is the holy Place of the Tabernacle of the Most High: thus shall the said small River do, notwithstanding all the vain Attempts of our Enemies to stop the Water thereof from us.* 5 *For God is in the midst of or within her the said City in a special manner, by reason of his Ark being therein: therefore she shall not be mov'd or hurt by her Enemies: but God shall help her, and that right early.* 6 *The Heathen rag'd against her, the Forces of several Kingdoms were mov'd or march'd and join'd together in order to destroy her: but he utter'd his Voice in our Favour by sending Thundring and Lightning*

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*Lightning to terrify and destroy our Enemies, and so the Men of the Earth melted, i. e. our Heathen Enemies were discomfited, and got away by degrees, such as were not kill'd, as Snow melts by the Heat of the Sun. 7 For, as I said v. 1. to the same purpose, the Lord of Hosts is with us, the God of Jacob is our Refuge. Selah. 8 Come, behold the Works of the Lord, what Desolations he has made in the Earth, i. e. he has enabled us to make in the Countries of our Enemies, instead of their destroying us. 9 It is he that makes Wars to cease from one end to the other end of the Earth, i. e. in and all round the land of Israel or Judah: he breaks the Bow of our Enemies, and cuts the Spear in sunder, he burns the Chariot in the Fire, i. e. God is it that enables us to do so unto them. 10 As if he should plainly say unto them, Be still or quiet in not acting any thing against my People, and know that I am God over all the World. I will be exalted even among the Heathen, I will be exalted in all the Earth, at least on account of the wonderful Deliverances or Victories I vouchsafe my People from all others. 11 Wherefore let us conclude this Song in like manner as we begun it, and as v. 7. The Lord of Hosts is with us, the God of Jacob is our Refuge. Selah.*

P S A L M XLVII.

*To the Chief Musician, a Psalm for to be sung by the Sons of Korah, probably compos'd and sung on Occasion of bringing the Ark, either into the Tabernacle on mount Zion by David, or thence into the Temple by Solomon. And the Ark being a Type of Christ, as mount Zion was of Heaven, hence the Carrying of the Ark up to the said Mount, may be look'd on as a Type of Christ's Ascension into Heaven, in which Sense it is understood by the Ancients Fathers of the Christian Church.*

*O clap your Hands in token of Joy, all ye People assembled together on the present joyful Occasion; shout unto God with the voice of Triumph, i. e. lift up your Voices to praise God shouting after a Triumphant manner. 2 For the Lord Most High is to be prais'd by us, for having shewn himself terrible to our Enemies in our Defence: He is the Great King over all the Earth. 3 He has subdu'd and shall subdue the Heathen People under us, and the Nations under our Feet. 4 He \* has chosen this good land of Canaan to be our Inheritance for us, and therein has chosen a Place for his Dwelling or special Presence, whence arises the Excellency of the Seed of Jacob above all other Nations, and this he has done because Jacob was one whom he lov'd in a singular manner. Selah. 5 The Ark, which is the Emblem of the special Presence of God, is gone up into the Holy Place on mount Zion with a Shout of Joy and Praise; the Ark of the Lord with the sound of a Trumpet. 6 Sing praises to God, sing praises: sing praises unto our King, sing praises. 7 For God is the King of all the Earth, sing ye praises with Understanding, i. e. in a skill-  
ful.*

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ful and withal decent and Religious manner, as duly considering what great Reverence is due to God in all Religious Duties, even that of Rejoycing before him. 8 For it is God that reigns over the Heathen as well as us, and so over all the World. And as sole and universal Lord over all the World God sits upon the Throne of his Holiness in Heaven, ruling all in Holiness or strict Righteousness or Justice. And as an Emblem of his Heavenly Throne, and a Token of his special Favour to us, he is pleas'd to represent Himself as sitting between the Cherubims over the Ark. 9 Before which Ark, or the Tabernacle wherein it stands, it is that at our solemn Festivals, as well as on this solemn Occasion at present, the Princes or Heads of the Tribes of the People are gather'd together, and the rest of the People of the God of Abraham that are able to attend, to worship God in a more solemn manner: for the Shields or Defence of the Earth or our Country belong or is to be ascrib'd unto God, who (a) has promis'd to protect our Land and Houses from any Invasion, tho' left Unguarded, while we attend at his solemn Feasts and Service at the Sanctuary. Wherefore he is to be greatly exalted by us.

## P S A L M XLVIII.

A Song or Psalm for to be sung by the Sons of Korah, likely compos'd after the Repulse or Withdrawing of some Army, who had invaded Judah, and intended to have destroy'd Jerusalem, which being the City of God, or which he had chosen for his Place of more solemn Worship, he therefore as yet preserv'd in a special manner.

Great is the Lord, and greatly to be praised in the City of our God, in the Mountain of his Holiness, i. e. mount Sion where his Sanctuary is. 2 Beautiful for Situation is the said City, and the Joy of the whole Earth or land of Israel or Judah is mount Sion, by means of the Sanctuary being placed thereon, which Mount is on the North-side or in the North-part of the City of the Great King or God, viz. Jerusalem. 3 God is known or acknowledg'd and worship'd in his Palaces or the magnificent Temple or Tabernacle built there, for a Refuge to us from our Enemies. 4 For lo, lately the Kings of several Nations were assembled against us, they pass'd by or thro' our Country together till they came near to Jerusalem. 5 They came so near as that they saw it, and that was all; for so God order'd it, that on a sudden they marvell'd or were amaz'd; they were troubled or confounded not knowing what else to do, and therefore halted away. 6 For a pannick Fear took hold upon them there, and Pain, as of a Woman in travail. 7 Or like the Fear which seizes the Seamen, when thou breakest the Ships of Tarshish with an East or any other tempestuous Wind. 8 As we have heard our Fathers tell of thy wonderful Works done in their time for them, so have we seen the like now lately done

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in the Preservation of the City of the Lord of Hosts, in the Preservation of the City of our God. *And hereby we are the more encourag'd to hope, that in like manner God will preserve and so establish it for ever or to the World's end.* Selah. 9 We did not rely on our Forces or Fortifications so much as on thy gracious Help; and therefore we have thought of thy loving Kindness, O God, shewn of old to our Fathers, and being assembled together did pray to thee for thy Help in the midst of thy Temple. 10 According to thy Name, viz. the Lord of Hosts, O God, so is thy Deliverance wrought for us, and thy Praise for the same shall be celebrated, not only at thy Temple, but to the ends of the Earth or thro' our whole Country. By thy said Deliverance of us thou hast given a new Instance, that thy Right hand is full of Righteousness, i. e. that thou never makest use of thy Power but to do Justice. 11 Let the Inhabitants of Jerusalem, which is the Mother or Chief City of the Kingdom, and where stands mount Sion, rejoyce, and also let the Daughters or other Cities of Judah be glad, because of thy Judgments thus shewn in the Preservation of thy People and Destruction of their Enemies. 12 Walk about Sion and the rest of Jerusalem, and go round about her, and as ye go, tell the Towers thereof, that you may see with your own Eyes that not one is wanting or hurt by the Enemy. 13 Mark ye well her Bulwarks, consider her Palaces or most stately Buildings, that ye may be fully satisfy'd that not the least Damage is done to any of them, and that ye may tell it, viz. what a great and entire Preservation God has lately vouchsaf'd this his City, to the Generation following, that so they may be induced to adhere to him faithfully. 14 For this God is or ought to be acknowledg'd by us and our Posterity, as our only God for ever and ever; and if we do so, then he will be our Guide, i. e. direct us what to do in any Distress, and deliver us out of it even unto Death.

PSALM XLIX.

To the Chief Musician, a Psalm for to be sung by the Sons of Korah, wherein is set forth the Shortness of all Worldly Greatness, and the Unavoidableness of Death; which, at it ought to curb the Insolence of Rich and Great wicked Men, so it ought to preserve Pious poor Persons from envying the others Prosperity, or being dejected at their own Condition.

Hear this, all ye People, give ear, all ye Inhabitants of the World: 2 Both Low and High, Rich and Poor together. 3 My Mouth shall speak of Wisdom, i. e. not trivial but most weighty Matters: and the Meditation of my Heart shall be of Understanding, i. e. the Subject of my present Composition shall be such as ought to be duly consider'd. 4 I will my self do what I advise others, viz. incline my ear or attend to the weighty Instruction contain'd in this Psalm, which therefore may be styl'd.

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*styl'd a Parable; I will open my dark Saying upon the Harp, i. e. I will play and order it so by having a Tune set thereto, that others may also play upon the Harp, and so the better insill into their own and others Minds the Contents of this Psalm, which are of more moment to be duly weigh'd, than the resolving of the darkeſt Riddle. 5 The Deſign of this Psalm is to ſhew, Wherefore ſhould I, i. e. that neither I nor any other godly Perſon have Reaſon anxioſly to fear in the days of Evil, when the Iniquity of my Heels ſhall compaſs me about, i. e. when wicked Men that endeavour to ſupplant me, have ſurrounded me ſo that there ſeems no Way left for me to eſcape them; or when Sickneſs, or the Weakneſs of old Age or Death it ſelf is coming upon me. But then the Cauſe, that I ought not anxioſly to fear in ſuch Caſes, is not grounded on ſuch Motives as commonly induce Mankind not to have ſo much as a juſt Fear in theſe Caſes. 6 For there are they that truſt in their Wealth, and boaſt themſelves in the multitude of their Riches, ſo as not to have a due Concern to prepare themſelves even for Death. 7 They do not duly conſider, that none of them can by any Means or with all their Wealth redeem his dying Brother from Death, nor give to God a Ransom, which will prevail upon him for to free him that is dying from Death; and conſequently that they will not be able to ransom themſelves when they come to dy: (8 And no wonder, for the Redemption of their Soul or Life from Death is too precious to be obtain'd by Riſhes or any thing in this World, and it ceales for ever, i. e. therefore it will be in vain to the World's End to think of ſuch a Redemption, viz.) 9 that he or any mortal Man ſhould be ſo freed from Death, and ſtill live for ever, and not ſee Corruption. 10 For he ſees whoſoever he be, that even wiſe or the beſt Men dy: much more therefore likewiſe ſhall the Fool, i. e. impious and ſo brutiſh Perſon periſh, and leave their Wealth to others. 11 Indeed as for ſuch brutiſh Perſons, their inward Thought is, i. e. they generally think with themſelves, that their Houſes ſhall continue for ever to them and their Poſterity, and their Dwelling-places remain in their Family to all Generations; and hereupon they call their Lands after their own Names, as thinking the ſaid Names will be kept up for ever. 12 Nevertheless, 'tis evident daily how much they are miſtaken herein, for that Man, tho' being in the greateſt Honour, yet abides not therein long, but dies both himſelf and his Honour, and his Eſtate in time go's to ſome other Family, and ſo have ſome other Name given it, and the very Name or Memory of him that gave it the former Name, is loſt. So that after all he is in this reſpect alſo like the Beaſts that periſh without being long remember'd when dead. 13 This their Way in thinking ſo to perpetuate their Memories, is one piece of their Folly, and yet their Poſterity approve their Sayings or Doings, acting juſt in the like Fooliſh manner. 14 Thus like Sheep, they and their Poſterity, one after the other, are laid*



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laid in the Grave at the evening or end of their Life, where after their Death the Worms do and shall feed upon them as well as others; and so shall they continue in the Grave till the Resurrection, when the Upright shall act as those that then have Dominion over them, being assumed by God to assist in the Judicature of the rest of the World, in the day of Judgment after the Resurrection, which Resurrection may be fitly styl'd the Morning on account of the Dead's then awaking and arising out of the Grave: and whereas their Beauty or Glory spoken of v. 11, &c. shall consume in the Grave from their Dwelling, as has been afore v. 12. said.

15 But now the chief Motive for me and all good Men not anxiously to fear as v. 5. is this, that tho' I dy, yet God will redeem my Soul from the Power of the Grave one day, by raising me to an immortal Life of Happiness: for he shall receive me then into such an immortal and happy State. Selah.

16 Wherefore be not thou, good Man, whosoever thou art, afraid of his Power, or dejected at thy own mean Condition, when such an one is made Rich, when the Glory of his House is increased.

17 For he must dy in no long time, and when he dies, thou wilt be deliver'd from his Oppression, and shalt have no reason to envy his Condition as better than thine, forasmuch as he shall carry nothing of his Riches &c. away with him: his Glory shall not descend after him into the Grave; but on the contrary most miserable will his Condition be there.

18 Tho' whiles he lived, he blessed his Soul, i. e. he accounted himself and others accounted him Happy: (and in like manner many Men will praise thee and esteem thee as an happy Man, when thou dost what they esteem Doing well to thy self, i. e. indulge thy self and thy Companions in all vicious Pleasures: but surely thou canst not think such a Man in an happy Condition; forasmuch as) nevertheless

19 he shall go to the Generation of his Fathers, and they all shall never see Light, i. e. he shall dy in time as well as his Fathers, and his Condition as well as theirs after Death shall be most miserable, for that they shall never more enjoy an happy State, but on the contrary after their Resurrection shall be doom'd to eternal Misery, express'd in Scripture by Darkness.

20 Thus it plainly appears, that (as is afore v. 12. said) Man that is in Honour, and understands not, i. e. do's not live as Reason and Religion direct him, is or both lives and dies like the Beasts that perish; and therefore there is no just Cause to envy such a Man's Greatness here.

PSALM L

A Psalm of or rather for to be sung by Asaph one of the Chief Musicians in the time of David, by which Royal Prophet this Psalm was most probably compos'd, it foretelling the general Judgment, at which Men shall be judg'd, not so much for their bare Performance or Neglect of Sacrifices and other legal Rites, but chiefly for their Holiness of Life or Observance of Moral and Christian Duties; the Preaching of the Gospel

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as the principal Rule of Life, being hereby foretold to intervene between the time this Psalm was compos'd, and the general Judgment.

There will be most certainly a Day of Judgment, when the Mighty God, even the Lord shall as certainly as if he has or had already spoken and call'd, i. e. given the word of Command to his Angels to summons all the Inhabitants of the Earth from the rising of the Sun, unto the going down thereof. 2 And as out of his Tabernacle on mount Sion, which is the Perfection of Beauty or as magnificent a Tabernacle as can be made by Art, God has shin'd or appear'd in a most Illustrious manner oftentimes already; so before the aforesaid Day of Judgment God the Son shall in our human Nature come into the World, particularly to mount Sion or the Temple that shall then be thereon, and his Disciples shall behold his Glory, (b) the Glory as of the Only begotten of the Father, and after his Death and Ascension his Apostles shall begin at Jerusalem, whereof mount Sion is a Part, to preach the Gospel. 3 Some Ages after this our God shall come to judge the World, and summons together for that purpose all Mankind as v. 1. and when he comes to do this, he shall not keep Silence, or come in a silent manner, but in a most illustrious and terrible manner; a Fire shall devour before him, and it shall be very tempestuous round about him, i. e. he shall come with a visible Appearance of flaming Fire, and with a great Wind, as formerly at mount Sinai. 4 Then he shall call to the Inhabitants of the Heavens or holy Angels from above, and to the Inhabitants of the Earth that be then living, and also to the Dead that ly in the Earth or Grave that shall then be rais'd, that he may judge them All, and particularly then declare, who truly are his People. 5 After which he shall say to his holy Angels, Gather my true Saints or People together unto me, and let them come and inherit the Kingdom prepar'd for them; namely Those that having a due Knowledge and Fear and Love of me, have made a Covenant with me, that I should be their God, and they my People; and have accordingly behav'd themselves in all respects, by not contenting themselves with outward or legal Sacrifices or other Rites, but by offering up their own selves as a living Sacrifice, in Holiness of Life, and so in the only manner truly acceptable unto God. 6 And the Inhabitants of the Heavens or Angels shall declare his Righteousness, i. e. that God act's most justly in taking only such as are describ'd v. 5. for his People or Saints, and rewarding them only as such. And no wonder that no Injustice shall be then done; for God is to be Judge himself in Chief, who cannot do Injustice, it being contradictory to his very Nature. Selah. Such being the Rule whereby God will judge the World at the last Day, therefore it most highly concerns the Israelites, who esteem themselves to be his People in a special manner, to consider and examin themselves whether they truly act as such, and do not rather forfeit that Cha-

(b) John 1. 14.

rafter

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rather by not *Acting agreeably thereto*. To this end let them suppose God by me thus speaking to them: 7 Hear, O ye who are too apt to rely on your being my People, and I will speak: O Israel, and I will admonish thee of thy Faultiness, and testify against thee that thou dost not *act* as truly my People. Indeed I am acknowledg'd by thee to be God, even thy God, and therefore thou oughtest to give a sincere Obedience to all my Commands, and not only to some that relate only to outward Rites, and so are more easily to be perform'd, as Sacrifices &c. 8 For I have no Cause, and therefore will not reprove thee for neglect of thy Sacrifices or thy Burnt-offerings,\* which are continually before me. But thy grand Mistake lies in this, that thou esteemest the said Sacrifices and some other external Rites as Circumcision &c. to be what I chiefly regard. 9 But I assure thee to the contrary, that rather than be content with Sacrifices and other external Rites alone, I will take no Bullock out of thy House, nor He-goats out of thy Folds. 10 For common Sense is enough to tell thee, that I need not be beholden to thee for such things, in that every Beast of the Forest is mine, and the Catle upon a thousand Hills. 11 I know all the Fowls of the Mountains: and the wild Beasts of the Field are mine. 12 Therefore if I were hungry, I would not tell thee, for the World is mine, and the Fulness thereof. 13 But will I eat, canst thou be so absurd as to imagin, the Flesh of Bulls, or drink the Blood of Goats? 14 There are indeed certain subordinate Ends for which I have instituted and do as yet require such Sacrifices, even till Christ shall have offer'd up himself a Sacrifice for the Sins of the World, of which grand Sacrifice the legal Sacrifices are Types: but if thou wouldst have thy Sacrifices acceptable unto me, thou must take Care in the first place to offer unto God Thanksgiving with a Heart sincerely pious, and pay or make good thy Vows of Obedience unto the Most High, by an actual Obedience to the Commands relating to the greater and inward Duties of Morality and Piety. 15 And when thou art Carefull to do thus, then if thou call upon me in the day of Trouble, I will deliver thee, and thou shalt glorify me. 16 But it will be in vain for to expect my Deliverance, only because my Sanctuary is among you, and you Sacrifice there unto me; for unto the Wicked God says, What hast thou to do to declare my Statutes, or that thou shouldst take my Covenant in thy Mouth? i. e. I am so far from Caring for it, that it do's but offend me the more: 17 Seeing thou hatest to follow the Instruction given thee by me, and callest my Words behind thee, i. e. slightest my Commands, as Men are wont to slight things which they cast behind them as of no value. 18 For instance, when thou sawest a Thief likely to thrive by his Theft, then thou contentedst to be Partner with him, and hast been Partaker with Adulterers. 19 Thou givest thy Mouth to Evil, and thy Tongue frameth Deceit. 20 Thou sittest and speakest against thy Brother; thou

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slandereſt thine own Mother's Son. 21 *Theſe and the like wicked things haſt thou done, and I kept Silence for ſome time, not reprov- ing thee by ſending on thee a juſt Punishment: and hereupon thou abuſeſt my Forbearance, and inſtead of being thereby induced to repent, thou waſt the more encourag'd to go on in Wickedneſs, and thoughteſt that I was altogether ſuch a one as thy ſelf, viz. either that I know not what is done by thee in ſecret, or am as well pleas'd with it as thy ſelf: but the time is now come, that I will reprove or fully puniſh thee for all thy Wickedneſſes, and ſet them in order before thine Eyes, i. e. reckon them all up diſtinctly to thee, that thou mayſt be fully convinc'd, that I did not forbear puniſhing thee afore for want of knowing all thy Wickedneſs, but out of meer Mercy, that thou mighteſt repent; which ſince thou haſt thus abuſed to thy Dying-day, and now is come the time of Judgment, thou art juſtly to be puniſh'd without Mercy, or with Punishment as endleſs as would be thy ſinful Courſe, would I permit thee to go on therein.* 22 *Now as I ſaid afore v. 6. let all the People of Iſrael ſuppoſe or know that God ſpeaks thus to them by me; and it moſt highly concerns you duly to conſider this Admonition, ye that forget God, and to remember your Duty to him, and to return to him by a timely and ſincere Repentance, leſt I ſhew the greateſt Indignation againſt you by puniſhing you in the ſevereſt manner, ſuch as you would eſteem it to be if wild Beaſts ſhould tear you in pieces, and there ſhall be none able to deliver you out of my Hands.* 23 *Remember in ſhort, that whoſo offers Praise or performs all religious Worſhip to me with a ſincerely pious Heart, he only it is that I eſteem as one that truly glorifies me by worſhipping me: and to him only that with the ſame ſincerely pious Heart alſo orders his Converſation aright or leads an holy Life, will I ſhew the Salvation of God, or reward him with Happineſs here in ſuch degree as ſhall be fitting for him, and with eternal Happineſs hereafter.*

## P S A L M LI.

To the Chief Muſician, a Psalm of David, when Nathan the Prophet came to him, after he had gone in to Bath-sheba.

Have mercy upon me, O God, according to thy loving Kindneſs: according unto the multitude of thy tender Mercies blot out my Tranſgreſſions out of thy Book, wherein are all my Actions &c. recorded, i. e. pardon them, eſpecially the Sins of Adultery and Murder, which I now more peculiarly bewail. 2 *Give me Grace to waſh me thoroughly from my Iniquity, and cleanſe me from my Sin, i. e. to repent thoroughly of my Sins, which Repentance is denoted by the legal and outward Rite of Waſhing and Cleanſing the Body and Cloaths of the Penitent.* 3 *For I now am ſenſible of, and moſt humbly and publicly acknowledge my Tranſgreſſions, of which I was ſtupidly inſenſible, till thou ſenteſt thy Prophet Na-*  
than

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than to awaken me, and a sad and amazing Remembrance of such my heinous Sin is ever before me or in my Thoughts. 4 Not but that I might have conceal'd this Sin from the Knowledge of Man; and tho' it was known to Man, I stood not in fear of being punish'd for it by Man: But I am the more afflicted, because by endeavouring to conceal my Adultery, therein against thee, thee only have I sinn'd in a more aggravated manner, in being so stupid as to think what I had done, could be in the least conceal'd from thee; and accordingly notwithstanding all my Cunning and Secrecy have I done this Evil in thy Sight: that thou mightest be justified when thou speakest, and be clear when thou judgest, i. e. so that I cannot but acknowledge thy Proceedings to be most just, and clear thee from all Charge of Injustice, howsoever thou shalt see fit to punish me. 5 Behold, I was shapen in Iniquity: and in Sin did my Mother conceive me, i. e. 'tis true indeed, as thou knowest, O Lord, that there is in me an innate Proneness to Evil. But this is so far from excusing what I have done, that I confess the Consideration of it ought to have made me more watchful to suppress such natural bad Inclinations. 6 Behold, agreeably hereto thou desirest Truth in the inward Parts, i. e. requirest us not to entertain with the least Approbation those first Motions which we find in our Thoughts and Desires after any Evil, but with Sincerity and Uprightness of Heart to oppose them: and to this end in the hidden Part thou shalt make me to know Wisdom, i. e. thou hast put a Principle of better Motions and Wisdom in us, which secretly checks and corrects those natural Inclinations to Sin. 7 I have therefore nothing to say in my own behalf, but wholly betake my self to thy Mercy for Pardon upon my sincere Repentance. Be pleas'd them to purge me with Hyssop, and I shall be clean: wash me, and I shall be whiter than Snow, i. e. as the Priest is wont to denote unclean Persons to be cleans'd, and absolv'd thereupon from their Uncleaness, by sprinkling them with Water mixt with the Ashes of an Heifer, which Sprinkling was perform'd with a Bunch or Branch of Hyssop; so be thou pleas'd to absolve me from the Guilt of the great Sins I have been guilty of, and restore me to thy former Favour as if I had never committed such Sins. 8 Make me to hear or have Joy and Gladness, arising from my Sense someway of my being thus restor'd to thy Favour, that the Bones which thou hast broken may rejoyce, i. e. that the great Pain or Grief, which I felt at the Message of Nathan, may be turn'd into Joy. 9 To this end hide thy Face from my Sin; and blot out all mine Iniquities. 10 Create in me a clean Heart, O God; and renew a right Spirit within me, i. e. daily renew thy succours of Grace to me, that thereby I may be enabled to think and do what is Right, and to resist all evil Thoughts, much more Actions. 11 Cast me not away from thy Presence or Favour, as thou didst Saul, and I deserve; and take not thy Holy Spirit from me, as thou didst from him. 12 On the contrary, Restore

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Restore unto me the Joy I formerly had in my Assurance of thy Favour and Salvation; and still uphold or support me with thy free Spirit, i.e. with that freedom and cheerfulness of Spirit, wherewith I was formerly wont to address my self unto thee, in all Exigencies for thy special Direction and Protection. 13 Then will I by way of Transgiving take special Care to teach and admonish all such Transgressors, that I know of or are about my Court, not to follow the bad Example I have given them, but thy Ways or Commands; and so I trust many, now Sinners, shall be converted unto thee, partly by the example of my Repentance, and partly by my Authority, and also partly by their seeing how willing thou art to forgive the true Penitent, by thy graciously receiving me again into thy wonted Favour, and so supporting my Authority and Kingdom with thy usual Protection from my Enemies. 14 Deliver me in a special manner from the Blood-guiltiness I ly under, in causing Uriah and with him several other of my faithful Subjects to be expos'd to such Danger, as that they must lose their Lives, O God, thou God of my Salvation: and my Tongue shall sing aloud of thy Righteousness. 15 O Lord, open thou, i.e. give me such a gracious Cause, and thereby also Encouragement to open my Lips, and my Mouth shall shew forth thy Praise. 16 For the Truth is, that the Sins of Adultery and Blood-guiltiness are of so heinous a Nature, that thou desirest or requirest not Sacrifice for the Expiation thereof in the Law, the said Law allowing no Sacrifice or Expiation to be made for such wilful Sins, but requiring that he that is guilty of them should be put to Death: else would I give it thee willingly for my Expiation. And no wonder thou hast not allow'd any Sacrifice for to expiate such Sins, inasmuch as thou delightest not in Burnt-offerings, which are esteem'd the chief Sort of Sacrifices, on account of any real Value in them themselves. 17 The Sacrifices requir'd and accepted of God for the Expiation of all wilful Sins on the part of the Sinner, are a broken Spirit, i.e. an Heart affected with a most sincere and deep penitential Sorrow: such a broken and a contrite Heart, O God, thou wilt not despise, as being all the Penitent can do, tho' even that be not a satisfactory Expiation or Amendment made to thee, for the Affront and Injury done to thy Majesty and Holiness by such Sins. And such a truly contrite and broken Heart, I trust, I now have by thy Grace; and therefore, I humbly trust, thou wilt not only pardon my said Sins, but also receive me into thy former Favour. 18 And in this humble Confidence in thy Mercy, I presume to pray to thee, not only for my self, but for my People and Kingdom also, beseeching thee to continue to do Good in or of thy good Pleasure, as to all the other Parts of my Kingdom, so especially to Zion or Jerusalem the Royal or Capital City; particularly build thou, i.e. enable us to finish the Walls of Jerusalem which are begun; and when finish'd, preserve them from the Siege and Battery of any Enemy, that they may continue

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*tinus Built, and so a Defence to thy Holy City and Sanctuary therein.*  
19 Then shalt thou be pleas'd with the Sacrifices of Righteousness, *i. e.* which the Righteous shall offer unto thee by way of Thanksgiving, namely with Burnt-offering and Whole-burnt-offering: then shall they offer Bulls or most costly Sacrifices upon thy Altar.

P S A L M LII.

To the Chief Musician, Maschil, a Psalm of David, compos'd by him when Abiathar had come and told him, how Doeg the Edomite came and told Saul, and said unto him, David is come to the House of Achimelech.

Why art thou so very Wicked, as that thou art not content to do Mischief, but even thou boastest thyself in the afore unheeded of Mischief of killing the Priests of God &c. O Doeg who art indeed a mighty Man in the Court of Saul? But know that notwithstanding all thy wicked and vain Endeavours to destroy me, the Goodness of God endures continually, *i. e.* will continue still to protect me. 2 Thy Tongue devises Mischief, *i. e.* hath told false Stories to Saul, which thou contrivest only to do me and others Mischief; so that thy Tongue may be said to be like a sharp Razor, the Instrument or Means of many having had their Throats cut, or otherwise losing their Lives; thus has thy Tongue done by thy Working deceitfully with it, and not telling the plain Truth as to what Achimelech did for me. 3 It hence appears that thou lovest Evil more than Good; and Lying rather than to speak Righteousness. Selah. 4 Thou lovest all devouring Words, *i. e.* false Stories which may destroy others, so it be to thy Advancement with Saul, O thou wicked Wretch that hast such a deceitful Tongue. 5 But know, that God, whose Priest thou hast slain, shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy Dwelling-place, and root thee out of the Land of the Living. Selah. 6 The Righteous also shall see plainly the just Judgment of God upon thee, and thereby shall be induced or confirm'd the more to fear God, and shall laugh at him, *i. e.* Doeg, deriding his Folly in the following manner. 7 Lo, this Man, who we see now brought to Destruction, is the Man that made not God his Strength: but trusted in the abundance of his Riches, and strengthened himself in his Wickedness. 8 But as for me, against whom Doeg chiefly aims, I am or shall be like a green Olive-tree in the Court belonging to the House of God, *i. e.* I shall be in Prosperity, when Doeg like a wither'd Leaf shall be come to nothing: for I trust in the Mercy of God, that he will preserve me from perishing for ever and ever, *i. e.* both in this World and the World to come. 9 Therefore I will praise thee for ever, because thou hast done it, *i. e.* brought about my Preservation hitherto; and I will wait on thy Name, *i. e.* will also for the future rely on thy Goodness and Faithfulness to accomplish the Promises thou hast been pleas'd to make unto me of being  
one



## P A R A P H R A S E.

one day King of thy People; for it is Good before thy Saints, i.e. all thy pious Servants have ever found it the best and wisest Course, to depend on thy omnipotent Goodness and faithful Promises, and not to use any evil Methods to advance themselves, or free themselves from Dangers.

## P S A L M LIII.

To the Chief Musician to be sung upon Mahalath or some hollow Instrument as Flute or Pipe, and that to the Tune of Maschil, a Psalm of David, compos'd by him at first as it stands Psal. 14. and on the Rebellion of Absalom. But most likely upon the new Revolt made presently after the Death of Absalom, by the Israelites that follow'd Sheba, David made two or three Variations in Psal. 14. and so used it upon this new Occasion, it being much the same with that of the Former. So that there needs no new Paraphrase here, but in one or two Verses.

The Fool hath said in his Heart, There is no God; corrupt are they, and have done abominable Iniquity: there is none that doth Good. 2. God looked down from Heaven upon the Children of Men, to see if there were any that did understand, that did seek God. 3. Every one of them, i.e. of the Israelites is gone back or has made a new Revolt from me: they are altogether become Filthy: there is none that doth Good, no not one. 4. Have the Workers of Iniquity no Knowledge? who eat up my People, as they eat Bread; they have not call'd upon God. 5. There were they in great Fear, where no Fear was or before they had just Reason to fear, the Forces I sent against them having not yet approach'd to them: for God sent such a panick cowardly Fear upon them, that they ran away and dispers'd themselves, as soon as they heard I had sent a Party after them, and left Sheba their Ring-leader to stife for himself; whose Head was afterward cut off and thrown over (c) the Wall of the City Abel to Joab David's General. Thus God has broken by the fall from the Wall the Head of Sheba in pieces, and scatter'd the several Bones of the Head and likely Body of him that encamped or revolted against thee: thou, O my Soul, hast been enabled thus to put them to shame by so easily and shamefully defeating them, because God has despis'd them, i.e. justly permitting them to be thus put to shame for their causeless and wicked Revolt against me, and thereby against God himself, whose Vicegerent I am. 6. O that the compleat Salvation of Israel were come out of Zion! when God bringeth back the Captivity of his People, Jacob shall rejoyce, and Israel shall be glad.

## P S A L M LIV.

To the Chief Musician, on (d) Neginoth, Maschil, a Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

(c) Read 2 Sam. 20. (d) See the Titles to Psal. 45 and 31.



P A R A P H R A S E.

Save me, O God, *by or according to thy Name, which denotes thee to be the Supreme Judge of the World, and so the Protector of the Injur'd, and judge or vindicate me by thy Strength.* 2 Hear my Prayer, O God: give ear to the Words of my Mouth. 3 For Strangers to me, and so such as can truly know no Evil of me, and also such as are unacquainted with the Rules or Duty of Justice, *viz. (a) the Ziphites* are risen up against me, and Oppressors seek after my Soul; they have not set God before them. Selah. 4 Behold, God is mine Helper: the Lord is with them that uphold my Soul. 5 He shall reward Evil unto mine Enemies; cut them off in thy Truth, *i. e. I trust thou wilt destroy them, and so save me, and fulfil all thy gracious Promises to me.* 6 Therefore I will freely or gladly sacrifice unto thee in such manner as I can, *viz. I will praise thy Name, O Lord, for it is Good or fitting for me so to do, on account of the Mercies I have already receiv'd of thee.* 7 For He, *i. e. God* often has delivered me out of all Trouble: and mine Eye has seen his Desire upon mine Enemies.

P S A L M . LV.

To the Chief Musician, on Neginoth, Maschil, a Psalm of David, composed likely on Absalom's Rebellion, and David's bearing that Abithophel also was among the Conspirators.

Give ear to my Prayer, O God: and hide not thy self from my Supplication. 2 Attend unto me, and hear me; for so great is my Trouble, that I can't but mourn in or weep whilst I make unto thee this my Complaint, and make a Noise with my Sobbing and Groaning, 3 because of the Voice of the Enemy, because of the Oppression of the Wicked: for they cast Iniquity upon me, *i. e. load me with (f) false Accusations, as being Unjust and not taking Care of my People, and hereby they shew that 'tis not for any just Cause, but in Wrath or out of their meer Malice and Rage against me, that they hate me so as to go about to detrone me.* 4 Wherefore my Heart is sore pain'd within me: and the terrors of Death are fallen upon me. 5 Fearfulness and Trembling are come upon me, and Horror hath overwhelm'd me. 6 And in this Confusion as one that wishes rather than hopes to escape, I said, O that I had swift Wings like a Dove! for then would I fly away, and be at rest. 7 Lo then would I wander far off, and remain in the Wilderness. Selah. 8 I would hasten my escape from the present Persecution of my Enemies, which is falln upon me on a sudden like a windy Storm and Tempest. 9 But since my foresaid Wish is in vain, my chief Hope is in thy merciful Protection of me, O Lord, and thy defeating the Design of my Enemies. To which end I beseech thee to destroy, O Lord, their Counsels, and so this purpose divide or make them not to agree in Opinion, as to which of

(e) See 1 Sam. 23. 19, and 26. 1. (f) Read 2 Sam. 15.

## P A R A P H R A S E.

*the several Counsels given by their several Tongues it is best to follow. And the first Reason I shall mention to induce thee so to destroy them is this, for that I have been as certainly inform'd as if I had seen the Violence and Sirife or Cruelty they commit in the City of Jerusalem. 10 Day and Night they go about it upon the Walls thereof, i. e. they continually guard the Walls of the City, that they may more securely carry on their wicked Designs: Mischief also on their part, and Sorrow on the part of the Oppress'd, are in the midst of it or within the whole City. 11 Wickedness of all sorts is in the midst thereof: Deceit and Guile depart not from, i. e. are continually practis'd in her Streets. 12 Another strong Reason why thou, O God, shouldst destroy them is this; for that it was not an open Enemy that has reproach'd me as an unjust and careless Governour; had it been so, than I could have born it better, as having reason to expect no other from an Enemy; neither was it he that openly hated me, that did magnify himself against me, than I would have hid my self from him. 13 But it was thou, Abithophel; a Man \* whom I lov'd as my self, whom I took to be my Guide or chief Counsellor, and to whom as my special Acquaintance or Friend I discover'd all the Secrets belonging to my Government. 14 And what is still more, we\* joyn'd our selves to the publick religious Assembly, and walk'd unto the House of God in Company, so that I had all the reason in the World to look on him as a truly pious Person, whereas it now appears that he has afore only acted the Hypocrite. 15 Such being the villanous Practises of my Enemies, let Death, or I doubt not but Death will seize upon them, and let them or they will go down quick into \* the Grave: for nothing but Wickedness is in their Dwellings or wherever they are, and among them. 16 As for me, I will call upon God: and the Lord shall save me. 17 Evening and Morning, and at Noon will I pray, and cry aloud: and he shall hear my Voice. 18 He\* shall deliver my Soul in peace from the Battle and Rebellion that is now against me: for be the Rebels never so many, there are those which are equivalent to Many more with me, viz. God and his holy Angels. 19 God shall hear my Prayer, and afflict or destroy them; this I doubt not of, because God is even he that abides of old or from all Eternity the Same or unchangeably Just. Selah. Therefore as the just Governour of the World he will punish and destroy them, because they have no Changes, i. e. because their Prosperity or Success hitherto in their Rebellion keeps them from repensing thereof, and so is the Cause that therefore they fear not God as one that will avenge my Cause on them. 20 Especially he, i. e. Abithophel, that has put forth his Hands against such as be at peace with him: he that has broken his Covenant or Oath of Fidelity to me as his King. 21 The Words of his Mouth were smother than Butter, but I find now War was in his Heart: his Words were softer than Oyl, yet were they thus soften'd only to give him*

PARAPHRASE.

him the better Opportunity to give me mortal Wounds, as with drawn Swords. 22 Wherefore cast thy Burthen or Cares upon the Lord, or humbly rely on him for help, and he shall sustain thee: he shall never suffer the Righteous to be mov'd. 23 But thou, O God, shalt bring them down into the pit of Destruction: bloody and deceitful Men shall not live out half their days, therefore I will trust in thee for Deliverance from this present wicked Rebellion against me.

PSALM LVI.

A Psalm deliver'd to the Chief Musician, and made by David upon himself, whom he here styles Jonath-elem rechokim or the silent Dove as far off, because of his being then in a foreign Country. 'Tis styl'd a Mich-tam or excellent Psalm of David, on account of his commemorating herein God's singular Care over him, specially when the Philistines took him in Gath.

Be merciful unto me, O God, for Man, viz. Saul would swallow me up: he fighting, i. e. by sending Men to pursue and take me, daily oppresses me. 2 Mine Enemies would daily swallow me up: for they be many that fight against me, O thou Most High. 3 What time I am afraid, I will trust in thee. 4 In or by the help of God I will or shall have cause to praise his Word or Promises made good unto me: in God I have put my trust, I will not fear what Flesh can do unto me. 5 Every day they wrest my Words: all their Thoughts are against me for Evil. 6 They gather themselves together, they hide themselves, they mark my Steps when they wait for my Soul. 7 Shall they escape by Iniquity? in thine Anger cast down the People that are so Wicked, O God. 8 Thou knowest as well as if thou tellest all my Wandrings from place to place for my Safety: put thou, i. e. do thou remember, or thou dost remember, all my Tears occasion'd by these my Troubles, as well as if thou didst put my Tears into thy Bottle: are they not, i. e. these things are as well remember'd by thee, as if they were register'd in thy Book. 9 When I cry unto thee, then shall mine Enemies turn back: this I know, for God is for me. 10 In God (g) will I praise his Word: in the Lord will I praise his Word. 11 In God have I put my trust: I will not be afraid what Man can do unto me. 12 I will be careful to pay thy Vows which are upon me, O God, i. e. the Vows which I have made unto thee: I will render praises unto thee. 13 For as already thou hast deliver'd my Soul from Death; so wilt thou not, i. e. I know thou wilt deliver my Feet from falling into the Snares of my Enemies, that I may walk before God in the light of the Living, i. e. may continue to live and serve thee.

(g) See v. 4.

## PARAPHRASE.

## PSALM LVII.

To the Chief Musician, a Psalm entitled Al-taschith, i. e. *deſtroy not*, because of David's forbidding him that was going to kill Saul, when he came into the Cave where David and his Men were, (b) Michiam of David, made when he fled from Saul, after he had ſpar'd Saul's Life in the Cave.

Be merciful unto me, O God, be merciful unto me, for my Soul trusts in thee: yea, in or under the ſhadow of thy Wings will I make my Refuge, until theſe Calamities be over-paſt. 2 I will cry unto God moſt High: unto God that performeth all things for me. 3 He ſhall ſend me Help from Heaven, and ſave me from the Reproach of him that would ſwallow me up: Selah. God ſhall ſend forth his Mercy and his Truth, i. e. ſhall evidently make good his gracious Promiſes to me. 4 My Soul or Life is now in moſt imminent Danger, I being ſurrounding or encompassed with my Enemies, who are as fierce and cruel againſt me as Lions; and I lie cloſe here in this Cave even among them that are ſet on Fire, i. e. being ſurrounded by thoſe who are moſt furioſly engag'd againſt me, even the Sons of Men or wicked Men, whoſe Teeth are as ready to miſchieve me as Spears or Arrows, ſubſiſt by their falſe Accuſations of me they are continually incenſing Saul to purſue me, till he has kill'd me, and ſo their Tongue is as a ſharp Sword. 5 But be thou exalted, O God, above the Heavens or in the beſt Manner: let thy Glory be above all the Earth or extoll'd to the beſt Degree, as for former Mercies vouchſaf'd unto me, ſo eſpecially for this moſt remarkable Opportunity put into my Hand. 6 For whereas they that are my Enemies have prepar'd a Net for my Steps, ſo that my Soul is or was bow'd down or in the greateſt Grief and Fear, there being little hopes of eſcaping them; whereas they have digg'd a Pit before me, i. e. as Hunters or Catchers of wild Beaſts are wont to dig Pits, and cover them over lightly, that ſo their Prey being turn'd that way, may run over them, and ſo fall into them and be catch'd; ſo my Enemies have uſed all the Contrivances they can think on to catch me: by thy remarkable Providence Saul, the Head of my Enemies, is deliver'd into my Hand by his coming into this Cave, which is as a Pit to catch him in, ſo that it may be ſaid of him and his Attendants, that they digg'd a Pit for me, into the midſt whereof they are fallen themſelves, i. e. their Lives are now in my Power, whereas they thought to have my Life in their Power. But God forbid I ſhould my ſelf, or ſuffer any other to ſtretch forth an Hand againſt Saul the Lord's Anointed. No, as thou haſt by giving me ſuch an Opportunity had a trial of my Duty to thee, in ſhewing due Regard to thy Anointed by ſparing his Life, tho' he ſeeks mine: ſo I will look on this thou haſt now done as a freſh and

(b) See the Title of Pſal. 56.

ſtrong.

*Strong Assurance, that thou wilt, in thy Good time remove Saul so, as to make way for my coming to the Throne, without any Ill means used by me. Selah. 7 Wherefore my Heart is fix'd, O God, my Heart is fixt or fully resolv'd to serve thee: I will sing and give praise unto thee. 8 Awake up my Glory; or be no longer silent my Tongue; awake or be no longer Psaltery and Harp: I my self will awake and rise early to sing praises unto thee. 9 I will praise thee, O Lord, among the People in the publick Assembly: I will there sing unto thee among all the Nations or Tribes of Israel. 10 For thy Mercy is great unto the Heavens, and thy Truth unto the Clouds, i. e. most transcendently Great. 11 Wherefore I can't conclude this Psalm better than with repeating what is afore said v. 5. Be thou exalted, O God, above the Heavens: let thy Glory be above all the Earth.*

P S A L M LVIII.

*To the Chief Musician, to be sung to the Tune of the foregoing Psalm entitled Al-taschith, Michtam of David, as containing a memorable Reproof of those evil Counsellors, who had condemn'd David as guilty of High Treason against their own Conscience; and meerly to please Saul by giving him a Pretence to destroy him.*

*Do ye indeed speak Righteousness, O Congregation or ye of the King's Privy Council? do ye judge Uprightly, O ye Sons of Men, in pronouncing me as guilty of High Treason? 2 Yea, you know the contrary in your Heart, wherein you are dispos'd to work any Wickedness that Saul would have you, in the Earth or Land of Israel: you (i) frame Violence with your Hands, i. e. make use of the Authority you have to contrive and bring about any unjust Designs of Saul. 3 And no wonder, since ye are some of the Wicked, who are estrang'd or never had any true Sense of God or Religion from the Womb; they go astray from the Ways of God, as soon as they be capable after they are born, more particularly as to speaking Lies or framing false Accusations against the Innocent. 4 So that their Mouth is full of Untruth which is as mischievous as Poison, which is even like the Poison of a Serpent. And what is still worse, they are quite deaf to all good Instruction, or right Information of Matters, contrary to what good Judges ought to be: like the deaf Adder so much talk'd of in these parts of the World, and so call'd, because it is a sort of Adder, that can hear well enough, but purposely stops her Ear, 5 which will not hearken to the Voice or magical Song of Charmers, or Men skill'd in the art of Charming such Creatures, charming never so wisely or skilfully. 6 Break their Teeth, O God, in their Mouth: break out the great Teeth of the young Lions, O Lord. 7 Let them melt or fall away one from*

(1) So the Original may be and is best render'd.

*the other till they come to nothing, as Waters which being not contain'd within any Vessel or Bank, run continually and spread themselves further and further, till they are all lost or suck'd up into the Earth. When he, i. e. Saul bends his Bow to shoot his Arrows, let them be as cut in pieces, i. e. let all his mischievous Designs against me come to nothing. 8 As (k) Wax or a Snail which melts or wasts and spends it self the further it goes, so let every one of them that are my Enemies pass away or miscarry in their Designs, which let be like the untimely Birth of a Woman, that they may not see the Sun. 9 Before your Pots can feel the Thorns, i. e. on a sudden, He, viz. God shall take them, viz. the Thorns away as with a Whirlwind, both the green (i) and dry, i. e. God in his Good time shall on a sudden and as with a Tempest, destroy all you that are now my unjust Judges. 10 Then the Righteous shall rejoyce, when he sees the Vengeance of God upon you: which shall be so great, that he shall be able to wash his Feet in the Blood of the Wicked, so much of it shall be shed. 11 So that a Man shall say, Verily, there is a Reward for the Righteous: verily he is a God that judgeth in the Earth.*

## P S A L M LIX.

To the Chief Musician, (l) Al-taschith, Michtam of David: when Saul sent, and they watcht the House to kill him.

Deliver me from mine Enemies O my God: defend me from them that rise up against me. 2 Deliver me from the workers of Iniquity, and save me from bloody Men. 3 For lo, they ly in wait for my Soul: the Mighty are gather'd against me, not for my Transgression, nor for my Sin, O Lord. 4 They run busily to and fro, and prepare or dispose themselves so about my House, as, to be sure to catch me; and all this without my having done any Fault against Saul or them: therefore awake to help me, and behold. 5 Thou therefore, O Lord God of Hosts, the God of Israel, awake to visit or punish all such Wretches, who tho' they call themselves thy People, yet are as Wicked as even the Heathen: be not merciful in sparing any longer, or shewing more Favour to any such notoriously wicked Transgressors. Selah. 6 They return or are sent by Saul to watch my House at evening: there they make a noise like a Dog growling and ready to bite one, and some of them go round about the City to see if they can meet with me any where out of my own House. 7 Behold, they belch out their Malice against me with their Mouth: Swords are in their Lips, i. e. they openly threaten to kill me: for who (say they) doth hear, i. e. shall call us to an Account for it? 8 But thou, O Lord, shalt so disappoint them, that I shall have reason to laugh at them; thou shalt cause me and all good Persons to have all such as be as Wicked as the

(k) So some Versions render it. (l) See the Title of the foregoing Psalm.

PARAPHRASE.

Heathen in derision. 9 Because of his, *i. e.* *Saul's* Strength, which I am not in a Condition to oppose, will I wait upon thee for Protection; for God is my Defence. 10 The God of my Mercy shall prevent me, or make way for my timely Escape: God shall let me see my Desire upon mine Enemies. 11 But slay them not All together or as at one Stroke, lest my People forget the sooner their Punishment: rather scatter them by thy Power about the Country, as contemptible and living Instances of thy Justification of me, and so that end bring them down from that Greatness and Authority they now have, O Lord our Shield. 12 For the Sin of their Mouth, and the Words of their Lips, let them even be taken in their Pride, *i. e.* let their present Pride be at last a means of their Ruin, \* namely for Cursting and Lying which they speak. 13 Consume them in Wrath, consume them that they may not be in such Power and Authority; and thereby let them know that God ruleth in Jacob, unto the ends of the Earth. Selah. 14 And in an humble Confidence that thou wilt do as I have now desir'd, I fear them not, but at Evening let them return, and let them make a noise like a Dog, and go round about the City. 15 Only for a suitable Punishment hereafter, like Dogs, likewise let them wander up and down for Meat, and grudge if, or sadly complain that they be not satisfy'd. 16 But I will sing of thy Power; yea, I will sing aloud of thy Mercy in the Morning, as I did the Morning after I had escap'd them that watch'd my House; for thou hast been my Defence and Refuge in the day of my Trouble. 17 Unto thee, O my Strength, will I sing: for God is my Defence, and the God of my Mercy.

PSALM LX.

To the Chief Musician, to be play'd upon Shushan-eduth, that is, a six-string'd Instrument which was wont to be us'd in solemn Thanksgivings, Michtam of David, so call'd as being compos'd by him to teach Posterity to trust in God, as he did when he strove or fought with Aram-naharaim, and with Aram-zobah, and conquer'd them; as also when Joab return'd, and smote of Edom in the Valley of Salt, twelve thousand.

O God, thou hast in the late Reign of Saul cast us off, or refused to bless our Forces with Success; thou hast scatter'd us or our Armies, because thou hast been displeas'd by our Sins. O turn thy self to us again in Favour upon our Repentance, and make our Forces successful. 2 Thou hast made the Earth or land of Israel to tremble or feel dreadful Commotions in it: thou hast broken it, *i. e.* hast permitted the People thereof to fall into miserable Divisions, a considerable Party of them setting up Saul's Son after Saul's death for their King against me &c. heal the woful Effects of the Breaches thereof, for it shakes still, or there is still wanting a perfect Cordial Union among us. 3 Thou hast shew'd

## PARAPHRASE.

or made thy People to undergo hard things: thou hast made us to drink the Wine of Astonishment, *i. e.* we have destroy'd one another, like Men bereft of the use of their Reason by some intoxicating Potion. 4 But now thou hast given me to be King over all the land of Israel and Judah, and as such I have set up a Banner to all them that fear thee, and so are my faithful Subjects as being thy Anointed, and are requir'd or able to go against our Enemies, that they may accordingly repair to my said Banner: thou hast thus set me up to be King, that so it, *viz.* my Royal Banner may be display'd, because of the Truth or an evident Proof of thy Truth in making good thy Promises to me. 5 And that thy beloved People may be deliver'd, and even conquer their Enemies they are going against, save them with thy right hand, and hear me. 6 But why should I doubt it, since God has (*m*) spoken in his Holiness, *i. e.* since God, who is most Holy and therefore cannot ly, has said he will deliver them by my hand: wherefore I will joyce in assured hope of Victory. Which I have still the more reason to do, for that God has already given me the Kingdom of Israel as well as of Judah: accordingly I will divide Shechem, and mete out the Valley of Succoth, *i. e.* I purpose to distribute the several parts of the Kingdom of Israel under six Officers: 7 Gilead is now mine, and Manasseh is mine: the potent Tribe of Ephraim also is mine, and so a great means of the Strength of my Head, or of the Support of my Royal Authority and Crown. Judah is my Law-giver, *i. e.* my Royal Seat and chief Courts of Justice and Government are at Jerusalem, within the Tribe or Kingdom of Judah. 8 And I have not only now got all the Tribes of Israel under my Dominion, but also have subdu'd my neighbouring Enemies, *viz.* Moab is my Wallpot, *i. e.* reduc'd by me to the vilest Servitude; over Edom will I cast out my Shoe in token of its Servitude also to me; Philistia, triumph thou because of me if thou shalt have Occasion, *i. e.* thou shalt not have such Occasion, but the contrary. 9 These are difficult Enterprises, and therefore I may well say, Who is he that will bring me into the strong City, *i. e.* enable my Forces to take, and so to enter into the strong Cities of our Enemies? who will lead me, or enable my Forces to penetrate, into Edom? 10 Wilt not thou, *i. e.* my trust is that thou wilt assuredly, O God, notwithstanding thou art he which hadst cast us off? \*even thou, O God, which didst not go out with our Armies. 11 My trust is that thou wilt give us the Help I desire from the Trouble our Enemies, whether Edomites or Syrians, would bring upon us: for I know that vain it is to trust in the Help of Man, or Number and Courage of my own Forces, without thy Help or Blessing going along with them. 12 Thro' God we shall do valiantly: for he it is that shall enable us to tread down our Enemies.

(m) See 1 Sam. 3. 8.



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# Psalm LXI.

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## PARAPHRASE.

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### PSAL. LXI.

To the chief musician upon (n) Neginah, a psalm of David, wherein at v. 2. he plainly refers to his being forc'd to fly beyond Jordan, even to Mahanaim, in the Rebellion of his Son Absalom against him.

Hear my cry, O God, attend unto my prayer. 2 From the end of the earth or Land of Israel, whither I am now forced to fly, will I cry unto thee, when my heart is overwhelmed with Trouble: lead me to the rock that is higher than I i. e. Take me into thy Protection, which I more rely upon for my Safety, than the Place I am now in, tho' seated in a Rocky Country, or on a Rock, and so not easily Accessible by my Enemies; Thou art the Only Rock that can entirely secure me, which I trust thou wilt now do as Formerly. 3 For thou hast been a shelter for me, and a strong tower from the enemy. 4 This makes me hope that thou wilt bring me back again to Jerusalem, and that there I will or shall abide in the place where thy tabernacle is for ever; or as long as I shall live, and not be forced to fly any more thence for the future. I will trust in the covert of thy wings for such my future Security. Selah. 5 For thou, O God, hast heard my vows, which I made unto thee together with my Prayers mention'd (v. 2.) and accordingly thou hast given or restor'd to me the Kingdom over the heritage of those that fear thy name i. e. over all the Land of Israel. 6 So that I humbly trust thou wilt prolong the king's or my life to a good Length, and his years so as that he may seem or be said to live many or more Generations than One, viz. Another Generation even after his Restoration to his Throne. 7 I trust he shall abide before God for ever i. e. Both Faithfully serve God for the Future without Falling into any such enormous Sin, as that of Adultery with Bathsheba and of the Murder of Uriah, which was the Occasion of God's punishing him with his Permission of Absalom's Rebellion; and also that upon such the Kings or my Faithful future Obedience, I shall by God's Blessing continue to sit on the Throne Quietly and Prosperously, as long as I live. To this end O prepare thy mercy and truth which may preserve him i. e. Of thy Infinite Mercy preserve me Stedfast in thy Truth or a True Obedience to thee, and consequently preserve me in Safety and Prosperity on my Throne. 8 So will I sing praise unto thy name for ever or as long as I live, and be always Careful, that I may daily perform my vows, which either I have Already made, or shall make, to thee in my Troubles.

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(n) See the Title of Psalm 4.

## PARAPHRASE.

## PSALM LXII.

To the chief musician, *namely* (o) to Jeduthun, a psalm of David, *probably compos'd after Absalom was kill'd, but before David was invited to return to Jerusalem, and while there yet remain'd some* (p) *that were against his Return, as appears from v. 3, 4.*

Truly my soul waits or still relies upon God for Help; for from him cometh my salvation. 2 He only is my rock and my salvation, he is my defence; I shall not be greatly moved *i. e. Kept out of my Throne long.* 3 How long will ye, *that entertain such Designs,* imagine mischief against a man, *whom God has anointed to be his Vicegerent among you?* ye shall be slain all of you for such your *Wickedness*: as a bowing wall *that stands not upright, at last falls down on a sudden,* so shall ye be brought to Ruin on a sudden, and shall be as such a tottering fence. 4 They only consult to cast him quite down from his excellency *i. e. To keep me from being ever restor'd to my Throne: To which end they delight in lies i. e. Make it their Business to raise False Stories against me. And to conceal their Malice against me,* they bless me with their mouth, but they curse inwardly. Selah. 5 My soul, wait thou only upon God: for my expectation is from him. 6 He only is my rock and my salvation; he is my defence; I shall not be moved. 7 In God is my salvation and my glory: the rock of my strength, and my refuge is in God. 8 Trust in him at all times; ye *that are my Faithful* people; pour out or lay Open the Desires of your heart before him by Prayer, for his help, and doubt not but He will help us in his good time: for God is a refuge for us. Selah. 9 Surely men of low degree are vanity, *i. e. The Mob or Common people are Giddy and Unconstant;* and men of high degree are a lie *i. e. False and Treacherous:* So that were All of both sorts to be laid in the balance, they are altogether lighter than vanity *i. e. They are not at all to be depended on.* 10 Likewise when Human means fail you for supplying yourselves with what is *Requisite,* trust not in oppression, and\* deceive not yourselves in thinking that what is got by robbery will be of any real Advantage to you at last; if riches increase any way, especially this way, let not your heart upon them, as if they could afford you sure support; this only he can do that is Omnipotent. 11 Accordingly God has spoken or declar'd this frequently by the Course of his Providence as well as by his Word or Scriptures: And once, even twice or Often have I heard this, or by my Own Experience or Observation learn'd this, that power to afford sure Protection at all times belongs unto God only. 12 Also unto thee, O Lord, belongeth mercy: for it is of

(o) See the Title of Psalm 39. (p) Read 2 Sam. 19. 11, 12, 13;

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*thy Mercy, not for any Condign or Equivalent Merit even in truly Pious Works themselves, that thou renderest to every good or truly Pious man according to his work, even here such Degree of Temporal Happiness as thou seest best for him, and in the World to come Everlasting Happiness.*

P S A L. LXIII.

A psalm of David, when he was in the wilderness of Judah (q) *which he went thro' when he fled from Absalom, as sufficiently appears from v. 11. where he styles himself King &c.*

O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee: *Even in this Wilderness where I now am, and which is a dry and thirsty land, where no water is, I do not thirst or long so much for Water to quench my Bodily thirst, 2 As I do to see and worship thee at thy Tabernacle before the Ark, the Token of (r) thy power and thy glory residing among us so as formerly I have seen and worship'd thee in the sanctuary. 3 This I trust I shall do again; and because the Sense of thy loving kindness to me is better than life it self, of which I am even now Sensible in thy Preservation of me at present from my Enemies, therefore wheresoever I am, my lips shall praise thee. 4 Thus, as I now do, will I bless thee, while I live: I will lift up my hands in thy name i. e. In Prayer and Thanksgiving to thy Divine Majesty. 5 And when thou hast brought me back to thy Sanctuary, then my soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips. 6 In the mean time I am comforted, when I remember what hath been done already for me by thee upon my bed, and thus meditate on thee in the night watches. 7 Because thou hast been my help; and now therefore in the shadow of thy wings will I rejoice. 8 My soul follows hard after or cleaves fast to thee, tho' thou seemest to cast me off: for I trust thy right hand still upholdeth and will preserve me. 9 But those that seek my soul to destroy it, shall go into the lower parts of the earth i. e. into the Grave. 10 For they shall fall by the sword, they shall be a*

ANNOTATIONS.

(q) Compare 2 Sam. 15. 23. &c. (r) Hence also it sufficiently appears, that this Psalm was Compos'd after the Ark was brought into the Tabernacle which David erected for it on Mount Sion, and after David had often worship'd God there in his Sanctuary. And as the Title tells us this Psalm was made in the Wilderness of Judah, which very well agreesto the Wilderness mention'd 2 Sam. 15. 23. So what is related in the very next following Verses of that Chapter, v. 24. &c. concerning David's Ordering the Ark to be carried back to Jerusalem &c. plainly shews us, *what gave David Occasion to begin this Psalm as he does v. 1. and 2. and so farther confirms the Time and Place here assign'd for David's Composing this Psalm.*

portion for foxes and other Ravenous Creatures to feed upon, their Carcases lying Unburied in the Fields or Woods. 11 But the king shall rejoice in God for his Restoration of Him to the Throne, and likewise every one that swears by him Faithfully i. e. has kept Inviolably the Oath of Fidelity they took to me as King, shall glory upon my Restoration: but the mouth of them that now speak lies by raising False Calumnies against me, and by Violating their Oath of Fidelity in Rebelling against me, then shall be stopt, so as that they shall not have a Word to say for themselves.

## P S A L. LXIV.

To the chief musician, a psalm of David, which might be compos'd also during Absalom's Rebellion, as well as during his Persecution by Saul.

Hear my voice, O God, in my prayer; preserve my life from fear of the enemy. 2 Hide me from the secret counsel of the wicked, from the insurrection of the workers of iniquity: 3 Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: 4 That they may shoot in secret at the perfect i. e. Destroy me Undwares who am wholly Innocent of what they accuse me: suddenly do they shoot at him i. e. On a sudden have the Rebels march'd against me to Jerusalem, and fear not. 5 They encourage themselves in an evil matter: they commune of laying snares privily, they say, who shall see them? 6 They search out iniquities, they accomplish a diligent search i. e. They employ all their Wit and Diligence in wicked Devices: both the inward thought of every one of them, and the heart is deep i. e. Their Designs are the most Villanous that can be invented by Men of the Deepest reach and Policy. 7 But God shall destroy 'em, as if he did shoot at them with an arrow, suddenly shall they be wounded. 8 So they shall make the Mischief design'd against me by the Calumnies of their own tongue to fall upon themselves; all that shall then see them, shall flee away from them as fearing to be seen in their Company, lest they should be thought Accomplices with them in their Wickedness. 9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. 10 The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

## P S A L. LXV.

To the chief musician, a psalm or song of David, probably compos'd as a Thanksgiving for putting an end to the Three years Famine 2 Sam. 21. by sending a Plentifull Rain.

Praise waiteth for or ought to be given to thee in thy Sanctuary on Mount Sion: and unto thee shall the vow be performed which we made

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made in our late Distress. 2 O thou that hearest the prayer that is duly offer'd to thee, unto thee shall all flesh or persons be thereby encourag'd to come with their Prayers in Distress. 3 'Tis true that iniquities prevail against me i. e. Both I and my People deserv'd thy Displeasure by our Sins: but as for our transgressions, thou shalt purge them away i. e. Forgive, them on our Repentance, and hast graciously so done. 4 Blessed is the man viz. Priest or Levite, whom thou chooselt and causelt to approach and Minister unto thee, blessed is such an One, because that he may continually dwell in thy courts: Tho' all thy People can't be thus blessed, yet we may and shall be, if Religiously dispos'd, satisfied with the goodness or Holy Pleasure there is in attending on the service of thy house, even of thy holy temple or Tabernacle. 5 By terrible things or in a Wonderful manner in righteousness or of thy Justice as well as Mercy wilt thou answer, and hast thou lately answer'd us as to the Prayers we offer'd unto thee, O God of our salvation, and who art the only proper Object of confidence or Reliance for Protection and Safety even to all other the Inhabitants of all the ends of the earth, and of them that are afar off upon the sea. 6 Which by his strength setteth fast the mountains; being girded with or of an Almighty power: 7 Which stilleth the noise of the seas, the noise of their waves, and what is yet more Difficult the tumult of the people. 8 They also that dwell in the uttermost parts are afraid at thy tokens i. e. Thundring and Lightning and other such more evident Tokens of thy Divine Power and Majesty: thou makest the outgoings of the morning and evening to rejoice i. e. to rejoice all Mankind, and induce them to return Thanks for the Benefit and Comfort of the Light of the Sun, Moon, or Stars, which Thanks truly belong to thee alone. 9 But we are now more particularly bound to praise thee for thy late Mercy to us in putting an End to the Famine by a plentiful Rain. For it is thou that visitest the earth, and waterest it: thou greatly enrichest it i. e. Makes it very Fruitful with the Rain that falls from the Clouds, which may be call'd the river of God which is full of water to be rain'd down on the Earth when he pleases: Thus thou preparest them corn i. e. Groves Fruitfull Seasons, for thou hast in thy Wisdom from the Creation so provided for making it i. e. The Earth Fruitfull, viz. by seasonable Showers of Rain. 10 Thus thou waterest the ridges thereof abundantly: thou settlest i. e. makest the furrows thereof to settle or sink down upon the Seed that is Newly Sown: Thus when the Ground grows so Hard as to be thereby hindred from bringing forth its Fruits, thou makest it soft with showers, and so thou blestest Us by causing thereby the springing of the Fruits thereof i. e. By causing the Fruits of the Ground to spring out of It. 11 Thus thou crownest or makest the

## PARAPHRASE.

*the Husbandman to reap the Fruit of his Labours, during the whole year with seasonable Rains vouchsafed us of thy goodness, and thus thy Clouds which are carried hither and thither according to the Rules or Laws of Nature establish'd by thee at the Creation, as in Certain paths, but yet so order'd by thy Omniscience as to be proper Blessings or Punishments as long as the World should last, drop Rain which cause fatness or Fruitfulness of the Earth. 12 They i. e. The Clouds drop upon the pastures of the wilderness, and so make them Fruitfull, where no River is; and by means of the Rain the little hills rejoice or are made Fruitfull on every side of 'em, tho' no River-water can come up thither, much less to higher Hills or Mountains. 13 The pastures not in the Wilderness are therefore much more Fruitfull of Grass, as being also Lower than the Hills, and so moister by Situation, as water'd also with Rivers; insomuch that they are cover'd all over, as if they were clothed with flocks, so Numerous are the Sheep fed in them, and other Cattle: the valleys also are cover'd over or very thick with corn: so that they who are Owners thereof shout for joy, and sing upon such a Plenty all over the World: which Singing and Joy properly or truly redounds only to thy Honour and Glory, who alone art the Mercifull Author of all such Plentifull Seasons, tho' the Rest of Mankind are not so sensible of It as we are, whose Happy Condition this is at present, and who therefore now by this Psalm return to thee our Particular Thanks for thy said Mercy.*

## PSALM LXVI.

*To the chief musician, a song or psalm, in all probability of David, being compos'd by him after God had advanced him to the Throne, and peaceably settled him in the Kingdom over Israel as well as Judah. Till which time the Nation of the Hebrews or Israelites in the largest Sense had frequently been in a very Unsettled, and even Miserable Condition, which is refer'd to in Psalms 10, 11, 12, not only in the Time of the Judges, but also during the Reign of Saul. But after David was made King of all the Tribes, He by God's blessing quickly freed his Country from the Oppression of their Neighbours, and made such of 'em as were Enemies submit to him. For which he may well be suppos'd to return Thanks to God in this Psalm; and to excite all his People to join with him, not only for the aforesaid, but also former Deliverances vouchsafed to their Nation.*

*Make a joyful noise unto God, all \* the Inhabitants of the land of Israel. 2 Sing forth the honour of his name: make his praise glorious. 3 Say unto God, how terrible or Wonderfull art thou in thy works! through the greatness of thy power shall thine enemies submit*

PARAPHRASE.

submit themselves unto thee, *by submitting to me thy Anointed.*  
 4 Therefore all the \*land of Israel shall worship thee, and shall sing unto thee, they shall sing to thy name. Selah. 5 Come to his Sanctuary Solemnly to praise him, and *here see or consider with me the works of God for us: he is terrible or Wonderful in his doing toward the children of men, both in saving some and destroying others.*  
 6 Especially let us remember how, when our Forefathers came out of Egypt, he turned the sea into dry land; how also they went thro' the river Jordan dry shod on foot. *There viz both after our passage thro' the Sea and Jordan did we i. e. Our Nation rejoyce in him.*  
 7 He ruleth by his power for ever, his eyes behold all the nations of the World: therefore let not any of the Heathen as rebellious to his Will exalt themselves against his People and so against him. Selah. 8 O bless our God, ye people, and make the voice of his praise to be heard. 9 Which holds or preserves our soul in life, and suffereth not our feet to be moved *i. e. Suffers not our Enemies to give us now any Disturbance, much less put us to flight.* 10 \* Tho' formerly thou, O God, hast proved us: thou hast tried us by most severe Afflictions, as silver is tried by the fire. 11 Thou broughtest us into the net or Power of our Enemies, thou laidest affliction upon our loyns. 12 Thou hast caused us to fall so in battle, that the men that were our Enemies were wont to ride over our heads; we went, as is said Proverbially to express the greatest Miseries, through fire and through water. But now at length thou broughtest us out of all such Afflictions into a wealthy or happy\* state. 13 Therefore I will go into thy house with burnt-offerings: I will pay thee my vows, 14 Which my lips have uttered, and my mouth hath spoken when I was in trouble. 15 I will offer unto thee burnt-sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats. Selah. 16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul particularly. 17 In all my former Troubles which are well known to you, I cried unto him with my mouth for Deliverance, and he delivered me, and thereupon was extolled with my tongue. 18 Now if I did then or do at present regard or design any iniquity in my heart, then the Lord would not formerly and now will not hear me. 19 But verily ye know God hath heard me: he hath attended to the voice of my prayer, and thereby has clear'd my Innocence from all the false Aspersions of my Enemies, which is more Valuable to me than my Kingdom. 20 Therefore blessed be God, which hath not turned away my prayer, nor his mercy from me.

## PARAPHRASE.

## P S A L. LXVII.

To the chief musician on (s) Neginoth, a psalm or song, probably of David, who having offer'd the Sacrifices mention'd psalm 66. 15. blessed the People in the Name of the Lord as 2 Sam. 6. 17, 18. pronouncing this Psalm, wherein he imitates the Form of Blessing to be used by the Priests on Solemn Occasions, as Numb. 6. 23. &c.

God be merciful unto us, and bless us: and cause his face to shine upon us. Selah. 2 That by thy gracious and wonderfull Providence over us thy way or true Religion may be known upon earth, thy saving health among all nations. 3 O how happy would the World then be, therefore let us earnestly pray that all the people of the World may know and praise thee, O God; let all the people praise thee. 4 O let the nations being brought to the Knowledge of thy true Religion be glad and sing for joy; for thereby they shall learn that thou shalt or dost judge the people righteously, and govern the nations upon earth. Selah. 5 Let the people praise thee, O God; let all the people praise thee. 6 Then shall the earth by the blessing of God never fail to yield her increase, and God, even our own God shall continue to bless us with Plenty, as he has of late. 7 To conclude as we begun \* Let God bless us, and let the ends of the earth fear him.

## P S A L. LXVIII.

To the chief musician, a psalm or song of David, penn'd by him, when he was shortly to engage some potent Enemies (2 Sam. VIII.) wherefore herein he earnestly begs the Presence of God with him, of which the Ark was a Token; and he begs it (v. 1.) in that very Form of Words which Moses directed the Priests to use, every time they took up the Ark, to set forward Numb. 10. 35. On which occasion he calls to mind, what wonders God did for the Israelites in the Wilderness &c. till they had conquer'd Canaan. Where on Mount Sion the Ark was now settled, and in which Land he hop'd God would establish and settle his People, especially he having Already given them great Victories over their mortal Enemies, the Philistines; so that the Bringing of the Ark up to Mount Sion might be look'd on (1) as an Emblem of Christ's Ascension into Heaven, after he had overcome Death itself.

Let God arise to conduct us by his powerfull presence, as he did our Forefathers when the Ark was carry'd with them thro' the Wilderness &c. let his enemies be scattered: let them also that hate him, flee before him. 2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the pre-

(1) See the Title of Psalm 4. (2) So v. 18. of this Psal. is apply'd Eph. 4. 8. &c. fence



PARAPHRASE.

sence of God. 3 But let the righteous or his People be glad for the Victory God shall give them over their Enemies: let them rejoyce before God, yea, let them exceedingly rejoyce. 4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name J A H, in short for Jehovah, i. e. on account of his Divine Attributes, particularly his unchangeable Faithfulness to his Promises, and rejoyce before him. 5 A father of the fatherless, and a judge of the widows, is God in his holy habitation. 6 God sets or settles the solitary Afore in families or comfortable Habitations; he brings out of Prison or Captivity those which are bound with chains, but the rebellious to his Will, or Wicked, he often causes to dwell in a dry land, or reduces them to the like Want they had reduced others by their Oppression. 7 A most Famous instance hereof thou gapest, O God, when thou wentest in a Pillar of Cloud and Fire before thy People at their Coming out of Egypt; when thou didst march through the wilderness. Selah. 8 The earth shook at thy Thundrings, the heavens also dropped or sent down Rain at the presence of God in a special manner shewing it self: even Mount Sinai it self was moved or quaked at the presence of God, the God of Israel. 9 Thou, O God, didst send Manna for Bread from Heaven in a plentiful manner as rain, whereby thou didst \* strengthen thine inheritance the people of Israel, when it was weary and faint for Want of Bread. 10 Thy congregation or people \* did dwell therein viz. in the barren Wilderness, where thou, O God, didst prepare all things necessary to their Sustenance for thy people when they were in the said poor condition or barren place. 11 The Lord as it were gave the word or said, Let the Israelites conquer, and so they got the Victory over all their Enemies that oppos'd them, whereupon great was the company of those that published it i. e. sang praises to God for such Victories. 12 Several kings of great armies being conquer'd by the Israelites did flee apace from 'em; and she i. e. the Women among the Israelites that tarried at home, being not proper to engage the Enemies by Fight, after the Fight and their Enemies being conquer'd, divided the spoil left by their Enemies. 13 Though ye, Men of War of Israel, had been no other than Bond-men in Egypt, and there underwent the meanest Servitude, insomuch that ye often look'd like Scullions that had lain or been employ'd among the pots and kettles; yet after ye came out of Egypt, \* ye became not only Formidable to your Enemies, but also your Armies made a Glorious Appearance, so that the Wings or several parts of your Army in general may be said to shine, as the wings of a dove covered with silver, and her feathers with yellow gold. 14 For instance, when the Almighty scattered kings viz. Sihen and Og by it i. e. by the Army of Israel, it was

white as snow in Salmon i. e. the said Army appeared most Illustrious as well as Formidable to its Enemies, as Snow on the Mount Salmon is esteem'd to look Whiter than other Snow. 15 The hill of Bashan \* became the hill of God i. e. part of the Inheritance of God's people, even \* the high hill, the hill of Bashan, thought before to be not so easily conquerable by means of its Height and Roughness &c. 16 But why leap ye, i. e. Be not proud, ye high hills of Bashan tho' I styled you just Afore God's Hill, as if thereby ye were so in an Equal manner with Mount Sion: No, this viz. Sion is the hill which God desires or has chosen to dwell on in a special manner, by his Ark the Symbol of his Presence being there placed in his Tabernacle: yea, the Lord will dwell in it for ever or as long as the Jewish State shall continue. 17 Let not our Enemies boast of or rely on the Multitude of their Chariots: for the chariots of our God are many more than theirs, viz. twenty thousand, even so many thousands of Angels, which are of much more strength than Chariots; and the Lord is among them, as formerly in Sinai; so now in the holy place or his Sanctuary on Mount Sion. 18 Thou hast declared that at the time thy Ark the Symbol of thy Presence ascended on high, or was brought up and placed in the Sanctuary on Sion, thou didst approve thereof, and didst thereby ascend as it were thy self thither, as to thy Dwelling-place, This thou hast sufficiently declared, inasmuch as since thou hast led i. e. Enabled us to lead captivity captive i. e. To conquer so often our Enemies, and take 'em Captive; whereby thou hast received i. e. Caused us to receive gifts for men i. e. To become Masters of the Great Spoils of our Enemies, which I have taken Care should be duly distributed among my Soldiery and other People; yea, it may be well said that hereby thou hast made us to receive Gifts for, or to give Gifts to, the rebellious also or even our Heathen Enemies whom we have subdued; forasmuch as their being thus subdued may prove an Happy means, that they may become Converts to thy True Religion, and so come to thy Sanctuary to worship thee at Solemn times, and so the Lord God might be said to dwell among them also, as becoming part of his People. All which is an Emblem of the much more valuable Gifts of the Holy Ghost, which Christ after his Ascension shall give to his Disciples, in order to enable them the Better to convert the World. 19 Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah. 20 He that is our God, is the God of salvation; and unto God the Lord belong the issues from death. 21 But God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his trespasses. 22 The Lord has said or determin'd, I will bring or cause again such Wonderfull exploits to be done by my people, as they did formerly when they march'd from Bashan or the Country beyond Jordan in-

PARAPHRASE.

to Canaan thro' the Channel of the said River on dry Ground: I will bring or cause like things to be done by my people again, as when they march'd from Egypt thro' the depths of the Red sea on dry Land: 23 I will give my people so compleat Victories over their Enemies, that thy foot O my people may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same. 24 They viz. Thy People to their great Joy have seen thy going, even the going or Solemn and Pompous Bringing of the Ark, the Symbol of the special Presence of my God and my king into the sanctuary. 25 The singers went before, the players on instruments followed after; amongst them were the damsels playing with timbrels. 26 And as they went along, they sang thus: Bless ye God in the congregations or in this general and most solemn Assembly of all the Tribes; even the Lord, All ye that are of the fountain or Off-spring of Israel. 27 For there \* was assembled at the bringing up of the Ark a general Assembly out of all the Tribes, viz. not only out of the two nearest Tribes, as the Princes of the little Tribe of Benjamin, of which was their first ruler or King viz. Saul, and the princes of Judah, of or in which Tribe chiefly is their counsel or the chief Courts of Judicature and Administration of the Kingdom; but also the princes of the most Remote Tribes as those of Zebulun, and the princes of Naphtali. 28 Thy God hath commanded or brought about this Happy Union, of all the Tribes into One Kingdom, as a principal means of thy strength: strengthen or confirm, O God, that same Happy Union, which thou hast wrought for us, 29 And that particularly because or for the sake of thy temple at Jerusalem: So shall heathen kings bring presents in Token of their Subjection to me thy Vicegerent, and so to thee. 30 Rebuke the company of spear-men, i. e. Destroy the Armies of our Enemies, the Captains whereof are Furious like a multitude of the bulls, and are attended with Soldiers who may be said to be the calves or Heifers of the people they belong to, they being as Unruly and Insolent, as young Heifers, till being subdued by us every one of 'em is forced to submit himself, and to ransom himself with pieces of silver: scatter or defeat all the people that delight in war, only out of Vain Ambition or Desire of Wealth. 31 Hereupon princes shall come out of Egypt to make a League of Friendship with thy People: The People of \* Arabia shall soon stretch out her or their hands unto God, either by bringing Presents to me thy Vicegerent and so to thee, in effect, or even by offering Sacrifices and Prayers unto Thee as the only True God, to whom they shall become Converts. This last shall be the Happy Condition even of the Heathen Nations in the time of Christ or under the Gospel. 32 On account whereof ye have just reason to sing unto God ye kingdoms of the

earth: O sing praises unto the Lord. Selah: 33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his Thunder which is as his voice, and that a mighty voice, which sufficiently declares to all the World his Strength and Excellency. 34 Wherefore ascribe all ye Kingdoms of the Earth, strength unto God. His excellency is more evidently discernable by his Care over Israel, and or as well as his strength is discernable by the Thunder that is in the clouds. 35 O God, thou art terrible or canst shew thy self Terrible out of thy holy places, as well out of thy Sanctuary on Mount Zion as out of Heaven: the God of Israel is he that giveth strength and power unto his people: blessed be God.

## P S A L M. LXIX.

To the chief Musician upon (u) Shoshannim, a psalm of David, first Compos'd by him when he was in some very great Danger, and afterwards revis'd and a little alter'd and fous'd by him again, when he was in a like very great Danger: Of which more in the Notes in its proper Place, v. 35.

Save me, O God, for the waters are come in unto my Soul i. e. I am almost overwhelm'd with Calamities. 2 I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me i. e. I am by no means able to deliver my self from the said Calamities, but my Hope is only in thy Help, which yet I have not obtain'd, 3 Tho' I have cried or pray'd so long, that I am weary of my crying, my throat is dried: mine eyes fail while I wait for my God. 4 They that hate me without a cause, are more than the hairs of mine head: they that would destroy me being mine enemies wrongfully, are mighty: then to appease them if possible, I reflowed that which I took not away, tho' they falsly charg'd me with so doing. 5 O God, thou knowest my foolishness or failings, and my greater sins are not hid from thee, and thou knowest that I am altogether Innocent as to what they accuse me of. 6 Let not them that wait on thee; O Lord God of hosts, be ashamed or dishearten'd from persevering in a Course of Piety, for my sake as seeing me deserted by thee: let not those that seek thee, be confounded for my sake, O God of Israel. 7 Because for thy sake or on account of persevering in my Duty to thee, I have born reproach: shame hath covered my face. 8 I am become a stranger unto my brethren, and an aliant unto my mothers children. 9 For the zeal of thine house hath eaten me up i. e. my Zeal for thy Honour and Service, is that which has made my Enemies endeavour to take away my Life, (as the like Zeal shall hereafter be the Cause of the Death of Christ) and the reproaches of

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them that reproached thee are fallen upon me *i. e. their Blasphemies against thee mov'd my Indignation, as much as if they had been against my self.* 10 When hereupon I wept, and chastened my soul with fasting *to bewail their Impiety toward Thee, that was turn'd by them to my reproach.* 11 I made sackcloth also my garment: and I became a proverb to them. 12 They that sit in the gate *i. e. even the Judges and Senators of the Land, who ought in Reason to have vindicated my Innocence,* speak against me; and I was the song of the drunkards. 13 But as for me, my prayer is unto thee, O Lord, in an acceptable time *or a time most suitable for the Interposition of thy Mercy in delivering me.* O God, in the multitude of thy mercy hear me, in the truth of thy salvation *i. e. according to the Promises thou hast made of saving me.* 14 Deliver me out of the *(w)* mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. 15 Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. 16 Hear me, O Lord, for thy loving-kindness is good: turn unto me according to the multitude of thy tender mercies. 17 And hide not thy face from thy servant, for I am in trouble: hear me speedily. 18 Draw nigh unto my soul, and redeem it: deliver me because of mine enemies. 19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. 20 Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. 21 *Instead of comforting me they have exasperated my Grief, just as if they had gave me when hungry also gall for my meat, and in my thirst they had gave me vinegar to drink, as they shall actually do to Christ.* 22 *Wherefore such their obstinate impenitent Wickedness both toward Christ and Me who am a Type of Christ, shall meet with a suitable Vengeance.* Let such as eat at their table, or such shall, become a snare before them: and that which should have been for their welfare, let it become a trap. 23 Let their eyes of *their Understanding* be darkened, that they see not *the Evils that are coming on them;* and make their loyns continually to shake *i. e. make them not able to escape the said Evils tho' seen Coming on 'em.* 24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them. 25 Let their habitation be desolate, and let none dwell in their tents, *as shall be actually verif'd as to (x) Judas the Betrayer of Christ.* 26 For they persecute him whom thou hast smitten or afflicted afore, and they talk so as to add to the grief of those whom

(w) Read the Paraphrase of v. 2.

(x) *AB.* 1. 20.

## PARAPHRASE.

thou hast wounded or suffer'd Troubles to fall upon. 27 In like manner let them or they shall go on to add iniquity to their iniquity, till they have filled up the Measure thereof, and so bring thy just Judgments upon them; and let them, or so they shall, not come into thy righteousness *i. e.* never Repent and obtain thy Mercy. 28 Let them be blotted out of the book of the living, and not be written with the righteous *i. e.* be cut off before their time as was the Traitor Judas, and enjoy None of the Blessings which thou hast promised the Righteous. 29 But I, who now by their wicked means am poor or distress'd and sorrowful, beseech thee let thy salvation (or trust that it shall) O God, set me up again on high, above the Contempt and Power of my Enemies. 30 So I will praise the name of God with a song, and will magnify him with thanksgiving. 31 This also shall please the Lord better than an ox or bullock that hath horns and hoofs. 32 The humble shall see this, and be glad: and your heart shall live *i. e.* be comforted thereby that seek God, and encourag'd to depend on him. 33 For it will be a New and great Instance that the Lord heareth the poor, and despiseth not the Prayers of his prisoners *i. e.* Such as are any ways persecuted for his Sake. 34 Therefore let the heaven and earth praise him, the seas, and every thing that moveth therein. 35 For God I trust will save (y) Sion or Jerusalem from being destroyed in these present Tumults, and will build *i. e.* preserve built or cause to be repaired the other cities of Judah, that they viz. his people may dwell there, and have it in possession. 36 The seed also of his servant shall inherit it: and they that love his name shall dwell therein.

## P S A L. LXX.

To the chief Musician, A psalm of David, to bring to (x) Remembrance.

Make haste, O God, to deliver me; make haste to help me, O Lord. 2 Let them be ashamed and confounded that seek after my soul: let them be turned backward and put to confusion, that desire my hurt. 3 Let them be turned back for a reward of their shame, that say, Aha, Aha. 4 Let all those that seek thee, rejoice, and be glad in thee: and let such as love thy salvation say continually, Let God be magnified. 5 But I am poor and needy, make haste unto me, O God: thou art my help and my deliverer, O Lord, make no tarrying.

(y) The mention here of Sion makes it sufficiently appear, that this Psalm must be at least revis'd, and have this Verse added to it, after the Ark was brought to Sion, and consequently during the Rebellion of Absalom, if not then First compos'd, but afore or during Saul's persecution of David. (x) See the Title of Psalm 18. And this Psalm being in a manner the same with Psalm 40. 13, &c. to the end, it needs no Paraphrase here. It is thought to be taken by David from the other Psalm, and a little alter'd; in order to be used by him constantly, during his Distress by Absalom's Rebellion.

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PSAL. LXXI.

*It is generally thought, that this Psalm was compos'd by David, and then no Doubt on occasion of Absalom's Rebellion, when David was Old and Gray-headed, as v. 9 and 18.*

In thee, O Lord, do I put my trust, let me never be put to confusion. 2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. 3 Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment or order'd means Formerly for to save me, for thou art my rock and my fortress. 4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. 5 For thou art my hope, O Lord God: thou art my trust from my youth. 6 By thee have I been holden up from the womb: thou art he that took me out of my mothers bowels, my praise shall be continually of thee. 7 I am as a wonder unto many i. e. *The much Wonder as my still relying on thy Deliverance of me from the great Danger I am at present in:* but thou art my strong refuge, and who I trust art willing as well as Able to deliver me. 8 Let this be done that there may be New Occasion for my mouth to be filled with thy praise, and with thy honour all the day. 9 Cast me not off in the time of old age, forsake me not when my strength faileth. 10 For mine enemies speak against me: and they that lay wait for my soul, take counsel together, 11 Saying, God hath forsaken him: persecute and take him, for there is none to deliver him. 12 O God, be not far from me: O my God, make haste for my help. 13 Let them be confounded and consumed, that are adversaries to my soul: let them be covered with reproach and dishonour, that seek my hurt. 14 But I will hope in thee continually, and will yet praise thee more and more. 15 My mouth shall shew forth thy righteousness, and thy salvation all the day: for I know not the numbers thereof viz. *of all the Instances of thy Mercy to me.* 16 I will therefore go on to rely in the strength of the Lord God: I will make mention of thy righteousness, even of thine only, *as that on which I more rely than in the Fidelity and Courage of my few Adherents.* 17 O God, thou hast taught me thus to rely on thee for Help, by the many Deliverances thou hast already vouchsafed me from my youth, and hitherto in return of my Thanks have I declared thy said wondrous works toward me. 18 Wherefore now also when I am old and gray-headed, O God, forsake me not: until I have shewed or publish'd likewise these New Instances of thy strength in delivering me unto this generation, and thy power to every one that is to come. 19 This I trust thou wilt do, for thy righteousness also, O God, is very high, or infinitely great, and such as will therefore move thee in

## PARAPHRASE.

an Exemplary manner to justify my Innocence as to what my Enemies pretend for their Rebellion against me, and to punish such their causeless and unjust Rebellion; which thou canst do notwithstanding their numerous Forces, who hast done Already as great things. In short, O God, who is like unto thee in Power as well as thy other Divine Attributes? 20 Thou which hast shewed me great and sore troubles, shalt quicken or revive me again; and so unexpected and great shall this thy Deliverance of me be, that thou shalt be look'd on as if thou didst bring me up again from the depths of the earth or from the Grave. 21 Nay I trust thou shalt encrease my greatness more than it was Afore, and comfort me on every side, so as for the Future never to feel or have cause to fear the like Calamity. 22 Therefore I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou holy one of Israel. 23 My lips shall greatly rejoyce when I sing unto thee: and my soul which thou hast redeemed. 24 My tongue also shall talk of thy righteousness all the day long: for they are look'd upon by me as Already confounded; for they are in my esteem Already brought unto shame, that seek my hurt; so great is my Confidence in thy Goodness that thou wilt deliver me.

## PSALM LXXII.

A psalm for Solomon, probably compos'd by David a little Before he commanded Nathan and Zadok to set Solomon on the Throne, that so David might have the Satisfaction of the Great Men's doing Homage to Solomon, and acknowledging him for his Successor before he died. Herein are several Expressions, which had not a Full Accomplishment in Solomon or Any other before Christ; of the Happiness, Justice, Largeness and Eternal Continuance of whose Reign and Government, David here prophesies.

Give Solomon, whom I have now order'd to be placed on my Throne, that he may be acknowledg'd as the king that is to succeed me thy judgments or a Right Judgment in all things, like as Thou hast, O God; and thy righteousness i. e. Uprightness of Heart to govern Righteously as thou dost, unto the king's son. 2 Then he shall judge thy people with righteousness, and thy poor i. e. the distressed among thy people with true judgment, so as to do them Justice against their Oppressors. 3 The mountains shall bring peace to the people, and the little hills i. e. All Ranks of Men in all parts of the Land or Kingdom shall enjoy and promote peace, by following righteousness or doing that only which is Right in their several Stations. 4 He viz. the King himself Solomon shall take special Care to judge or do justice to the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. 5 On which account they i. e. the people shall fear or revere thee, viz. Solomon and also his Successors.



PARAPHRASE.

Successors if they continue so to govern as long as the sun and moon endure, or throughout all generations: *All which shall be literally Verify'd as to the Government and Reign of Christ, of whom Solomon was a Type.* 6 He shall come down, or cause the Influence of his Government by means of the Gentleness as well as Beneficialness of it to his People to be like rain that falls Softly and without Noise or Terror upon the mown grass i. e. the young Grass after mowing, as showers that water the earth gently and make it fruitful. 7 In his days shall the righteous flourish: and abundance of peace so long as the moon (a) endureth. 8 He shall have dominion also from the Mediterranean sea to the sea of Galilee and the Salt sea, and from the river Euphrates unto the ends of the earth or Land that border on Egypt, according to the Promise (b) made to Abraham. 9 They that dwell in the neighbouring wilderness or more Desert places shall bow before him in token of Subjection; and his enemies that refuse to submit quietly to him, shall be forced to it, and to submit in the most lowly manner, bowing so low to the Earth as if they did lick the dust. 10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. 11 Yea, all the neighbouring Kings shall fall down before him; all the adjoining nations shall serve him viz. Solomon: Whereby shall be foreshadow'd the Obedience Literally of All Kings and Nations one day to Christ. 12 For as for Solomon He shall become thus Famous and Honour'd in Foreign Countries, not so much on account of his Power, as of the Fame of his Wisdom and Justice and Good Government: for he shall deliver the needy when he crieth: the poor also, and him that hath no helper. 13 He shall spare the poor and needy, and shall save the souls of the needy. 14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight, so as not to expend the Blood of his Subjects only to satisfy his own Ambition, Covetousness or Revenge; much less to permit any other to shed it without Lawfull Cause. *All which from v. 12 to 14, will be true in a much higher manner or Nature in respect of the Reign or Government of Christ, who shall be so far from Causelessly shedding the Blood of his Subjects, that he shall shed his Own Blood to redeem them from Sin and Damnation.* 15 And by this means he viz. Solomon shall live or reign very Prosperously, and to him shall be given of the gold of Sheba by the Queen thereof: prayer also shall be made for him continually, and daily shall he be praised, so much shall he be beloved of his own People, and admir'd by Foreigners: And herein shall Solomon be a Type or Resemblance of Christ, to whom the wise Men of the East shall likewise present Gold among their Gifts, and

(a) Compare v. 5. (b) Gen. 15. 18.

## PARAPHRASE.

after his Ascension, Prayer also shall be made continually (not For Him, but what is more and may be also denoted by the Hebrew word) To him, and Daily shall he be praised as the Saviour of the World and Head of the Church, as well as the Eternal Son of God. 16 There shall be such Plenty in the Reign of Solomon, that an handful of Corn sown in the earth even on the top of the mountains, shall spring up so Thick, with Ears so full and plump, that the fruit thereof or the said Ears of Corn, when the Wind shall shake them, shall make a Noise somewhat like the Cedars of Lebanon: and in Solomon's Reign they or the Inhabitants of the city i. e. several Cities of the Kingdom of Israel and Judah shall flourish like grass of the earth i. e. become as Populous and Well-stored with Good things, as the Earth is with Grass and Flowers in the Spring. 17 On account of such his Prosperous Reign his viz. Solomon's name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him i. e. such as would wish Well to another, particularly a King, shall use this Form among the Jews, God make thee as Happy as Solomon; and all nations that shall hear of him, shall call him blessed or style him a Glorious Prince. Which shall be in a much Higher manner verify'd of Christ, whom all Nations Literally shall extoll and call Blessed, not only as the Son of God or very God of God, but also as our Redeemer, and so most Highly Blessed as to his Human Nature as well as Divine, and the Author of Blessedness to all his Faithfull Subjects. 18 Wherefore blessed be the Lord God, the God of Israel, who only doth wondrous things. 19 And blessed be his glorious name for ever, and let the whole earth be filled with a due sense of his glory. Amen, and Amen. 20 The Psalms whether prayers or Praises of David the son of Jesse, put into this second Book or Collection of Psalms, are here ended, being all of His that the Author of this Collection could find, before he publish'd the said Collection; of which see more in the Preface to the Psalms.

## PSALM LXXIII.

A psalm of (c) Asaph.

Truly God is good to Israel, even to such as are of a clean heart and so his true People. 2 But as for me there was a time, when my feet were almost gone: my steps had well-nigh slipt i. e. I had al-

(c) Who this Asaph was, is not certain. Some have thought it was Asaph the Singer, who was famous in David's days, 1 Chron. 6. 39. and 16. 5. and 2 Chron. 5. 12. But it seems more probably thought by Others, that he was Asaph the Seer, who liv'd in the days of Hezekiah, 2 Chron. 29. 30. And that he compos'd this Psalm on account of the great Distress of his Country in the days of Ahaz, or during the Invasion of Sennacherib in the days of Hezekiah, or else in general to comfort himself and good Men, when they saw the wicked among 'em prosper, and good Men sorely afflicted sometimes.

most

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most safe from the Belief of the foresaid Truth (v. 1.) into Infidelity.  
 3 For I was envious at the foolish, when I saw the prosperity of the wicked. 4 For there are no bands in their death i. e. they are often not brought to Death, either by Humane Justice, or any Divine Vengeance for their Wickedness, but their strength is continued firm to them, and after a long prosperous Life they depart Easily out of this World. 5 They are not in trouble as other men: neither are they plagued like other men. 6 Therefore pride compasseth them about as a chain or Neck-lace, violence covereth them as a garment i. e. They are full of Pride and Violence, whereby they spoil others and enrich themselves. 7 Their eyes stand out with fatness: they have more than heart could wish. 8 They are corrupt, and speak wickedly concerning oppression as what was Lawfull by the Law of Nature for 'em to use if they have Power; they speak loftily threatening such as shall dare to oppose 'em. 9 They set their mouth or speak against God himself that dwells in the heavens; and so no wonder their tongue walketh through the earth i. e. they let their Tongue loose against Any one upon Earth. 10 Therefore his i. e. God's people return hither i. e. have frequent occasion given 'em to entertain their Thoughts with such Meditations as I now do mine, and plentiful waters are wrung out to them i. e. they frequently are induced to vent their Grief by plenty of Tears. 11 And especially when in their bearing they i. e. the wicked Oppressors say, How doth God know? and is there knowledge in the most High, or will he condescend to take Knowledge of what is done here Below? 12 Behold, these are the ungodly, who prosper in the world, they increase in riches. 13 Whereupon I was almost induced to say; Verily I have cleansed my heart or walked Justly and Uprightly in vain, and (d) washed my hands in innocency. 14 For notwithstanding my Innocency all the day long have I been plagued, and chafed every morning i. e. some new Trouble has daily befallen me. 15 But upon more mature Deliberation I concluded, that if I say or determine that I will speak thus as v. 11 and 13; behold, thereby I should offend against the generation of thy children i. e. give just Offence to all Pious Men, as betraying or giving up their Cause or Hopes as Ill-grounded. 16 When therefore I thought or resolved to know or study this point thoroughly, it was or appeared at first too painful or difficult for me Rightly to understand: 17 Until I went into the sanctuary of God, to pour out my Prayers for thy Instruction herein, and so to consult with thee There, where thou art present in a more special manner; then understood I their end Rightly, or to be such as that there was no good Rea-

(d) See the Paraphrase of Psalm. 16. 6.

*son for me to envy their Prosperity. 18 For surely thou dost set them as in slippery places, they often and quickly falling from the Prosperity they at first were advanced to: Or if they continue therein as long as they live here, yet thou caldest them down into destruction for ever in the other World. 19 So that considering the shortness of this Life, it may be said of 'em, How are they brought into desolation, as in a moment! they are utterly consumed with terrors or in a most terrible manner. 20 Their Prosperity is but as a dream when one awaketh; so, O Lord, when thou awakest or seest fit to punish them, thou shalt despise their image or cause all their Glory and Prosperity quickly to Vanish. 21 Thus, as I have mention'd (v. 2, 3 and 13.) my heart was grieved, and I was pricked in my reins i. e. Sorely disturb'd within. 22 So foolish was I, and ignorant: I was or acted herein as a beast or One void of Reason before thee, who knewest all these confused Thoughts and impious Suggestions that came into my Mind. 23 Nevertheless tho' I have had such Suggestions and Temptations, yet since I have not yielded to them, but this overcame 'em at last, I doubt not but I am continually with thee i. e. I shall continue in thy Favour. And as hitherto thou hast upholden me from falling as if thou hadst took me by my right hand, 24 So I trust thou shalt still guide me with thy counsel, and afterward receive me to glory i. e. After I have suffer'd some time thou wilt bring me to an honourable Condition here, or at least to eternal Happiness in the Life to come. 25 Accordingly thou art the chief or sole Object of my Hope, for whom have I in heaven to hope in but thee? and there is none upon earth that I desire the Favour or Protection of besides or in Comparison of thee. 26 My flesh and my heart i. e. Both my Bodily Strength and Courage fails or may fail by the greatness of Afflictions: but God is or shall be the strength of my heart, or He in whose Favour and Protection I will comfort my self, and his Favour is what I desire for my portion or to enjoy for ever. 27 For lo, they that are far from serving thee, shall perish: thou hast destroyed and shalt destroy all them that go a whoring from thee by worshipping other Gods. 28 But hereby I learn that it is good for me to draw near or adhere to God: therefore I have and will put my trust in the Lord God, that I may have fresh occasion to declare all thy works, as in punishing the Wicked, so in preserving or delivering the Righteous, as I trust thou wilt me and all other thy servants out of our present Troubles.*

PARAPHRASE.

PSAL. LXXIV.

(c) Maschil of Asaph, being a Psalm occasion'd by the Desolation of Jerusalem and the Temple, and the rest of the Country of Judea, made by Nebuchadnezzar or the Babylonish Forces.

O God, why hast thou deliver'd us into the Power of the Heathen as if thou hadst cast us off for ever? why doth thine anger smother against the people that were once esteem'd by thee as the sheep of thy pasture or peculiar People? 2 Remember thy congregation which thou hast purchased of old: the rod i. e. Lot or Nation of or which thou didst esteem as thy inheritance, and which thou hast redeemed, this mount Zion wherein thou hast dwelt. 3 Lift up thy feet unto or against our Enemies i. e. Enable us to overthrow them that have been the Authors of the perpetual desolations i. e. of the Desolations which are to be seen among us, and will continue without being ever Repair'd, unless thou enablest us to do it. All manner of evil, that it is capable of, has the enemy done to the sanctuary. 4 So that they are thine as well as our enemies, and as such they now roar by way of Triumph in the midst of the place where thy Sanctuary stood, and thy congregations were wont to assemble: there now they set up their ensigns for signs of their Victory over us, and so over thee also, bragging thereupon that their God or Gods are Superior to thee. 5 A man was famous or taken the more Notice of ~~among~~ among <sup>em</sup> for his Service, according as he had shew'd himself most Active in destroying the Temple, and particularly cutting to pieces the Wood-work thereof, as if he lifted up axes upon or was cutting down the Boughs and other parts of thick trees. 6 Thus now have they broke down the carved work thereof viz. of the Temple at once or together with the rest, with axes and hammers. 7 Nay they have cast fire into thy sanctuary and so burnt what they could of it; and they have destroyed the rest of the dwelling-place of thy name to the ground. 8 They said or resolved in their hearts, let us destroy them viz. all places of our Religious worship together: Accordingly they have burnt up all the synagogues of God in the land as well as the Temple. 9 And what is still worse, we see not our former signs of thy special Presence among us; there is no more any prophet among us to advise us, neither is there among us any that knoweth by thy Revelation, how long these Calamities shall continue. 10 O God, how long shall

ANNOTATIONS.

(c) See the Title of Psalm 32. It is also here to be observ'd, that this Psalm plainly relating to the Destruction of Jerusalem and the Temple, could not be penn'd by the same Asaph as penn'd the foregoing, unless he liv'd to a very great Age, or penn'd it Prophetically; than which it seems more Reasonable to suppose it penn'd by some other Asaph, that liv'd in the Captivity.

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the adversary reproach? Shall the enemy blaspheme thy name for ever? 11 Why withdrawest thou thy hand, even thy right hand *i. e.* Why dost not exert thy Power in a special manner? pluck it out of thy bosom *i. e.* O be pleas'd so to exert thy Power forthwith. 12 I will not despair hereof, for God is my king of old, working salvation in the midst of the earth or in all places where they were, for his people Israel. 13 For instance, thou didst divide the Red sea for 'em by thy strength: thou brakest or didst overwhelm the heads of the Egyptians, who would like Dragons or Whales have destroy'd thy people, in the waters. 14 Thou brakest the heads of Leviathan in pieces *i. e.* Thou didst overwhelm Pharaoh himself and all his Captains as well as Common Soldiers, and gavest him viz. Pharaoh as well as the rest to be meat to the people viz. the Beasts inhabiting the adjoining wilderness, which eat their Carcasses after they were cast on the Shore. 15 Thou didst cleave the Rock so as the Water run out of it like a fountain for thy people to drink, and afterwards thou didst cleave or divide the flood or River of Jordan, and so thou driedst up the place where thy people went thro', even at a time when the Waters of Jordan were Swalm, as if they had been many mighty rivers join'd together. 16 In short, the day is thine, the night also is thine: thou hast prepared the light and the sun. 17 Thou hast set all the borders, or made the Different Climes, of the earth: thou hast made summer and winter. All which demonstrate thy Omnipotent Power to do what thou wilt, and so to punish our strongest Enemies, and to deliver us from 'em. 18 To which end remember this, that the enemy hath reproached thee, O Lord, and that the foolish people have blasphemed thy name; and so are thy Enemies as well as Ours. 19 Therefore O deliver not still the soul of thy Faithfull people, which like a turtle-dove can do nothing but meekly mourn unto thee unto the multitude of the wicked or Babylonish forces which are so Numerous: forget not the Prayers of the congregation of thy poor or distress'd people still left in this Land of Judea for ever. 20 We are indeed unworthy of thy Respect or Regard, but yet thou wilt surely have respect unto the covenant and Promises made by Thyself thereupon to our Forefathers; wherein thou engagedst upon our Repentance to restore us to thy Favour, and so to the Quiet possession of this Land of Canaan: for so far are thy People from so possessing it at present, that all the dark places or Caves and Woods therein are now full of the habitations of Robbers and Murderers, who commit all cruelty against the small and distress'd Remnant of thy People now left in this Land. 21 O let not the oppressed said Remnant of thy People return from this place where thy Temple afore stood, and where they are now assembled together to offer up this their Petition unto Thee alham'd,

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as being Disappointed of their Hopes in Thee: but rather let the said poor and needy Remnant of thy People have cause to praise thy name by thy Granting what they now pray for. 22 Arise, O God, to plead thy own cause, tho' we be Unworthy of thy pleading Ours: for remember i. e. As he that knows, how the foolish man i. e. Heathen in general reproacheth thee daily, as not being the Only true God, forasmuch as thou permittest those, whom thou hast so often acknowledg'd to be Thy peculiar or Favourite People to be now so Oppress'd, whence tho' falsely they infer that thou art not Able to defend 'em, not knowing that the True Cause thereof is the Wickedness of thy said People, in Not serving Thee, but disobeying thy Commands, for which thou fittest Fit to punish 'em by thus delivering them into the Hand or Power of the King of Babylon. 23 On this account we do not pretend to implore thy Help and Deliverance for our Own sakes as being thy People, but rather for thy Own sake or in Vindication of thy Own Honour, as being the Only True God: Accordingly we conclude this our Supplication, beseeching Thee to forget not the voice of thy Own as well as Our enemies i. e. to deliver us, Only that thou mayst thereby shew, that thou knowest and always keepest in Mind what wrong Inferences the Heathen draw from thy punishing the Disobedience of thy People to Thee by delivering 'em into the Power of Nebuchadnezzar; For by means of the aforesaid Wrong Inferences the tumult of those that rise up against thee, increaseth continually i. e. the Heathen in general go on More and More to Reproach Thee, as not being the only true God.

P S A L. LXXV.

To the chief musician (f) Al-taschith, A psalm or song of Asaph, being probably compos'd by him upon the great Deliverance which God gave Hezekiah and his Kingdom, by the wonderfull Destruction of Sennacherib's Army; and it is compos'd as in the person of Hezekiah, or to direct him what he ought to do as King.

Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near, i. e. thy Almighty Power is Ready to help and deliver Us from our Enemies, thy wondrous works declare or evidently prove, which thou hast lately done in destroying on a Sudden the Forces of Sennacherib: 2 When I shall receive the congregation i. e. As soon as things shall be so Well settled after this Invasion of Sennacherib, that I have or can have a general Assembly of All parts of my Kingdom; I will judge uprightly i. e. I will preserve the Reformation which I had Afore begun as to Religion, and also

(f) See the Title to Psalm 57. It is also here observable, that the Asaph here mention'd was probably the same with him, mention'd in the Title of Psal. 73.

see that Justice be done to all my People, who have been any ways oppress'd during the late Confusion occasion'd by the aforesaid Invasion.

3 For indeed the earth or my whole Kingdom and all the inhabitants thereof are still dissolved or in Confusion by means of the late Invasion: But as during the said Invasion, so now I bear up the pillars of it i. e. as during the said Invasion, I supported the Spirits of the Great Men and Officers of my Kingdom to do their Duty, so I will now go on to appoint such Magistrates, as shall bring All into Order again.

4 I have said or solemnly declared by my Royal Proclamation to that Purpose, unto the fools or Wicked, Deal or Act not foolishly or wickedly in any respect, either of God or of your Fellow Subjects; and to the wicked, Lift not up the Horn, or think not to carry on your Impiety toward God, or Injustice toward your Fellow Subjects with an high hand or by your Power and Greatness.

5 I advise and forewarn you now again to lift not up your horn on high, and to speak not with a stiff neck i. e. Not Arrogantly and Obstinately to say, you will have your Way, and None shall Curb you.

6 For promotion cometh neither from the east, nor from the west, nor from the Desert of Mountains that lies either to the North or South of this our Land i. e. For which way soever ye turn yourselves, or do what you will, it is in Vain for you to think to escape the Righteous Judgment of God for your Impiety toward Himself or your Injustice to your Fellow Subjects.

7 But God is the Only Supreme Judge of the World; and as such, he puts down one for his Impiety to him or Injustice to his Fellow Subject, and sets up another on the contrary account.

8 For in the hand of the Lord there is a cup, and the wine is red i. e. God has Power to inflict the most Bloody or Dreadfull Punishments: it viz. the said Cup is full not only of the said Red Wine, but also of a mixture i. e. of Intoxicating or Stupifying Ingredients mixt with the Wine, that loosens the Very Joints, or takes away all Strength of Any man, and so never fails to have the Effect design'd by God: and he poureth out of the same Cup, or Wine and Mixture to All, Godly as well as Ungodly, as he sees fit: but with this remarkable Difference, that tho' the Godly may tast thereof, or suffer Sorely for a Time, yet the dregs thereof Only the wicked of the earth shall wring them out, and drink them i. e. Only the Wicked shall undergo the most grievous punishments, which being most Heavy to be born, are fitly represented by Dregs of Wine, which by reason of their Heaviness fall to the Bottom.

9 And this I, as God's Vicegerent, will not cease to declare for ever or as long as I live, both by my Royal Proclamations and due Punishment of Offenders: and by these means as well as others I will sing praises to the God of Jacob for his late wonderfull Deliverance of Me and my Kingdom: 10 That is, as I will sing praises to God with my Mouth for the same, so all the



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the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted *i. e.* *I will use my Royal Authority in a particular manner to punish the Wicked, so as to put 'em out of Power to hurt Others, or affront God by Open Wickedness; and to advance the Good, who are willing to use their Power to the Advancement of Piety toward God, and to the Good of their Fellow Subjects.*

PSAL. LXXVI.

To the chief musician on (g) Neginoth, A psalm or song of Asaph, probably compos'd on account of God's Deliverance of the Kingdom of Judah, and particularly Jerusalem, from the Forces of Sennacherib.

In Judah is God known or acknowledg'd as such: his name is had in great honour in Israel. 2 In Salem or Jerusalem also is his tabernacle or Temple, and his dwelling-place in Zion. 3 There brake he or so disappointed the Designs of Sennacherib's Army that lay before Jerusalem, as that the arrows of the bow, the shield, and the sword, and all other preparations for the battle or taking of Jerusalem, were of no service. 4 Whereby thou, O Sion, art become more glorious and excellent, than the mountains of prey *i. e.* *Where our Enemies placed themselves to carry on their Designs or Sieges against our Cities or fortified Towns.* 5 The Enemies tho' stout-hearted are spoil'd themselves instead of spoiling Jerusalem; they have slept their last sleep: and none of the men of might have found their hands *i. e.* *Have been able to strike a Stroke or to defend themselves against the hand of God that has so wonderfully cut them off.* 6 At thy rebuke or just Punishment of 'em for their Blasphemies against thee, O God of Jacob, both the chariot and horse *i. e.* *Those that fought both in Chariots and on Horses* are cast into a dead sleep. 7 Thou, even thou art to be feared, and who may stand in thy sight when once thou art angry? 8 Thou didst cause, when thou wast pleas'd to send a judgment on our Enemies, Thundrings to be heard from heaven; whereupon our said Enemies on the earth feared, and their Army was still as Lambs, whereas afore they rag'd with Fury and made a Tumultuous noise: 9 When God arose or saw fit, I say, to send his judgment on our Enemies, and thereby to save all the meek of the earth *i. e.* *The distressed in this our Land, who had patiently born the Oppression of the Enemy.* Selah. 10 Surely hence it appears that the wrath of man even of the Greatest King is what thou canst order so as that it shall turn to the praise of thee, tho' design'd against thee or thy people; and the remainder of wrath in our Enemies shalt thou restrain, or thou hast hereby shewn thou canst restrain from doing us any Hurt. 11 Wherefore all ye that partake of this great De-

(x) See the Title to Psalm 4. And Asaph here is probably the same with him 57, and 75. Ps. 73

## PARAPHRASE.

*liverance Gratefully vow special Sacrifices, and pay or perform your Vows Readily and Cheerfully unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared. 12 He shall hereby be induced to cut off the Life or take down the spirit or Pride of any princes that shall be our Enemies. By what he has lately done, he is become terrible to the kings of the earth that hear of it.*

## P S A L. LXXVII.

To the chief musician, for so be sung or play'd by the Posterity of (b) Jeduthun, A psalm of Asaph, compos'd either when Sennacherib over-run the Country, or in the Captivity of Babylon.

I cried unto God with my voice: even unto God with my voice, and he gave ear unto me. 2 In the day of my trouble I sought the Lord; my hand was stretched out in prayer also in the night, and ceased not: my soul refused to be comforted by any other means. 3 I remembered that God was he alone that could help us, and was troubled i. e. Pour'd out my Troubles or Complaints unto him. I complained, and that so long till my spirit was overwhelmed Selah. 4 Thou didst hereby cause me to hold my eyes waking or not to be able to sleep: I was so troubled that I could not speak. 5 Then I considered what thou hadst done for us up the days of old, the years of ancient times. 6 I call to remembrance in the night my long which I had compos'd in Commemoration of thy Ancient Benefits and Deliverances: I commune with mine own heart, and my spirit asks i. e. In my Mind I put these Questions to my self: 7 Will the Lord cast us off for ever; and will he be favourable no more? 8 Is his mercy clean gone for ever? doth his promise fail for evermore? 9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. 10 And I said at last, this is owing to my infirmity or weakness of Faith, to entertain such Thoughts: Wherefore I will do so no longer, but I will, to support my Faith, continue to remember the wondrous things done in the years of our Forefathers by the right hand of the most high. 11 I will remember the works of the Lord: surely I will remember thy wonders of old. 12 I will meditate also of all thy work, and talk of thy doings. 13 Thy way, O God, is always in holiness i. e. The methods of thy Providence are always most just, tho' it is not for us Mortals to understand 'em Arights. Who is so great a God as our God? 14 Thou art the God that dost wonders; thou hast declared thy

(b) See the Title to Psalm 39. If this Psalm relates to Sennacherib's Invasions, then Asaph here is the same with him in the Title of the foregoing Psalm; but if it refers to the Captivity, then He here is the same with Asaph mention'd in the Title of Psalm 74.

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strength among the people. 15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah. 16 The waters of the Red Sea retreated as if they saw thee, O God, I say, as if the waters saw thee, and thereupon they were afraid, insomuch that the very depths also of the Sea were left dry as if the Waters had been troubled or affrighted to the very bottom of 'em. 17 At the same time the clouds poured out water, the skies sent out a sound of Thunder, and Hail: The Hailstones, which may be call'd thy arrows or Weapons also went abroad, or flew about the Ears of the Egyptians and broke their Chariot-wheels. 18 The voice of thy thunder was in the heaven; the lightnings lightened the world, the earth trembled and shook. 19 Thy way is in the sea, and thy path in the great waters, Thou didst make a dry way or path thro' the Waters of the Sea for thy people, and thy footsteps are not known i. e. The Footsteps of thy people, as they pass thro' the Sea, are never to be traced. 20 And in like manner thou leddest thy people like a flock, by the hand of Moses and Aaron, till thou broughtest 'em into Canaan. And thither the same Power can, and the same Goodness will, I hope, restore us, tho' now we seem neglected by thee for a Time, as our Fathers were in the land of Egypt.

P S A L M. LXXVIII.

(i) Matchil of Asaph.

Give ear, O my people, to my law or Instruction: incline your ears to the words of my mouth. 1 I will open my mouth in a parable, or to set before you no trivial Lesson: I will utter dark sayings of old i. e. The remarkable Passages of God's Providence to our Nation in Old times, which are more worthy your Knowledge than the skill of resolving the Darkest Riddles. 2 Which we have heard and known, and our fathers have told us. 3 We will not hide them from their children, shewing to the generation to come, the praises of the Lord; and his strength and his wonderful works that he hath done. 4 For he established this for a particular testimony or Ordinance unto Jacob, and appointed this as a special law, which he commanded our fathers (k) again and again to observe and perform

ANNOTATIONS.

(i) See the Title to Psalm 31. It is also here observable, that this Asaph was probably a different person from both those, to whom All the Psalms of this third Collection or from Psalm 72 inclusively hitherto are entitled: For this Psalm being a short Narrative of God's wondrous Works for Israel, from their Coming out of Egypt only to David's Promotion to the Throne, or at furthest the Building of the Temple, it is probable that it was Compos'd by Asaph one of the principal Singers in David's (and likely also Solomon's) days, as afore is observ'd in Note (c) on Psalm 73. (k) Deut. 4. 9. and 6, 7, 8. &c. and 11, 18, 19. &c. Exod. 13. 8. 14.

## PARAPHRASE.

*viz.* that they should take Care by proper means to make them *i. e.* What things God had done for 'em known to their children. 6 That the generation to come might know them, even the children which should be born : who should arise and declare them to their children : 7 That they might set their hope in God, and not forget the works of God ; but keep his commandments. 8 And might not be as their fathers, a stubborn and rebellious generation ; a generation that set not their heart aright, and whose spirit was not stedfast with God. 9 The children of Ephraim *tho' a Valiant Tribe, yet as well as the Rest of the Tribes,* being armed and carrying bows, and so well prepared for to fight, turned back in the day of battle *i. e.* Refused to go and enter into Canaan, and to fight the Canaanites, when God commanded 'em. 10 They kept not the covenant of God, and refused to walk in his law : 11 And forgot his works, and his wonders that he had shewed them. 12 Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan. 13 He divided the sea, and caused them to pass through ; and he made the waters to stand as an heap. 14 In the day-time also he led them with a cloud, and all the night with a light of fire. 15 He clave the rocks in the wilderness, and gave them drink as out of the great depths. 16 He brought streams also out of the rock, and caused waters to run down like rivers. 17 And they sinned yet more against him, by provoking the most High in the wilderness. 18 And they tempted God in their hearts ; by asking meat for their lust. 19 Yea, they spake against God : they said, Can God furnish a table in the wilderness ? 20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed : can he give bread also ? can he provide flesh for his people ? 21 Therefore the Lord heard this, and was wroth, so a fire was kindled against Jacob, many of 'em being consumed by Lightning ; and anger also came up against Israel ; 22 Because they believed not in God, and trusted not in his salvation : 23 Tho' he had commanded the clouds from above to dispense Food to them, and so as it were opened the doors of heaven as of a Granary, 24 And had rained down *i. e.* send down, like as Rain falls down, manna upon them to eat, and had given them of Manna which may be styl'd the corn of heaven. 25 So that every man or One of 'em eat Manna which may be styl'd angels food, as coming from the Clouds of Heaven, where is the Habitation of the Angels, and by their Ministry : for he sent them Manna enough for every ones meat or Food to the full. 26 In like manner he caused a (1) strong wind to blow in the heaven :

(1) So the Hebrew word signifies as well as an East-wind, and is most proper to be so understood here.

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and by his power he brought in the south-wind, which brought so many Quails or Locusts that they appear'd in the Air as a Cloud; 27 And when they lighted upon the Ground, it may be said thereby he rained or sent down as thick as Rain flesh also upon them, which lay on the Ground as thick as dust, and feathered fowls like as the sand of the sea. 28 And he let it fall in the midst of their camp, round about their habitations. 29 So they did eat and were well filled: for he gave them their own desire; 30 They were not kept from what they desired: but while their meat was yet in their mouths, 31 The wrath of God came upon them, and slew the fattest or many of the strongest of them, and smote down many of the chosen men or goodliest persons in Israel. 32 For all this they sinned still: and believed not for his wondrous works. 33 Therefore their days did he consume in vanity, by making them to continue in the Wilderness till they were dead, all that had been guilty of Unbelief or Mistrusting his Power to bring 'em into the land of Canaan, and their years in trouble which befell 'em in the Wilderness. 34 At any time when he slew them by any plague or other Judgment, then they sought him: and they returned, and enquired early after God i. e. earnestly sought his Pardon and Favour by promising Amendment. 35 And they remembered that God was their rock, and the high God their redeemer. 36 Nevertheless, they did flatter him with their mouth, and they lied unto him with their tongues. 37 For their heart was not right with him, neither were they stedfast in his covenant. 38 But he being full of compassion, forgave their iniquity so far as not to punish it as it ought, and so destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath. 39 For he remembered that they were but flesh i. e. but Frail and must shortly dy of themselves according to the Course of Nature; that they were as a wind that passeth away, and cometh not again. 40 How oft did they provoke him in the wilderness; and grieve him in the desert? 41 Yea, in their heart or purpose they turned back i. e. purpos'd and talk'd of turning back into Egypt, and tempted or try'd God, requiring upon every Occasion new Proofs of his Power, and limited the Power of the holy One of Israel, either doubting whether He could supply their Wants, or restraining it to such a particular manner, (as v. 18, 19.) 42 They remembered not his hand or Power in the day or time when he delivered them from the Old enemy the Egyptians; 43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan; 44 And had turned their rivers into blood; and their floods, that they could not drink. 45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them. 46 He gave also their increase i. e. the Increase or Fruits

## PARAPHRASE.

*Fruits of their Ground* unto the caterpillar, and their labour unto the locust. 47 He destroyed their vines with hail, and their sycamore-trees with frost. 48 He gave up their cattle also to the hail, and their flocks to hot thunder-bolts or *Lightning*. 49 He cast upon them the fierceness of his anger, wrath and indignation and trouble, by sending evil angels among them. 50 *By which last means* he made a way to *shew the Fierceness of his anger in a most high Degree*, for he spared not their soul from death: but gave their life over to the pestilence. 51 And smote all the first-born in Egypt, *which First-born were esteem'd the chief of their strength, as being not only the Heads of their several Families, but also Those in whom the Hopes of Future Succession or Continuance of Families are laid, in the tabernacles or Dwellings of the Egyptians descended of Ham*: 52 But made his own people to go forth of Egypt at first Quietly, like a Shepherd leads his sheep out of the Folds, *not so much as a Dog moving his Tongue against 'em*: and guided them in the wilderness like a flock. 53 And he led them on safely, *so that they feared not*, but the sea overwhelmed their enemies. 54 And so at length he brought them to the border of his sanctuary, or *into his Holy Land* even to this mountain of *Sion*, *where his Tabernacle and Temple were afterwards erected, and which Traff or Mountain they could never conquer from the Jebusites, the old Inhabitants of Canaan, till by his right hand or special Power David had purchased or been enabled to take it from the Jebusites*. 55 Long before which last Particular, he cast out the heathen or Old Inhabitants of Canaan before them, and divided them an inheritance by line or lot, and made the tribes of Israel to dwell in their tents. 56 Yet they tempted and provoked the most high God, and kept not his testimonies: 57 But turned back from God into Idolatry &c. and dealt unfaithfully like their fathers: they were turned aside like a deceitful or *Ill-made bow, that never sends the Arrows to the Mark design'd for 'em*. 58 For they provoked him to anger with their high places, and moved him to jealousy with their graven images. 59 When God heard *v. e.* was pleased to act as One that well knew this, he acted so as shew'd He was wroth, and greatly abhorred Israel: 60 So that he forsook the tabernacle of Shiloh, the tent which he placed among men: 61 And delivered the Ark itself, the Symbol of his special Presence, and in what our Fathers placed their chief strength into captivity, and the said Ark, on which his glory was wont to appear, into the enemies viz. *Philistines* hands. 62 He gave his people over also unto the sword: and was wroth with his inheritance. 63 Thus the fire or his Wrath consumed their young men: and their maidens were not given to marriage for want of Hebrew Men to marry them. 64 Their priests some

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of *em* fell by the sword: and their widows made no *solemn* lamentation at their Funerals, not surviving their *husbands* long enough. 65 Then the Lord began to exert his Power, as if he had then awaked as one out of Sleep wherein he knew not what had been done to his people, and like a mighty man or General that rouses himself from wine wherein he had been overcome, and during which his Army had suffer'd much by its Enemies. 66 And he smote his enemies the Philistines with Emerods or Hemorrhoids in the hinder parts: he put them to a perpetual reproach, not only by making their god Dagon fall before the Ark, but also the Philistines themselves to send back the Ark with Monuments of their Emerods &c. 67 Moreover after the Return of the Ark, he refused to have it set in Shiloh again, where stood the tabernacle afore, and so in the Tribe of Ephraim one of the Sons of Joseph, and chose not the tribe of Ephraim. 68 But chose the tribe of Judah, and particularly the mount Sion to be the place where the Ark should be for the future; which was an evident Sign that he loved, or prefer'd the Tribe of Judah and Mount Sion before any other Tribe or Mount. 69 And there he built i. e. Caus'd David to build a Tabernacle, and then Solomon a Temple, for his sanctuary, which Temple was a most stately and lofty building like many high (m) palaces together, and was not Moveable up and down as the Tabernacle was, but remain'd always fix'd, like the earth which he hath established for ever. 70 He chose David also his servant, and took him from the sheep fold: 71 From following the ewes great with young, he brought him to feed i. e. mildly and carefully To rule over Jacob his people, and Israel his inheritance. 72 So he fed them according to the integrity of his heart: and guided them by the skilfulness of his hands.

P S A L M LXXIX.

A psalm of (a) Asaph, probably penn'd on the Destruction of Jerusalem by Nebuchadnezzar.

O God, the heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jerusalem on heaps. 2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beast of the earth. 3 Their blood have they shed like water round about Jerusalem: and there was none to bury them. 4 We are become a reproach to our neighbours: a scorn and derision to them that are round about us. 5 How long, Lord? wilt thou be angry for ever?

(m) It hence seems likely that this Psalm was not compos'd till after the Building of the Temple. (n) Concerning this Asaph see note (c) on Psalm 74, and note (b) on Psalm 77.

shall thy jealousy burn like fire for ever *i. e.* shall we continue to feel the sad but just Effects of thy Jealousy or great Displeasure against us for our Sins, especially Idolatry, till we are utterly consumed? 6 I trust not so, but that thou wilt Now or Shortly begin rather to pour out thy wrath upon the heathen that have not known or acknowledged thee to be the only True God, and He that gives them such Success against others, even against Us thy own people for our Sins against thee; and upon the kingdoms of the Babylonians that have not called upon thy name for the reason afore-mention'd, either by Prayer for Success aforehand, or by giving Thee Thanks afterward, but ascribe All to their own Heathen God or Gods. 7 For they have devoured Jacob, and laid waste his dwelling place. 8 O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low. 9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins for thy names sake. 10 Wherefore should the heathen say, Where is their God? let him or O cause thy self to be known; or acknowledged as the only True and Supreme God, and that in our fight by the revenging of the blood of thy servants which is shed. 11 Let the fighting of the prisoner come before thee, according to the greatness of thy power: preserve thou those that are appointed to die. 12 And render unto our neighbours sevenfold into their bosom, their reproach wherewith they have reproached thee, O Lord. 13 So we thy people and sheep of thy pasture, will give thee thanks for ever: we will shew forth thy praise to all generations.

## PSALM LXXX.

To the chief musician upon Shohannim, (o) Eduth, a psalm of Asaph.

Give ear, O Shepherd of Israel *i. e.* O thou God that leadest *i. e.* graciously governest and protectest thy people, viz. the two Tribes of Ephraim and Manasse the Sons of (p) Joseph, which have now join'd themselves to the people of the Kingdom of Judah against the common Enemy: thou (q) that dwellest between the cherubims, shine forth *i. e.* cause thy Glory to appear in the Holy place as Formerly thou hast done, for a Token of thy special Presence still among Us, and thy Favour to Us, and Readiness now to defend us against our powerful Enemy. 2 Before or in the Sight of the Men of the Tribes of Ephraim, and Benjamin, and Manasseh, who have now join'd their Forces to those of the Tribe and Kingdom of Judah, cause thy Glory (as v. 1.) to appear, for a

(o) See the Title to Psalm 60. (p) This mention of Joseph here and of the two particular Tribes of his Descendants, viz. Ephraim and Manasseh v. 2 very much confirms Bishop Patrick's Opinion, that this Psalm was penn'd in the days of Hezekiah, and so by the same Asaph that penn'd Psalm 73, 75, 76. (q) See my Paraphrase on 1 Sam. 4. 4.



PARAPHRASE.

*Token that thou wilt stir up thy strength, and come and save us.*  
 3 Turn or restore us again, O God, to thy Favour, and as a Token thereof cause thy face to shine i. e. thy Glory to appear, and thereby we shall be encourag'd beyond Doubt to trust that we shall be saved, tho' our Enemies have brought us into so Very great Distress. 4 O Lord God of hosts, how long wilt thou be angry against Us, so as not to grant the prayer of thy people? We humbly trust, that according to thy Promises in such Case, thou wilt not be Angry much Longer. 5 Thou feedest them with the bread of tears: and givest them tears to drink in great measure i. e. We are so distress'd by our Enemies, that we are likely to perish both with Hunger and Thirst, and we have Plenty of Nothing, but our own Tears, to supply the Scarcity both of Bread and Drink. 6 Thou makest us a strife to our neighbours, the Edomites and other neighbouring Nations striving among themselves, Which shall make the greatest Prey of us; and our enemies the Assyrians that besiege us, in the mean while laugh among themselves at our Inability to help our selves, and at the Confidence we place in thy help. 7 However turn us again, O God of hosts, and cause thy face to shine, and we shall be saved. 8 It is thou that hast brought thy people as a vine transplanted hither out of Egypt: thou hast cast out the heathen, and planted it. 9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land i. e. thou madest us to multiply greatly, so as to people the Land. 10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars i. e. We became also so Powerfull as to obscure the Splendor of other Kingdoms, and make them become Tributary to Us. 11 She sent out her boughs unto the sea, and her branches unto the river i. e. We extended our Dominion from the Mediterranean Sea to the river Euphrates. 12 Why hast thou then broken down her hedges, so that all they which pass by the way, do pluck her? i. e. Why hast thou now withdrawn thy Protection from us and deliver'd our strong Holds or fenced Cities into the hands of our Enemies, so that we ly open to be made a Prey to Any that have a mind to spoil us. 13 The Assyrian King, like a wild boar out of the wood doth waste it i. e. our Country, and his Soldiers like the wild beast of the field doth devour it. 14 Return or Vouchsafe us again thy usual Protection and Help, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine i. e. relieve thy people, 15 And the vineyard which thy right hand hath planted i. e. our whole Country wherein thou causedst us to dwell at first by thy special and mighty Providence; and the branch that thou madest strong for thy self i. e. in a most special manner relieve and preserve our King Hezekiah, whom thou hast endued with Zeal and Courageous

## PARAPHRASE.

*Resolution for thy Service and our Defence.* 16 It viz. great part of the Vine or Vineyard is burnt with fire, it is cut down i. e. Great numbers of Us are already destroy'd: they have and we must All the rest perish at the continued rebuke of thy countenance i. e. if thou wilt still continue to be so Angry with Us, as not to help us. But this we humbly trust thou wilt not, at least for the sake of thy faithful Servant our good King. 17 Whatever becomes of the rest of Us, let thy hand or Protection be upon the man of thy right hand i. e. whom thou hast by thy Providence advanced to the Throne, upon the son of man whom thou madest so strong for thy self. 18 So will not we, who shall be saved with him, go back from thee any more to Idolatry: quicken or revive us by delivering us from our present Distress, which is so Extream as that we are like Dead men under it; and we will call upon thy name, or adhere Faithfully to thy true Religion for the Future, as being hereby in a new and most eminent manner Obligated so to do. 19 We can't better conclude this our Petition, than with what we have said Afore more than Once (v. 3 and 7.) Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved.

## P S A L M LXXXI.

To the chief musician upon Gittith (r), A psalm of Asaph, probably compos'd by him to be used on the First day of the Seventh Month.

Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. 2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. 3 Blow up the trumpet in the new-moon, in this the time appointed for it, on this our solemn feast-day, being the First New Moon of the Old year of the Hebrews, and which is to be (s) celebrated in an extraordinary manner by the Blowing of Trumpets. 4 For this was a statute for Israel, and a law of the God of Jacob. 5 This he ordained in Joseph for a testimony, or Commemoration of what he did, when he went out against or thro' the land of Egypt, particularly to destroy all the First-born of the Egyptians, where i. e. the people of Israel heard or were used to a language that I understood not at first. 6 By the Deliverance then wrought for my people I viz. God removed his shoulder from the burden: his hands were delivered from the pots. 7 Then my people calledst to me in the great trouble and Affliction you underwent in Egypt, and I delivered thee; I answered thee again, when thou criedst to me in the new and great Distress you were in at the Red Sea, being present with thee in the Cloudy Pillar as a secret place or Cover;

(r) See the Title to Psalm 8. And it is thought this Psalm was compos'd by Asaph that lived in David's days, and compos'd Psalm 78. (s) See Numb. 29. 1. and 10. 10.

PARAPHRASE.

*to my Divine Majesty, whence I caused a Storm of thunder and Lightning to fall on the Egyptians. I proved thee, as to what Faith you'd have in my Power after I had done so great things, at the waters of Meribah, where I found you full of Distrust and Infidelity, and gave you a New proof of my Power, by causing Waters to come out of the Rock. Selah. 8 After which I admonish'd you to this effect, Hear, O my people, and I will testify unto thee, O Israel, if thou wilt hearken unto me; 9 This is the first and principal thing which thou shalt be sure not to fail taking Care of viz. that there shall no strange or Heathen god be in thee, neither shalt thou worship any strange god. 10 I only am the Lord thy God which brought thee out of the Land of Egypt: And if thou wilt be Careful to obey me as such, then open thy mouth wide, and I will fill it i. e. I will satisfy all thy Reasonable Desires, particularly will bless thee with Plenty. 11 But my people would not hearken to my voice: and Israel would none of me i. e. would not obey me. 12 So I gave them up unto their own hearts lust: and they walked in their own counsels, and therefore I permitted 'em to fall into the hands of their Enemies: 13 O that my people had hearkned unto me, and Israel had walked in my ways! 14 I should soon have subdued their enemies, and turned my hand against their adversaries. 15 The haters of the Lord or his true Religion, and of his people should have submitted themselves unto him and his people; but their time of Prosperity should have endured for ever, or all Along hitherto and so on. 16 He i. e. the Lord should have fed them also with the finest of the wheat: and with hony taken out of the Holes of the rock should I have satisfied thee i. e. with Plenty of all Kinds, and of the Best things.*

PSAL. LXXXII.

*A psalm of Asaph, being probably compos'd in the days of Hezekiah, to admonish the Judges or Magistrates in the Highest Courts to act Uprightly, several Abuses having crept into the said Courts, and being likely some of 'em too much continued, notwithstanding all the Care of good Kings, as Jehoshaphat and Hezekiah &c. to reform 'em.*

*Remember, O ye Judges, that God standeth in the congregation or Courts of you the mighty or chief Magistrates there: he judgeth among the gods i. e. He will one day judge you yourselves, whom he has honour'd with his Name, as being invested in some Degree with his Divine or Supreme Authority. 2 How long will ye judge unjustly, and accept the persons of the wicked i. e. favour a Bad cause either for Gain by Bribes or out of Fear of displeasing them you should give Sentence against. Selah. 3 Defend the poor and fatherless: do justice to the afflicted and needy. 4 Deliver the poor and needy: rid them*

## PARAPHRASE.

out of the hand of the wicked. 5 *But alas! they i. e. The Judges act as if they know not that God requires them to do as v. 3, 4. neither will they understand or consider their Duty so as to do it: they walk on as in darknels i. e. Still permit their Eyes to be blinded by Bribes or the like, so as not to do Justice; and by this means all Justice and Truth, which are as the foundations of the earth or Kingdom, are out of course.* 6 *Hear therefore the Sentence of God upon you by me: I have said, ye are gods: and all of you are children of the most High i. e. I have indeed invested you with my Authority, and honour'd you as such even with my Name:* 7 *But notwithstanding ye shall dy like Common men without Respect or Regret, and fall like one of the Wicked princes or Magistrates, whose Injustice has been Exemplarily punish'd aforesimes.* 8 *Accordingly arise, O God, and judge the Unjust, and redress the Oppression of those that suffer Unjustly in the earth, both in this our Kingdom and all other Kingdoms or Countries: for thou shalt inherit i. e. By Right of Creation and Supreme Dominion thou shalt one day judge all nations.*

## P S A L. LXXXIII.

A song or psalm of Asaph, (i) *probably compos'd when the Moabites and Ammonites &c. join'd together against Judah in the reign of Jehoshaphat.*

Keep not thou silence, O God: hold not thy peace, and be not still, O God. 2 *For lo, they are thy enemies as well as Ours which make a tumult or Invasion, and they that hate thee, have lift up the head i. e. have proudly imagin'd they shall be able to subdue us.* 3 *They have indeed taken crafty counsel against thy people, and consulted against thy hidden ones i. e. Not only against thy servants whom thou hast hitherto wonderfully protected, but also against thy Temple and so the Secret or most Holy place where thy Ark is, and against all the Treasures laid up in the Treasuries about the Temple.* 4 *They have said, come, and let us cut them off from being a nation: that the name of Israel may be no more in remembrance.* 5 *For they have consulted together with one consent: they are confederate against thee.* 6 *The tabernacles or Nations of Edom and the Ismaelites: of Moab, and the Hagarenes i. e. Other Descen-*

## A N N O T A T I O N S.

(i) *This Asaph was likely a different person from all the Rest aforesention'd, none of which could be living in the Reign of Jehoshaphat. It is not improbably thought that he was Jehaziel mention'd 2 Chron. 20. 14, who was one of Asaph's Posterity, and might be otherwise call'd himself Asaph. That this Psalm is not so properly to be refer'd to David's subduing the Edomites and Moabites appears hence, that we read not of any Confederacy they and other Nations made against David, much less that they sent as far as Assyria, for help, or that they began the War as here they did.*

PARAPHRASE.

dents of Hagar besides Ishmael, or by some other Husband than Abraham. 7 The people of Gebal, and Ammon, and Amalek, the Philistines with the inhabitants of Tyre. 8 Assur or the Assyrians also is joyned with them: they have holpen the children of Lot i. e. The Moabites and Ammonites, the Authors of this War. 9 Do unto them as unto the Midianites: as to Sisera, Jabin's General, and as to Jabin himself and his Forces, many of which perish'd at the brook of Kison: 10 Others of which perished at En-dor, their Carcasses lying and rotting on the ground, so that they became as dung for the earth. 11 Make their nobles like Orb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: 12 Who said as these do now, let us take to our selves the houses of God in possession. 13 O my God, make them to fly from us, like or as Fast as a (tt) wheel or any Round thing will run along or down Hill; or like the Thistle-down or the like is blown by the Wind; make them to bend before us as the long stubble or Reeds bend before the wind; 14 Consume them in thy Wrath, as the fire or Lightning burns the wood or Forest when set on fire by it; and as the flame or Scorching Rays of the Sun sets the mountains on fire i. e. Burns up the Grass there as if set on Fire. 15 So persecute or destroy them with thy tempest, or with a Tempest of Thundring and Lightning raised by thee against 'em, and make them afraid with such thy storm so as not to know what to do. 16 Fill their faces with shame on account of the Compleat and Wonderfull Victory thou shalt vouchsafe us Over them, that they may not be able any longer to deny thy Power to be Superior to that of their Gods, and may be induced or forced to seek thy name or Favour, O Lord. 17 Let them be confounded and troubled for ever: yea, let them be put to shame and perish, so as never to be able to give us any more Trouble: 18 That men may know, that thou whole name alone is JEHOVAH, art the most high over all the earth.

P S A L. LXXXIV.

To the chief musician upon (u) Gittith, a Psalm for to be sung by the sons or Posterity of Korah, probably compos'd either by David

ANNOTATIONS.

(tt) The Hebrew word Literally signifies any thing that is turn'd or will be turn'd round. Hence it is commonly taken to denote a Wheel; but may as well or better denote here, Dust or Chaff, or any thing that is wont to be blown round by the Wind, the Wind being expressly mention'd at the end of the Verse. If I remember Right, I have been inform'd, that in the Corf-Wolds of Gloucestershire, where many Thistles grew, the Down of the Thistles when blow'd about by the Wind, is call'd the Wheels of the Thistles by the common People, from its turning round and round when blown by the Wind, and such may be meant here. (u) See the Title to Psalm 8.

when

## PARAPHRASE.

when he was forced from Jerusalem, and so from the Tabernacle by the Rebellion of Absalom, or else by some pious Levite in the Country, when Sennacherib's Army had block'd up Jerusalem, and so hinder'd Him and other good Persons from attending the Service of God at the Temple.

How amiable are thy tabernacles, O Lord of hosts! 2 My soul longeth, yea even faints for to come to the courts of the Lord: my heart and my flesh cries out *i. e. With all the Powers both of Soul and Body I pray for to have again the Opportunity of attending the Publick and more Solemn Service of the ever living God at his Temple.* 3 Yea I *met* think envy the sparrow that hath found an house, and the swallow or Dove that has found a nest for her self, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. 4 Blessed are they that have the Opportunity to frequent it so often, that they may be said to dwell in thy house: for they will thereby have the Opportunity to be still or Constant there at the Times of Divine Service or of praising thee. *Selah.* 5 Blessed is the man whose strength is in thee *i. e. Who places his Protection and Safety chiefly in thy Strength or Power, and so trusts that thou wilt in thy good time remove what now hinders from coming to thy Temple, as well as he is wont to rely on thy common Protection at common Times, and to go up to Jerusalem at the three Solemn Feasts of the Year; he being One in whose heart are the ways of them i. e. Who delights when the time comes for to go up to Jerusalem at the said Feasts, notwithstanding the Difficulties that attend such a Journey.* 6 Hence he is one of those who passing through the valley of Baca, where there is no Water, the Want whereof is very Inconvenient to Travellers, yet make their Journey thro' it as cheerfully as if there was here and there in it a well: and depending on God's Providence that they shall not perish for Want of Water, God is often pleas'd to order things so that the rain also or even fills the pools in the said Valley, it falls so Plentifully about the foresaid Times of Year. 7 So they go from strength to strength *i. e. From Stage to Stage with an Unwearied Vigour, till every one of them coming to Jerusalem, there in Sion appears before God.* 8 O Lord God of hosts, hear my prayer: give ear, O God of Jacob, and restore me to the Liberty of appearing likewise there before thee. *Selah.* 9 Behold, O God our shield, and look upon the face *i. e. Graciously grant the Petition of me thy anointed.* 10 For to me a day in thy courts is better than a thousand elsewhere. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness *i. e. To dwell in the most splendid manner any where else by any Sinfull means.* 11 I trust thou wilt restore me to thy Temple, notwithstanding the Cloud I

PARAPHRASE.

*am at present under, for the Lord God is a sun, or like the Sun can easily dispel the said Cloud; and he is a shield or Able to protect and deliver me: I trust the Lord will give grace and glory (w) i. e. Restore me to my former Favour with him, and to my former Glory: no good thing and desired only for its Goodness, as is the Liberty of attending the Sanctuary, will he withhold from them that walk uprightly. 12 O Lord of hosts, blessed is the man that trusteth in thee, tho' for the present he enjoys not what he so desires.*

P S A L M LXXXV.

To the chief musician, a psalm for the sons of Korah, most probably, if not at first compos'd, yet somewhat Alter'd from its first Composition, and so first used as it at present stands by the Jews after their Return from the Babylonish Captivity, and in the days of Ezra and Nehemiah.

Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob from Babylon and the Countries thereto belonging. 2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin which was the Occasion of their being carried Captives to Babylon. 3 Thou by bringing us thus back into our Country dost shew, that thou hast taken away all thy wrath: thou hast turned thy self from the fierceness of thine anger arising from our Idolatry and other Sins which occasion'd our foresaid Captivity. 4 Go on to turn us so sincerely from all Sin or wilfull Disobedience to thee, O God of our salvation, that thou mayst go on to compleat our Deliverance from the foresaid Captivity, and to that end cause thy anger still occasion'd by our Sins towards us to cease utterly. 5 Wilt thou be angry with us i. e. All thy people return'd from Captivity, among whom are many thy Faithfull Servants, so as to go on to punish us All for ever, on account of those among Us that go on to sin, notwithstanding we use all the Authority we have to restrain 'em? On the foresaid account wilt thou draw out or continue thy anger to us in general to all generations by letting our Enemies go on to hinder Us, as they have hitherto done, in Rebuilding thy Temple and City Jerusalem, and from settling our selves in a safe and Quiet Condition? 6 Wilt thou not revive us again by enabling Us to do all mention'd (v. 5.), that thy people in general return'd hither from their late Captivity, and especially thy Faithfull Servants, may rejoice in thee, on account of thy Compleating our Deliverance as (v. 5.) mention'd? 7 Shew us thy mercy herein, O Lord, and grant us thy salvation. 8 I will wait patiently to hear what God the Lord will speak in Answer to these our Supplications; for I trust he will speak, or re-

(w) This makes it more probable, that this Psalm was compos'd by David, as is observ'd in the Title by me.

turn such an Answer, as that he will therein declare that he will give peace i. e. Quietness and Safety from their Enemies as to the Particulars mention'd (v. 5.) unto his people, and that particularly to shew his Favour to or for the sake of his saints or Faithfull Servants among 'em: but still upon this condition, that let them or they do not any of 'em turn again to their former greatest Instance of Folly viz. Idolatry. 9 Surely by such a Gracious Answer God will declare to the Satisfaction of all Reasonable or Sober and Pious persons, that his salvation is nigh them that fear him; that glory may dwell in our land, i. e. That he is most ready to protect and enable us, to rebuild both his Temple and Jerusalem so, as to secure both them and us from our Enemies, and to restore us to our Ancient Dignity and Splendor among the neighbouring Nations, especially on account of the Rebuilding of his Temple, where his Glorious Presence was wont to appear Visibly among us, and which will still be a Token of his Glorious Presence being among us in a special manner, and so the chief Glory of our Nation. 10 Thus God shall shew us that his mercy and truth are met together in restoring us to such an happy Condition; inasmuch as his Mercy shall appear in his not going on to punish us so, as to let our Enemies hinder us from Rebuilding the Temple and Jerusalem, on account of the Sins still of many among us; and his Truth shall hereby appear, inasmuch as he shall thereby make good his former Promises. Thus God shall shew, that his righteousness and our peace have killed each other i. e. Are both brought about together by his infinitely Wise and Good Providence, so as to be most highly consistent One with the Other, or agreeable together, as two Friends are which kiss each Other in token of such their mutual Agreeing. 11 Thus shall God cause that truth shall spring out of the earth i. e. That his Truth in making Good his Promises shall most evidently appear from what he shall bring about for us in our Land, viz. by his enabling us to Rebuild the Temple and City of Jerusalem, and to fortify it against our Enemies with Walls &c. and that his righteousness shall look down from heaven or shew it self in his not only Just but also Gracious Dealings with us. 12 Yea the Lord shall give or do for us that which is good or Mercifull as well as Just; and our land shall yield her increase in a plentiful manner. 13 Righteousness shall go before him i. e. In short, we may be firmly assur'd, that God will always act toward us, as one that sets the Rules of Righteousness before him to guide himself by; and so the main thing we are to take Care of, is this, that we earnestly pray to him so, as that he shall be induced by the sincerity of our Prayers to set us i. e. To give or continue to us his Grace, so as we may begin or continue to walk in the way of his Commandments, which he has set before us as a Path by which to guide our steps.



PARAPHRASE.

P S A L. LXXXVI.

A prayer of David, compos'd by him probably when he was forced to flee from Absalom.

Bow down thine ear, O Lord, hear me : for I am poor and needy *i. e.* In great Distress and need of thy help. 2 Preserve my soul, for I am holy or Innocent as to what I am persecuted for, and holy also as that denotes one that sincerely follows after Piety or serves thee : O thou my God, save thy servant that trusteth in thee. 3 Be merciful unto me, O Lord : for I cry unto thee daily. 4 Rejoice the soul of thy servant : for unto thee, O Lord, do I lift up my soul. 5 For thou, Lord, art good, and ready to forgive : and plentiful in mercy unto all them that call upon thee. 6 Give ear, O Lord, unto my prayer : and attend to the voice of my supplications. 7 In the day of my trouble I will call upon thee : for thou wilt answer me. 8 Among the gods *falsly* so esteem'd by the Heathen there is none like unto thee, O Lord, neither are there any works like unto thy works. 9 And as thou art God of all the World, so the Time of Christ will come, when all nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name. 10 For thou art great and dost wondrous things, and so shalt bring about in thy Time the Conversion of all the World to the True Worship of thee, how Wondrous or Difficult soever it may be : In short thou art God alone. 11 Teach me thy way, O Lord, I will walk in thy truth : unite my heart in affection and duty to thee, so as I may never cease to fear thy name. 12 I will praise thee, O Lord my God, with all my heart : and I will glorify thy name for evermore. 13 For great is thy mercy toward me : and thou hast delivered my soul several times already from the lowest hell or extreme Dangers. 14 O God, the proud are risen against me, and the assemblies of violent men have sought after my soul, and have not set thee before them. 15 But thou O Lord, art a God full of compassion, and gracious, long-suffering, and plentiful in mercy and truth. 16 O turn unto me, and have mercy upon me, give thy strength unto thy servant, and save the son of thine handmaid *i. e.* Me who look on myself to be as Absolutely thine, as any Slave, that is born in his house and of his Maid servant, is his Masters. 17 Shew me a token for good *i. e.* A Token of thy continued Favour to me by delivering me out of my present Distress, that they which hate me may see it, and be ashamed or confounded at their being so Unexpectedly disappointed of their Ends against me, because thou, Lord, hast holpen me, and comforted me.

P S A L. LXXXVII.

A psalm or song for to be sung by the sons or Posterity of Korah, containing a short and so obscure, but remarkable, Prophecy of Christ's Birth and Resurrection, and the Conversion of the Gentiles to Christianity &c.

## PARAPHRASE.

(x) Its \* foundation viz. the Foundation of the Temple is in the holy mountains of Jerusalem or Sion. 2 The Lord thereby has shewn that he loves the gates of Sion, more than all the other dwellings of Jacob. 3 Glorious things are (xx) and shall be spoken of thee O Jerusalem styled the city of God on account of his Temple being within thee. 4 I will, says God, Prophetically here make mention of the People of Rahab or Egypt, and of Babylon or the Persian Empire (y) \* among them that shall One day know me or be converted to

## ANNOTATIONS.

(x) The Hebrew Suffix which we render *His*, may as well be render'd *Its*, and so more Agreeable to the Meaning of the Psalmist, it being evident and so acknowledged by All, that by *His* is to be understood Not God himself, but his Temple. And whereas it is generally observ'd by Commentators, that this Psalm begins Abruptly on account of its First Sentence having thus in it a Relative, which has no Antecedent express'd, and hereupon they suppose the Psalmist to have penn'd this Psalm, just after he had been, or whilst he was, meditating on the Temple: Perhaps a Better account may be given of the Matter, if we call to Mind, How very Great a Veneration the Jews had for the Temple, so that it may well be suppos'd that they were wont to speak of the Temple by using the Word or Particle *IT* to denote the same Emphatically and in short. Whence tho' it seems Abrupt to us for the Psalmist to begin this Psalm with *Its Foundation*, the Jews did not esteem it so, understanding it as Well as if he had expressly said *The Foundation of the Temple*, and looking upon it as a More Emphatical Expression than the Other. (xx) The Hebrew word is a Participle, and so may be render'd by the Future as well as *Existent*.

(y) It is a Very mean Sense which is generally put on this Verse by Commentators, viz. that in the Countries here mention'd there were to be found only a Very few Famous Men in Comparison of the Many born at Jerusalem or in the Holy Land. And further the Truth of this Exposition is very liable to Exception, and therefore to help it out, Commentators add *Piety* as One particular for which so Many were Famous in Sion or Jerusalem. But after all it is no Wonder, and so seems to be but a Poor or Weak Commendation, that Sion should have More persons famous for True Piety than Other Countries had, which did not know the True Religion. So that the foregoing Exposition may well be rejected, as in all probability not giving the True sense of the Psalmist. That which led or forced Commentators to take up with the foresaid Exposition, was Chiefly a Wrong understanding of the Hebrew pronoun *Zeh* in this Verse, which they look'd upon as oppos'd to *Isch* and *Isch* in the next Verse, and so *Zeh* to denote a Few, and *Isch* and *Isch* a great Many. But surely *Zeh* as it denotes *This Man*, so may be well taken Emphatically here, or to signify some One most Eminent Person, that should be more Eminent than Any other Man, even than Any other born in Sion or the Holy Land. And so may most Fitly be apply'd to the Messiah or Christ, as I have done in my Paraphrase. Another thing which has misled Commentators, is their Referring what is here said of *This Man's being born*, to the Countries here mention'd; which they were induced to do, partly by the foremention'd misunderstanding of the Hebrew *Zeh*, and partly by misunderstanding the Hebrew particle *Le* before *them that know me* to denote here a *Dative*, whereas it may and does denote *among* or *with*; and so may well be understood as a Prophecy of the Conversion of the Gentiles to Christianity. As for this Clause in the end of this Verse, *This or The Man was born there*, it may very well be refer'd, not

PARAPHRASE.

*Christianity, behold the inhabitants of Philistia, and Tyre, with  
 \* Arabia and the other parts of the Gentile World shall also One day  
 know me. And they all shall particularly acknowledge the Second per-  
 son of the Ever blessed Trinity, to be the Redeemer of the World, and  
 on this account they shall have a great Esteem for the Holy land, espe-  
 cially for Jerusalem: so much as it shall be then said, THE or THIS  
 man emphatically so call'd by way of Eminence, as being the most Glo-  
 rious Man that ever Was or Shall be, viz. the Messiah or Christ, was  
 born there viz. born First Naturally in the Holy land at Bethlehem,  
 and afterwards at Jerusalem and even on part of Mount Sion born (yy)  
 again from the Grave in a Miraculous manner by his Resurrection.  
 s Also of Sion or Jerusalem it shall be said, This and That other great  
 man was born in her, as Solomon, Jehoshaphat, Hezekiah &c. and  
 the highest himself shall establish her Fame to all Generations, as  
 on account of the Great and Pious Kings &c. that have been born in  
 Her, so Above All on account of Christ's being Born again, or Rising  
 from the Grave in Her, who also shall at First or Naturally be born  
 into the World in the Holy land, whereof Jerusalem is the Capital  
 City. 6 And to Foretell the particular Time, when Christ shall be  
 born First into the World at Bethlehem, it is to be known that the  
 Lord shall count or cause Christ to be particularly counted or number'd  
 among them that belong to Bethlehem, when he writes up the people  
 i. e. When he shall move Augustus the Roman Emperor to have all the  
 Jews as well as Others of the Roman Empire to be enroll'd in a Re-  
 gistry in order to be Taxed: By which means Particular Notice shall  
 or may be had, that THE or THIS man emphatically so call'd viz.  
 The Messiah or Christ was born there viz. at Bethlehem, and so in the  
 land of Judea, of which Jerusalem was the Capital City. Selah. 7 And*

to the Countries just afore-mention'd, but to Sion or Jerusalem spoken of the  
 verse Afore and also After. And that it is to be so refer'd, and particularly to the  
 Messiah, is so plain from v. 6. where the same Clause is repeated after what is said  
 of Sion v. 5. and more especially from the Expression v. 6. of God's Counting whom  
 he writes up the People, that This Man was born there; that it seems strange that Com-  
 mentators should not presently take so plain an Hint for the finding out the  
 True meaning of this Psalm, by being put in Mind, by the said Expression of  
 Counting and Reckoning up the People, of the remarkable Counting and Reckoning up  
 or Registering all the Jews as well as others in the Reign of Augustus, just when  
 our Saviour was born, as is expressly taken Notice of Luk. 2. 1. To which the  
 Expression aforesaid here used in this Verse does so Fitly or Exactly allude, that  
 'tis strange Commentators should not have been put in Mind of That by This;  
 for want whereof they have been forced to put an Harsh Exposition on the Ex-  
 pression of God's Counting and Reckoning up the People, v. 6.

(yy) It is too well known to want Proof, that Christ's Resurrection is repre-  
 sented in Scripture, as a New or Second Birth of him viz. from the Grave, particu-  
 larly Psal. 2. 7. and Aft. 13. 33. &c.

## PARAPHRASE.

as it is now usual for us, when we would celebrate the Praises of God in a more Solemn manner, that as well the fingers as the players on instruments should assist therein; so hereafter the Christian Church in the most Solemn manner, and with both Vocal and Instrumental Musick, shall \* sing to the Praise of Christ and to this Effect, all my (z) springs are in thee i. e. All our Means and Hopes of Salvation arise from Thee or Thy Merits, as the Spring or Meritorious Cause of them.

## P S A L M. LXXXVIII.

A song or psalm for the sons of Korah, to the chief musician upon Mahalath i. e. Flute or Pipe Leannoth or Interchangeably, to the Tune of Maschil, being a Psalm of Heman the Ezrahite or a Descendant of Zerach the son of Judah, and probably compos'd by him in the Babylonish Captivity, wherein he himself was, either cast into a dark Prison or Dungeon (as v. 6, 8.) or else as Miserably Treated otherwise.

O Lord God of my salvation, I have cried day and night before thee. 2 Let my prayer come before thee: incline thine ear unto my cry. 3 For my soul is full of troubles: and my life draweth nigh unto the grave. 4 I am counted with, or as one of them that are ready to go down into the pit or grave i. e. to dy. I am as a man that hath no strength. 5 Free or as one, no longer of this World, being among the dead, like the slain that lie in the grave; I am as one whom thou remembrest no more, and as they that are cut off from thy hand or depriv'd of thy Protection. 6 Thou hast laid me i. e. permitted me to be laid in the lowest pit, in darkness, in the deeps i. e. In a very deep and dark Dungeon. 7 Thus thou dealest with me, as if thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves or Afflictions. Selah. 8 Thou hast put away my acquaintance i. e. My Friends are kept far from me: thou hast made or permitted me to be dealt with as an abomination unto them i. e. A most Abominable wretch to my Enemies, so that I am shut up in prison by them, and I cannot come forth. 9 Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee. 10 Wilt thou shew wonders to me when among the dead? Shall I when among the dead arise and praise thee? Selah. 11 Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? 12 Shall thy wonders be known in the dark, or to the Dead who can't

(z) Such as have any other Commentators by them, may see what a Mean, and Harsh Sense is put on this Expression. by them, even by Dr. Hammond and Bp. Patrick.

PARAPHRASE.

*see or know 'em; and thy righteousness in the land of forgetfulness i. e. In the Grave where the Dead are often no more or not long remembered? 13 But or Thus unto thee have I cried, O Lord, and in the morning shall my prayer prevent or come before thee. 14 Lord why callest thou off my soul? why hidest thou thy face from me? 15 I am afflicted and ready to dy, by reason of the many Afflictions I have underwent from my youth up: while I suffer thy terrors or these long and grievous Calamities, I am distracted or know not what to do with my self. 16 Thy fierce wrath goeth over me, thy terrors have cut me off or almost made an end of me. 17 They viz. my Troubles came round about me daily like water deep enough to overwhelm me, in such manner they compassed me about on all sides, meeting together like Waters from several places. 18 And all this my Misery is the more increased, because I have no one to come near me to comfort me: for lover and friend hast thou put far from me, and mine acquaintance into darkness i. e. If they are not kept from me, yet they are afraid to be seen to come to me, if not to be seen any where else, and so are forced to hide themselves.*

P S A L. LXXXIX.

*A Psalm to be sung to the Tune of Machil, being a Composition of Ethan the Ezrahite, who as he was of Kin to Heman the Composer of the foregoing Psalm, so likely liv'd at the same time, and here in laments the Publick Calamity of the Jewish Nation, by the Subversion of the Royal Family and Government by the Babylonians.*

*I will sing of the mercies of the Lord which endure for ever: with my mouth will I make known thy faithfulness which shall hold Good to all generations. 2 For I am confident and so have said often to others that have began to doubt thereof, be assur'd how great so ever our Misery is at present, yet God's mercy shall be built up or continue for ever: thy faithfulness shalt thou establish in the manner as the very heavens are establish'd or made Firm and Unchangeable; particularly thou wilt be Faithfull to thy Promises to David which run to this effect: 3 I have made a covenant with my chosen, I have sworn unto David my servant. 4 Thy seed will I establish for ever, and build up or continue thy throne in thy Posterity viz. the Christ to all generations. Selah. 5 And the Inhabitants of the Heavens shall praise thy wonders in making Good thy foresaid Promises; even thy faithfulness shall be celebrated in the congregation of the saints or Holy Angels as well as Men. 6 For who in the heaven can be compared unto the Lord? who among the sons of the mighty or Angels themselves can be likened unto the Lord for Power &c. and consequently none of 'em can hinder him from fulfilling his Will, and so making Good his Promises. 7 On the contrary God is greatly*

## PARAPHRASE.

greatly to be feared or greatly fear'd in the assembly of the saints or Angels themselves; and to be had or had in reverence of all them that are about him in Heaven. 8 O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness whose Faithfulness of all them that are round about thee can be equal'd? 9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. 10 Thou hast broken the Power of Rahab or Egypt in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm. 11 The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them. 12 The north and the south thou hast created them: Tabor and Hermon (22) i. e. The West and East likewise shall rejoice in thy name, or acknowledge thee for their Creator. 13 Thou hast a mighty arm: strong is thy hand, and high is thy right hand. 14 Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face i. e. Thou art pleas'd Graciously, not to govern the World by thy Absolute Power as thou mightest, but according to the known Rules of Justice and Truth, and even with Mercy. 15 Blessed is the people that know and bear the joyful sound of the Trumpet, which signifies the Royal presence of thy Majesty among 'em and calls 'em to attend upon thee: they shall walk or live, O Lord, in the light of thy countenance or in thy Favour, as long as they continue in due Obedience to thee as their King. 16 In thy name or Protection shall they rejoice all the day: and as long as they go on in thy righteousness or Obedience to thy Commands shall they be exalted. 17 For thou art the glory of their strength: and in thy favour our horn or Power shall be exalted. 18 For the Lord is our defence: and the holy one of Israel is our king. 19 But to return and go on with what I began v. 3. to say of thy Covenant or Promises to David: then viz. at the time refer'd to (v. 3.) thou spakest in a vision to thy holy one or Prophet Samuel, and saidst to this Effect: I have laid help on one that is mighty i. e. I have provided myself a Valiant man to be your Deliverer: I have in my Intention exalted to the Throne one chosen out of the people. 20 I have found or pitch'd upon David, whom I have found or experienced to be my faithful servant or a truly Pious man, to be King after Saul: To which end with my holy oyl have I anointed i. e. design'd that thou shouldst anoint him. 21 With whom my hand shall be established i. e. I will always Protect him; mine arm also shall strengthen him. 22 The enemy viz. Saul &c. shall not be able to circumvent him with all their Deceitfull designs against him, nor the son of wicked-

(22) Two Mountains lying in the holy Land West and East one of the other.  
nels

PARAPHRASE.

ness *i. e.* Nor by any Wicked means shall his Enemies quite oppress him, so as to keep him from the Throne. 23 And after he is come to the Throne, I will beat down his foes before his face, and plague them that hate him. 24 But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. 25 I will set his hand also in the sea, and his right hand in the rivers *i. e.* I will extend his Conquests and Dominion from the Mediterranean Sea to the great River Euphrates, into which also runs the Tigris. 26 He shall cry or fly and Pray unto me for Succour in any Distress with the same affectionate Assurance as a Child does to his Parent, saying, thou art pleas'd to shew special Favour to me as my father, as well as my God, and the rock of my salvation. 27 And I will not only protect and deliver him, but also I will make him so Glorious a Prince, and raise him to such Dignity above other Kings, as if he was my first-born; so much higher than the other kings of the earth will I make him. 28 My mercy will I keep for or shew to him for evermore, and my covenant shall stand fast with him. 29 Namely his seed also will I make to endure for ever, and his throne as the days of heaven, in reference to the Messiah or Christ that shall descend from him. 30 If any other of his children or Successors forsake my law, and walk not in my judgments; 31 If they break my statutes, and keep not my commandments: 32 Then will I visit their transgression with the rod, and their iniquity with stripes. 33 Nevertheless my loving kindness will I not utterly take from him as I did from Saul, nor suffer my faithfulness to fail, in relation to the Promise I made him, and which is here (v. 29.) mention'd. 34 My said covenant will I not break, nor alter the thing that is gone out of my lips. 35 For once have I sworn by my Unchangeable holiness which renders and shews my Intentions to be Unalterable in this Case, tho' his Successors do sin against me, that I will not act as one that did ly unto David; 36 But as afore is said (v. 29.) his seed shall endure for ever, and his throne as the sun before me. 37 It shall be established for ever as the moon, and as the Rainbow which is a faithful witness in heaven of the Covenant I made with Noah of Not drowning the World Any more, and of my keeping the said Covenant. Selah. 38 But alas! for the Sins of our Kings thou hast cast off and abhorred, thou hast been wroth with thine anointed. 39 Inasmuch that some are ready to infer Wrongfully, that thou hast made void or broken the covenant of or made with David thy servant, for thou hast cast his crown to the ground *i. e.* Put an end to the Royal Authority among us. 40 Thou hast broken down all his hedges, thou hast brought his strong holds to ruin. 41 All that pass by the way spoil him; he is a reproach to his neighbours.

42 Thou

## PARAPHRASE.

42 Thou hast let up the right hand of his adversaries : thou hast made all his enemies to rejoice. 43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. 44 Thou hast made his glory to cease, and cast his throne down to the ground. 45 *As to one (a) of our late Kings* the days of his youth hast thou shortened *i. e. Cut him off in his Youth ;* and thou hast covered him *and the last that Reign'd among Us* with shame, *Zedekiah our last King being Disgracefully condemn'd to have his Eyes put out, and to remain a Prisoner all the days of his Life.* 46 How long, Lord, wilt thou hide thy self for ever ? Shall thy wrath burn like fire ? 47 Remember how short my time is, *and of all others my Brethren or Fellow-Jews, and that we must all shortly dy :* wherefore hast thou made all us men in vain ? *i. e. Wherefore be pleas'd to relieve us Quickly in such a manner, as that we may spend the short Remainder of our Lives in more ease, and not continue to live so, as if we were made only for to live Miserably and then Dy.* 48 For what man is he that liveth, and shall not see death ? Shall he deliver his soul from the hand or power of the grave ? *and therefore we having liv'd so long already in Misery, can expect to live but a short time longer, which Consideration we hope will move Thee to send us some speedy Relief.* 49 Lord, where are thy former loving kindnesses, which thou swarest unto David in thy truth, and didst accordingly perform to him, and to others his Successors, and didst promise to continue for ever to his Seed ? 50 On which Promise we still rely, *that thou wilt shew by speedily relieving us, that thou dost remember,* Lord, the reproach of thy servants ; how I *and the rest of us* do bear in my bosom *i. e. Lay inwardly to Heart, not daring or being able to shew any outward Resentment of,* the reproach of or which all the mighty people in whose Power we are, lay upon us : 51 Wherewith thy as well as our enemies have reproached thee, O Lord, as well as us, *viz. as if our Captivity proceeded from thy want of Power to defend us against 'em :* wherewith they have reproached the footsteps or End of the Kingdom of thy anointed, as now brought about by them as they boast, contrary to the Promises thou madest to David, and which we were wont to boast of to Others. And if we reply that we still trust or doubt not but that thou wilt make good thy foresaid Promises to David, by sending the Messiah or Christ in thy good time into the World, to sit on the Throne of his Father David according to the Flesh ; then they go on to reproach us with the long Delays there are of the Coming of the said Messiah. But how long soever it be afore He comes, yet we are assur'd he will come at thy appointed Time ; which

(a) Jehoiachin who was carry'd Captive to Babylon in his youth, 2 King 24. 8 &c.  
Con-



PARAPHRASE.

*Consideration alone is enough to excite us to continue to praise and bless thee: Accordingly I shall conclude this Psalm thus: 52 Blessed (as) be the Lord for evermore. Amen, and Amen.*

PSALM XC.

*A prayer of Moses, the man or Extraordinary Servant and Prophet of God, probably penn'd by him, when the People offended God so highly in the Wilderness, especially by murmuring against God on the Relation the Spies brought them of Canaan, that he shorten'd their Lives Generally to Seventy or Eighty years.*

*Lord, thou hast been our Protector, who hast provided us and our Forefathers, Abraham, Isaac and Jacob &c. a dwelling-place in some Country or Other, as at present in this Wilderness, in all the several generations since. 2 And no wonder thou couldst do so, since before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou art God, and so canst do All things thou pleasest. 3 A remarkable and sad Instance we have thereof, in that for the Sins of our First Parents, thou turnest man to destruction: and sayst, or didst pronounce this Sentence or Doom, Return, ye children of men, to the Dust out of which ye were form'd. 4 For tho' thou shouldst permit Us to live longer than Adam and any of the Patriarchs before the Flood, even for a thousand years, yet so many years in thy sight or esteem who art eternal, or in comparison to thy eternal Duration, are but as yesterday, or a single day and that too when it is past, and is wont to seem shorter than while it is passing, and rather the foresaid years are in thy sight nothing near so long as a whole Day or four and twenty Hours Space, but only as a watch in the night i. e. Three or four Hours which pass away in sleep. 5 Thou carriest them viz. all men away by Death, as with a flood that carries all away it meets with; they are so short-liv'd in comparison of Thee, that their Lives may be well esteem'd as a sleep: They are as Grass, for in the morning or first part of their Life they are in a flourishing healthy condition, like grass which grows up and looks green and flourishing in the Morning. 6 As in the morning it viz. Grass flourishes and grows up, and yet in the evening it is cut down, and withers: so frail man in his Youth or one time is vigorous and healthy, and after he has liv'd a few Years or very short time in Comparison of Eternity, languishes and dies. 7 And such is our Condition more especially at this time, for we are consumed by thine anger, and by thy wrath are we troubled with many diseases or other calamities, which bring many of us to Death. 8 We have so provoked thee lately by our Infidelity and Refusing to enter into Canaan,*

(as) Here ends the third Collection, or Part of the Book of Psalms.

## PARAPHRASE.

that thou wilt not over-look or let pass Unpunish'd such Provocations, but hast set such our iniquities before thee i. e. Resolv'd to punish 'em in an exemplary manner, and so as to make us know that our secret sins viz. our Infidelity of Hearts and Inclination to return into Egypt, are in the light of thy countenance or perfectly known to thee. 9 For which our Sins all our days are now to be paid away in the Wilderness, because of thy wrath; we all that are at (b) Manhood, except only Three or Four, are to spend our years here in the Wilderness, and that in a manner as soon as a tale ends that is told. 10 For the days of our years are to be commonly but threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength only the Occasion of their living so much longer in labour and sorrow: for it viz. the Life of all of us arriv'd at Manhood, except three or four, is to be so soon cut off, and we so soon to dy, as if we did fly away out of this World. 11 And yet who knows or duly considers the power of thy wrath, tho' thus Visible in so punishing us? And no wonder so very few among us do duly consider the same, since so very few have a true Fear of Thee, or a true Sense of Religion: for even according to thy fear i. e. According to the Degree of Fear which Men have of Thee, or according to the more or less Sense they have of Religion, so is the Effect, or Influence of thy wrath more or less upon 'em, as to Reclaiming 'em. 12 Therefore be pleas'd so to teach us by thy Grace to number or duly consider the Shortness of our days, that we may thereby be duly mov'd to apply our hearts unto wisdom i. e. Truly to fear and serve thee, which is the truest and greatest Wisdom. 13 On such an happy Reformation we might hope or not doubt, but that thou wilt return or shew again thy former Favour unto us, O Lord, But alas! how long will it be I fear, afore we shall make such a Reformation? and therefore I can't but go on to beseech thee to let thy Grace continue to be vouchsafed unto us, that how-ever at length I hope we may all reform, and so it may repent thee concerning thy servants i. e. Thou mayst upon our true Repentance be induced to mitigate, if not to revoke, the Sentence thou hast pass upon us. 14 O satisfy or Comfort us early or speedily thus with thy mercy; that we may rejoice and be glad all the rest of our days. 15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil &c. Let our Future Happiness equal, if not exceed, our past Misery. 16 Let thy work i. e. Thy Goodness in doing what I desire, appear to thy servants, and thy glory or thy Glorious Power therein appear unto their children. 17 And let the beauty or Favour of the Lord our God be upon us:

(b) See Num. 14. 29; 30.

**PARAPHRASE.**

and establish thou the work of our hands upon us, yea, the work of our hands establish thou it i. e. Direct and prosper our Arms and Undertakings, which else will be in Vain, that we may be Successful in all our Enterprises, till at length we come into the land of Canaan, and quietly possess it, as thou hast promised.

**P S A L M. XCI.**

*A Psalm most probably compos'd by David, in reference to the Plague sent for his numbering the People, and more especially in Thanks for his Deliverance from the same.*

He that dwells in the secret place of the most high i. e. Makes the Divine Providence his chief Sanctuary or Refuge, shall abide under the shadow i. e. Shall be sure to have the Protection of the Almighty. 2 Therefore I will or did say of the Lord, He is my refuge, and my fortress: my God, in him will I trust. 3 Surely he shall deliver thee from all Danger, tho' unseen like the snare of the fowler, even from the noisom or Destructive pestilence now sent. 4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. 5 Thou shalt not be afraid for the terror caused by Robbers and such like in the night, nor for the arrow that flies i. e. Any open or sudden Assault by day. 6 Nor for the pestilence that walks in darkness or arises from unknown Causes; nor for the destruction of any malignant Fever, that wastes or is occasion'd by the Violent heat, especially at noon-day, and generally kills those that have it. 7 A thousand shall fall or dy at thy side, and ten thousand at thy right hand i. e. Whole Towns or Countries may be greatly depopulated by some such Pestilential distemper; but it shall not come nigh thee. 8 Only with thine eyes shalt thou behold, and see the reward or Punishment of the wicked hereby. 9 Because thou, O my Soul, hast made the Lord which is my refuge, even the most High, thy habitation or Protection. 10 Therefore there shall no evil befall thee, neither shall any plague come nigh thy dwelling. 11 For he shall give his Angels, whose Ministry he makes use of in sending Pestilences &c. charge over thee, to keep thee in all thy ways i. e. To preserve thee whithersoever thou goest. 12 Accordingly they shall take as much Care of thee, as if they did bear thee up in their hands, lest thou dash thy foot against a stone. 13 Thou shalt tread upon the lion, and adder: the young lion, and the dragon shalt thou trample under feet i. e. Tho' thou shouldst fall into the most imminent Dangers, yet thou shouldst not be hurt thereby, but come off not only Safely, but even Victoriously. 14 Because he has set his love upon me as his God, therefore, says God, will I deliver him; yea, I will set him on high above the reach of Future Dangers, because he has known my name i. e. Acknowledg'd

## PARAPHRASE.

me to be the only true God, and serv'd and relied on me as such. 15 He shall call upon me, and I will answer him: I will be with him in trouble, I will deliver him, and honour him. 16 With long life will I satisfy him; and when his own strength fails him thro' Age, I will shew him my salvation i. e. Continue to give him evident Proofs of my Care and Protection of him here; and after he is departed out of this Life, will reward him with everlasting Bliss in the other World.

## P S A L. XCII.

A psalm or song for to be used on the sabbath-day most probably compos'd by David, after God had given him Rest round about from all his Enemies, so that he concluded, He should be able to subdue All that should hereafter adventure to oppose him.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: 2 To shew forth thy loving-kindness in the morning, and thy faithfulness every night; 3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. 4 For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands i. e. I will praise thee not only for thy Works of Creation and Providence in general, but also in a more special manner for thy special and wonderful Providence over my self; whereby thou hast made me to triumph over my Enemies. 5 O Lord, how great are thy works! and thy thoughts are very deep or Unfathomable by us. 6 A brutish man knoweth not; neither doth a fool understand this Method or Reason of thy Providence, 7 Namely; that when the wicked spring as the grass, and when all the workers of iniquity do flourish; it is so permitted by God, for that nothing in this World is of any Great value or Long continuance, but after such wicked courses have flourish'd a Little, or short time here in Comparison of Eternity, as being such as choose to have their Portion or Happiness in this Life rather than in the Life to come, they shall be destroyed or punish'd for ever in the World to come. 8 But hereby the Wicked and Brutish man mention'd (v. 6, 7.) shall in due time be convinced, that thou, Lord, art most high for evermore. 9 For lo, thine enemies, O Lord, for lo, thine enemies shall perish: all the workers of iniquity shall be scattered i. e. Duly punish'd, certainly in the other World, if not in This. 10 But I humbly trust that my horn shalt thou exalt even here on Earth, like the horn of an Unicorn i. e. So as that I shall become or continue Formidable to all my Enemies. I trust I shall be anointed with fresh oil, or such Oil as is used in Token of Cheerfulness or Joy, as I have been formerly anointed with the Regal Oil, or Oil made use of for anointing the King, or in token of a Persons being appointed to be so by God, or else so by Right of Succession. 11 For I trust

PARAPHRASE.

*trust* my eye also shall see my desire on mine enemies : and mine ears shall hear my desire of the wicked that rise up against me. 12. The righteous shall flourish like the palm-tree : he shall grow like a cedar in Lebanon. 13. For those that out of their Love to God and his Service, be Constant or as Frequent as possible at the Service of God in his House, so that they may be compared or resembled to Trees planted in the Courts of the house of the Lord, shall flourish like as the said Trees do in the courts of our God : 14. Nay they shall flourish more, for they shall still bring forth the fruit of Piety more and more in old age, or as they grow Older, whereas the Best Fruit-trees begin to bear Less and Less, after they are Once Old : they i. e. The Righteous mention'd (v. 12.) shall be still fat and flourishing in Works of Piety, as well as in Wealth and Honour, in their Old age, whereas Trees decay and cease to bear Fruit as they grow Older and Older. 15. But such shall be the Happy Condition of the Righteous, particularly of My self, as is describ'd (v. 10—14.) to shew that the Lord is upright or most Just and Mercifull ; and particularly that he is my rock, and there is no unrighteousness in him.

P S A L M. XCII.

Probably compos'd by David, when some of his Potent Enemies, who had been afore subdued by Him, began to take Heart again, and threaten to disturb his Peace and Tranquillity, which, in the foregoing Psalm (v. 10. &c.) he had represented Himself as Confident, that They should never be able to Overthrow. In a mystical or more Sublime sense This Psalm is very applicable to the Stability (or Firmness and Perpetuity) of CHRIST's Kingdom, which, several of the Jews themselves acknowledg'd, is Prophecy'd of, as in this, so in all the Psalms that follow unto the Hundredth.

The Lord, which is my God, reigns over all the World ; he is cloathed, not with Royal Ornaments-as Tokens of his Majesty, but with Essential and so Real majesty ; the Lord is cloathed, not with Outward Tokens of strength, but with Essential and Omnipotent strength, wherewith he has girded himself i. e. He is not beholding to the Assistance of any Others for his Strength, but it is Essential to his Divine Nature ; and it is by his said strength, that the world also is so stablish'd as to the Natural Order of All things therein, that it cannot be moved, or the said Natural Order disturb'd or alter'd but by Himself. 2 Thy throne is established of old : thou art from everlasting. 3 Therefore will I not fear, tho' the floods have lifted up, O Lord, the floods have lifted up their voice ; the floods lift up their waves i. e. Tho' many of my Enemies are combin'd together, and proudly threaten to invade and overwhelm or overthrow my Kingdom or Me and my People, as many Waters join'd together in a very great Flood over.

## PARAPHRASE.

overwhelm and carry All before 'em. 4 For I know full well, that the Lord on high or in Heaven is mightier than all the Forces of my Enemies join'd together, tho' they boast of their Strength, and thereupon threaten me and my Kingdom, as Loudly and Roaringly as the noise of many waters; yea the Lord is Mightier than the mighty waves of the Sea, which exceed those of a Flood, as much as all the United Forces of the whole Kingdoms of the World do Those of my Enemies at present combin'd together against me. Wherefore as the Lord by his Omnipotent Power stills even the most mighty Waves of the Sea, when he pleases; so I should not fear, tho' all the Kings of the World were join'd together against me, as long as I am assur'd the Lord will help and protect me, who is Infinitely more Mighty than they All. 5 This I am assur'd of, for thy testimonies are very sure i. e. Thy Fidelity in making Good the Promises, wherein thou hast testify'd thy Goodness to me, is as Unquestionable as thy Power: For holiness becometh thine house, O Lord, forever i. e. It is Essential to thee to keep thy Word deliver'd to Us by Thee from thy Oracle, or Place in thy Sanctuary whence thou art wont to speak, or make Known thy Will unto Us.

## PSALM XCIV.

Which might be compos'd by David during Saul's persecution of Him, or by some other Holy man who lived in times of general Corruption.

O Lord God, to whom vengeance belongeth: O God, to whom vengeance belongeth, shew thy self to be the Supreme God of the World, and to take Notice of what is done here on Earth, by taking due Vengeance of such as are thy Enemies, as well as the Enemies of thy Faithfull Servants. 2 Lift up thy self i. e. Shew thy Power, and that thou takest Notice of All things done, and wilt judge accordingly the Doers of 'em, thou judge of the earth: render a reward to the proud. 3 Lord, how long shall the wicked, how long shall the wicked triumph? 4 How long shall they utter and speak hard things? i. e. Blasphemy against Thee, and so what it is Hard or Grievous for thy Faithfull people to hear? 5 They break in pieces i. e. grievously oppress thy people, O Lord, and afflict thine heritage. 6 They slay the widow and the stranger, and murder the fatherless. 7 Yet they say, the Lord shall not see: neither shall the God of Jacob regard it. 8 But pray understand or consider a little Better, ye brutish among the people: and ye fools, when will ye be wise? 9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see? 10 He that instructs the nations, so as they may All know the Difference between Good and Evil, shall not he correct them that do Evil and not Good, for else to what purpose did he give them the Knowledge between Good and Evil? he that teaches man this knowledge, shall not he know himself when they act accordingly? 11 The Lord

PARAPHRASE.

Lord knoweth the thoughts of man, that they are vanity *i. e.* *Very Foolish and Absurd in thinking to escape his Vengeance.* 12 Nay on the contrary blessed is the man whom thou chastenest for his Faults, O Lord, and so reclaimest and teachest him to learn his Duty out of thy law and to do it; 13 That so after his Chastisements have had due effect on him; thou mayst give him rest from the days of adversity; by removing his Troubles, whilst the pit is digged up for the wicked *i. e.* *Whilst utter Destruction is preparing or waits for the Obstinately wicked, who will not be reclaim'd by thy Chastisements, and therefore thou dost not fling 'em away upon such in Vain.* 14 For the Lord will not wholly cast off his people, neither will he forsake his inheritance. 15 But how much soever his judgment or Providence in permitting the Godly to be afflicted, and the Ungodly to prosper, may seem to Swerve from the Rules of Righteousness, yet at last things shall return to such a State, that it shall appear that all God's Dealings are most agreeable to righteousness, and hereupon all the upright in heart shall follow it, or persevere in their Uprightness. 16 Who is there but the Lord, that will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity? 17 Unless the Lord had been my help, my soul had quickly dwelt in silence *i. e.* *I had been quickly in my Grave.* 18 But when I said, My foot slips *i. e.* *I am not able to stand against my Enemies, but must fall into their hands without thy help;* thy mercy, O Lord, held me up, by giving me Courage, and making a Way for me to escape. 19 In the multitude of anxious thoughts within me, thy comforts *i. e.* *The Comforts arising from my reflecting on thy Goodness, Power and Truth* delight my soul, and made me to conclude thus: 20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law *i. e.* *Surely God will not favour, or permit to succeed long, the Unjust Proceedings of Wicked Kings or any other great Men or Magistrates, who do Injustice even under the pretence of Law.* 21 They gather themselves together against the soul of the righteous, and condemn the innocent blood. 22 But the Lord is my defence: and my God is the rock of my refuge. 23 And he shall in his good time bring upon them their own iniquity, and shall cut them off in their own wickedness: yea, the Lord our God shall cut them off.

P S A L. XCV.

*Compos'd without Reasonable Doubt by David, being cited as so Hebr. 4. 7.*

O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. 2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. 3 For the Lord is a great God, and a great king above all Gods.

## PARAPHRASE.

4 in his hand are the deep places of the earth: the strength of the hills is his also. 5 The sea is his, and he made it: and his hands formed the dry land. 6 O come, let us worship and bow down: let us kneel before the Lord our maker. 7 For he is our God, and we are the people of his pasture, and the sheep of his hand: to day or *Presently* resolve, if ye will *act* as his true People, to hear and obey his voice, and harden not your heart, as your Fathers did in the places call'd Meribah from their provocation of me and Moses there, and as in the day of their temptation of me which gave the name of Massah to the place in the wilderness; 9 As also at other times when your fathers tempted me or doubted of my Power, and requir'd New Proofs of it, and so proved me whether I could do what they requir'd, and saw my work or Power so to do. 10 Forty years long, was I thus grieved or affronted with that generation, and thereupon I said or concluded not long after the Beginning of the said forty years, it is a people that do err i. e. Not steadfastly adhere to me in their heart, and they have not known nor consider'd my ways or wonderfull Doings for 'em, or what I have commanded them to do toward me; and what is Worse, I know they will Never prove steadfast to me. 11 Unto whom therefore I swore or Unalterably resolv'd in my great and just wrath, that they should not enter into my rest or the Land of Canaan, but should dy (b) in the Wilderness. And as the said Rest given to the Israelites in the land of Canaan was a Type of the Eternal Rest given to the Faithfull in Heaven; so what is here v. 7 11. mention'd is a Warning to All Christians now, Not to offend God, but to serve him Faithfully, that they may not be denied Rest in Heaven, as the forejaid Israelites that provok'd God in the Wilderness, were deny'd, or not suffer'd to enjoy Rest in Canaan.

## P S A L. XCVI.

Compos'd by David to express the Joy he had in God's special Presence being among 'em, and to be used at the bringing up of the Ark to the Tabernacle on Mount Zion, as we learn from 1 Chron. 16.

O sing unto the Lord a new song i. e. A Song on account of the New Benefits he has bestow'd upon us: sing unto the Lord, all the earth. 2 Sing unto the Lord, bless his name: shew forth his salvation from day to day. 3 Declare his glory among the heathen, his wonders among all people. 4 For the Lord is great, and greatly to be praised: he is to be feared above all Gods. 5 For all the gods of the nations are idols, but the Lord made the heavens. 6 Honour and majesty are before him i. e. His Heavenly Court is truly Full of the most honourable and Majestick Pomp and Attendance, as of Angels; and the strength and beauty which are in his Sanctuary among us, may be look'd on as a faint Resemblance of the Splendor of his



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*his Heavenly Court.* 7 Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. 8 Give unto the Lord the glory due unto his name; and therefore renouncing the Worship of all False and Idol gods among you, bring an offering to our only True God, and come into his courts. 9 O worship the Lord in the beauty of holiness *i. e.* His Beautifull Sanctuary: fear or with an Awfull Reverence there worship before him, all the earth. 10 Say among the heathen, that it is *Jebovab* or our God that is the Lord which reigns all over the World. And the Time will one day come, that all the world also shall be established that it shall not be moved, *i. e.* All the World shall submit to his Government, and all Tumults and Wars cease; for he shall judge the people righteously *i. e.* In such manner, as Then, there shall be nothing but Righteousness on the Earth. 11 Therefore let the heavens rejoice, and let the earth be glad: let the sea rore, and the fulness thereof *i. e.* Let all the Angels in Heaven, and all Mankind here below, whether on Land or Sea, rejoice at the Prospect of that Happy time. 12 Let the Husbandmen of the field be joyful, and all others, as Shepherds &c. that are or abide usually therein: then shall all others also that are imploy'd about the trees of the wood rejoice, at the Consideration of their Happiness in those days, when there shall be worship'd no Idol-gods made of Wood, nor any such Worship in Groves; 13 But all mankind shall then worship only before the Lord; for he cometh, for he cometh to judge the earth *i. e.* The Time will certainly come, when he shall thus judge or rule the Earth; when he shall judge the world with righteousness, and the people with his truth *i. e.* All the World shall submit to his Righteousness and Truth.

P S A L M. XCVII.

*Probably made by David in reference to the Victories and Conquests he obtain'd, not long after the Removal of the Ark to mount Sion.*

The Lord (*bb*) reigns, let the earth rejoice: let the multitude of isles, *i. e.* Let that great part of the Earth, which was then call'd *Isles* by the Hebrews *viz.* all the Lesser Asia and all Europe &c. be glad thereof. 2 Clouds and darkness are round about him *i. e.* His Majesty is most dreadful, as we know from the manner he was or is wont to appear in, *viz.* with a thick Cloud encompassing Fire in the middle of it: righteousness and judgment are the habitation of his throne, so that altho' he will not wrong, yet he will certainly duly punish his Enemies. 3 And he is Able to do it, for from his Usual

(*bb*) This being the very same that is said v. 10. of the foregoing Psalm, it can't be well doubted, but *both* Psalms were made by the same person, and consequently by David.

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appearance in Fire with a Cloud about it, it is evident that he can easily burn up his Enemies, or as easily destroy 'em, as if a fire goes before him, and burneth up his enemies round about: and this he has lately given an Instance of by the signal Overthrow he gave his and our Enemies. 4 For he sent such Thunder and Lightning upon 'em, that his lightnings enlightened the world i. e. All the Air as if it was Day-light, or even overcame the Day-light, so that all on the earth that saw it, were amazed and trembled, particularly our Enemies. 5 The hills i. e. The Kings and Captains of our Enemies, tho' never so stout-hearted afore, melted like wax i. e. Lost all their Courage and Stoutness, at the said evident Taken of the presence of the Lord on our side and against them, even at the said presence of the Lord of the whole earth. 6 By the said Thunder and Lightning the heavens declare his righteousness in protecting his People and punishing their Enemies, and all the people see a new Instance of his glory. Wherefore upon this confounded should be all they that serve graven images, that boast themselves of idols, as did our late conquer'd Enemies: yea worship him, as it is your Duty all ye that are Truly in an Inferior Sense call'd gods, as Kings and other Princes on Earth, and Angels in Heaven: for he is the Supreme God over All: 8 Zion or Jerusalem the Mother or Royal City heard of the said Victory, and was glad, and the daughters or other Cities of Judah rejoiced, because of thy righteous judgments, O Lord, in thus destroying our Enemies, and defending thy faithfull Servants: 9 As also for that thou hast hereby given us a New Proof, that thou, Lord, art high above all the earth: thou art exalted far above all gods. 10 But ye that would shew that you truly love the Lord among his people, must not content yourselves merely with Rejoycing on account of the late Victory vouchsafed us, but must hate all evil: for he preserves the souls of such only as are thus his servants in Deed as well as Profession; he delivers them out of the hand of the wicked. 11 Light is sown for the righteous, and gladness for the upright in heart i. e. Such as are thus truly Righteous and Upright in heart, as to hate all Evil, may may be assur'd, that whatever Calamities may befall 'em for a Time, yet in God's good Time, as in the proper Season, they not only shall be deliver'd from their said Calamities, but even Prosperity shall arise unto them by God's Providence; as surely as the Corn which is sown, springs up out of the Ground, after it has lain there its Due time, or in its proper Season. 12 Which Consideration is a never-failing Motive for you to rejoyce in the Lord in all even the Worst condition, ye righteous, and to give thanks to him at the remembrance of the manifold Mercies he has so vouchsafed to his Servants, out of his holiness i. e. Unalterable Truth, Goodness, and Power and other Divine Attributes.

PARAPHRASE.

PSAL. XCVIII.

*A psalm probably of David (c).*

O sing unto the Lord a new song, for he hath done marvellous things : his right hand and his holy arm hath gotten him the victory. 2 The Lord hath made known his salvation : his righteousness hath he openly shewed in the sight of the heathen. 3 He hath remembered his mercy and his truth toward the house of Israel : all the ends of the earth have seen the salvation of our God. 4 Make a joyful noise unto the Lord, all the earth : make a loud noise, and rejoice, and sing praise. 5 Sing unto the Lord with the harp : with the harp, and the voice of a psalm. 6 With trumpets and sound of cornet make a joyful noise before the Lord, the King. 7 Let the sea roar, and the fulness thereof : the world, and they that dwell therein. 8 Let the floods or those of Low degree clap their hands for joy ; also let the hills or Those of High degree be joyful together 9 Before the Lord ; for he cometh to judge the earth : with righteousness shall he judge the world, and the people with equity.

PSAL. XCIX.

*Probably compos'd by David as the three foregoing was, and on the like Occasion.*

The Lord reigns, therefore will I not be dismay'd, let the people be never so unquiet or tumultuous he (d) sits or dwells between the cherubims in token of his special Presence among and Favour to Us, therefore will I not fear or be discourag'd, let the whole earth or World be never so much moved or disorder'd with Wars and the like. 2 The great Lord is present in a special manner in his Tabernacle or Temple on Zion, and he is high above all people, and so able to defend us from all the World. 3 Therefore let them all praise thy great and terrible name or Majesty ; for it is holy i. e. every way most Excellent and hath no Equal. 4 The kings strength i. e. As the Lord is the most strong or powerfull King, so he uses not his Power to wrong or oppress his Subjects, but he also loveth judgment, thou dost establish equity, thou executest judgment and righteousness in Jacob. 5 Therefore exalt ye of the Seed of Jacob the Lord our God, and worship at or before and towards his Ark which is as his footstool : for he is holy. 6 Thus did Moses and Aaron among his priests or Two of his principal and most famous Ministers, and Samuel another principal person among his Prophets and them that call upon his name : they called upon the Lord, and he answer'd them. 7 He

(c) *Psalm* much as it is much the same with *Psalm* 96, and so needs little Explanation. (d) See my Paraphrase on 1 Sam. 4. 4.

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spoke unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them. 8 *Therefore thou answeredst or granted them what they desired, O Lord our God: thou wast a God that for the sakes of the three holy Persons aforementioned forgavest them that had offended thee,* " even when thou wast just taking vengeance of their inventions or Contrivances, who contemn'd the Authority of thy aforesaid Servants, and were contriving how to depose them. 9 *Therefore let us imitate the Piety of those admirable Men, and exalt the Lord our God, and worship him at his holy hill:* for the Lord our God is holy.

## PSALM C.

A Psalm of (e) Praise.

Make a joyful noise unto the Lord, all ye lands. 2 *Serve the Lord with gladness: come before the Tabernacle or Temple, where is the Ark the Symbol of his special presence with singing.* 3 *Know ye or consider and act as such as know, that the Lord he is God, it is he that hath made us, and this is so evident that to convince Us that we must be all made by some First Eternal and Self-existent Being, we need but consider that it could not be that we made our selves; we are his people, and the sheep of his pasture.* 4 *Enter into his gates i. e. The Gates of his Sanctuary with thanksgiving, and into his courts with praise: be thankful unto him and bless his name.* 5 *For the Lord is good; his mercy is everlasting: and his truth endureth to all generations.*

## PSALM CI.

A psalm of David, wherein he sets forth his Resolution so to govern Himself, his Court and Kingdom; that Good men might expect all Favor from him, but No Wicked man have the least Countenance.

I will sing of or celebrate that mercy which has rais'd me to the Throne, and that judgment or Justice, which has duly punish'd all my Opposers: Even unto thee, O Lord, to whom all this is Owing will I sing. 2 *And further out of Gratitude and Duty to Thee I will be careful to behave my self wisely in a perfect way i. e. With all Uprightness of Heart, both as to obeying thy Laws, and governing my Kingdom. But O when wilt thou come unto me, or bring unto me what I still want to compleat my Royal Authority and Happiness according to thy Promise, viz. When wilt thou be pleased to make me King over all the rest of Israel, as I am already of Judah, and so enable*

(e) Or rather, a Psalm of Thanksgiving for Divine blessings. It is thought by the Jews to have been peculiarly appointed to be Sung, when their Sacrifices of Thanksgiving were offer'd, as Levit. 7. 12, 13. And by the Greeks it is ascrib'd to David.

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*me to live more Regularly than I can now in this State of War and Confusion. Then I will be careful to walk within my house i. e. To guide my self in all things relating to Me as a good King with a perfect heart. 3 I will set no wicked thing before my eyes, or project nothing contrary to Law upon pretended Reasons of State and Politick ends. I hate the work of them that turn aside from making the Law their Rule: it i. e. such ill principles shall not cleave to or be follow'd by me. 4 Any One, that out of a froward or wicked heart shall give me such ill Counsels, shall depart from me: I will not know or favour a wicked person. 5 Whoso privily slandereth his neighbour, him will I cut off or turn out of my Family or Service: him that hath an high look, and a proud heart, will not I suffer about me, or to do hurt to my People thereby. 6 Mine eyes shall be upon i. e. I will make it my Business to look out and find the faithfull persons of the land, that they may dwell with me: he that walketh in a perfect way or Uprightly, he shall serve me. 7 He that worketh deceit, shall not dwell within my house: he that telleth lies, shall not tarry in my sight. 8 I will early i. e. in the Mornings when the Courts of Judicature were wont to sit, make it my Business to destroy all the wicked of the land, at least so far as it shall not be in their Power to do Mischief; and particularly will I take Care that I may cut off all wicked doers from the city of the Lord i. e. that no Wicked Persons be employ'd in any Office in my Court, or in any of the chief Judicatures which shall be in the Capital City of my Kingdom.*

P S A L. CII.

A prayer of or for the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

*Hear my prayer, O Lord, and let my cry come unto thee. 2 Hide not thy face from me in the day when I am in trouble, incline thine ear unto me: in the day when I call, answer me speedily. 3 For my days are consumed or spent dismally like as if I lived always in smock, and will quickly cease and Vanish away, as Smock does in the Air; and my Bones are dry as if burnt, as the Fire does burn or parch an hearth. 4 My heart is smitten, and withered like grass i. e. flags as withered grass: so that I forget or care not to eat my bread. 5 By reason of the voice of my groaning, my bones cleave to my skin. 6 I am like a pelican of the wilderness: I am like an owl of the desert i. e. I care not for Company, but love Solitary places. 7 I watch or can't Sleep, and am as a sparrow that sits alone upon the house top, for want of a Mate, or as some Solitary Bird, that spends the night on house-tops in dolefull noises. 8 For mine enemies reproach me all the day: and they that are wad against me, are sworn or have combin'd themselves together by an Oath against me.*

9 Where-

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9 Wherefore I have lain down in Ashes, and there have eaten ashes like  
 or with my bread, and mingled my drink with weeping: 10 Because  
 of thine indignation and thy wrath: for thou hast lifted me up  
 with (f) Glorious hopes some time ago, and cast me down since into  
 the greater Affliction by means of the Disappointment of the said Hopes.  
 11 My days are like a shadow that declineth i. e. draw to an end,  
 and I am withered like grass. 12 But still my Comfort is that thou,  
 O Lord, shalt endure for ever, and thy remembrance i. e. the Me-  
 mory of the Wonderful things thou didst for our Forefathers, and of thy  
 Faithfulness to them, shall endure to all generations. 13 And accord-  
 ingly I doubt not but thou shalt arise, and have mercy upon Zion: for  
 the time to favour her, yea, the set time according to thy Own Pre-  
 diction is come. 14 And therefore we most earnestly desire and wait  
 for thy Restoration of Jerusalem and especially thy Temple: for thy  
 servants take pleasure in having the Opportunity of seeing her stones  
 or Ruins, and favour or have an Affection for the dust or Rubbish  
 thereof. 15 Another reason we trust or doubt not, but that thou, O  
 Lord, wilt arise and have Mercy on Sion (as v. 13.) is this, that so  
 the heathen shall have a new and great Inducement to fear the name  
 of the Lord: and all the kings of the earth thy glory. 16 Even  
 when the Lord shall enable us again to build up Zion, and when there  
 he shall appear in his glory i. e. be worshipped in his Temple and with  
 the ancient Solemnities. 17 When he shall thereby shew that he did  
 all Along regard the prayer of the destitute, and not despise their  
 prayer. 18 This, when brought about, shall be written for the ge-  
 neration to come: and the people which shall be created or our Po-  
 sterity shall praise the Lord. 19 Namely for that he has so looked  
 down from the height of his sanctuary i. e. his high Sanctuary or  
 Heaven, for that from heaven did the Lord behold the earth.  
 20 To hear the groaning of the prisoner, to loose those of us that  
 are appointed to death, 21 And to give us Liberty to go and to de-  
 clare the name of the Lord in Zion, and his praise in Jerusalem:  
 22 When the people shall be gathered together for that purpose, and  
 some of the other kingdoms shall join with us to serve the Lord.  
 23 I had Once hopes to have lived Myself to see this Blessed time, but  
 alas! he weakened my strength in the way i. e. God has permitted our  
 Vigorous Beginning to rebuild the Temple and City to be stopt, and  
 thereby he has shortened my days i. e. afflicted me so sorely that I do  
 not now expect to live to see it Done. 24 Tho' I said or pray'd to the

(f) From this and other Expressions it is probable this Psalm was compos'd  
 a little after the Jews Return from their Captivity, when their Enemies began to  
 hinder 'em from rebuilding Jerusalem and the Temple.

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*Contrary, saying, O my God, take me not away in the midst of my days, or sooner than I might otherwise have dyed, but let me live to see thy Promise fulfill'd, which I am sure thou wilt fulfill One time or Other. For as thy years are thro' all generations, and therefore thou wilt live to do it when I am Dead, so art thou Easily Able to fulfill thy said Promise of completing the Rebuilding of Jerusalem and thy Temple: 25 For of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. 26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. 27 But thou art the same, and thy years shall have no end. 28 Whence I undoubtedly conclude, that Jerusalem and the Temple shall be compleatly rebuilt, and the children of us thy servants now living shall continue or be preserv'd and Peaceably settled in Jerusalem and their Own Country; and what is yet more, even their seed shall be established before thee i. e. Long remain and live Quietly and prosperously in their Country, and particularly Jerusalem, where they shall worship thee in or before thy holy Temple.*

P S A L. CIII.

*A psalm of David, probably compos'd after his Recovery from a Dangerous sickness to a Vigorous Health.*

*Bless the Lord, O my soul: and all that is within me i. e. With all the Faculties or Powers both of Soul and Body will I bless his holy name. 2 Bless the Lord, O my soul, and forget not all his benefits. 3 Who forgiveth all thine iniquities: who healeth all thy diseases. 4 Who redeemeth or spares thy life from destruction or death; who crowns or surrounds thee on all sides with instances of his loving kindness and tender mercies. 5 Who particularly has restor'd thee from thy late Sickness, wherein my Stomach loath'd all food, or I was restrain'd from what I desir'd, and prescrib'd that which was Dis tastfull; whereas now being recover'd I not only can or may eat what I like, but he also satisfies thy mouth with good things i. e. Has placed me in such a plentiful condition that I can have to the Full what I like: so that thy youth is renewed like the eagles Vigour is wont to be, after they have renew'd their Feathers. 6 Indeed in general the Lord executeth righteousness and judgment for all that are oppress'd. 7 This he made known by his ways or wonderful doings unto Moses, and by his gracious acts to the children of Israel. 8 The Lord is merciful and gracious, slow to anger, and plenteous in mercy. 9 He will not always chide: neither will he keep his anger for ever. 10 He hath not dealt with us after our sins: nor rewarded us according to our iniquities. 11 For as the heaven is high above the earth: so great is his mercy toward them that fear him. 12 As far*

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far as the east is from the west: so far hath he removed our transgressions from us. 13 Like as a father pitieth his children: so the Lord pitieth them that fear him. 14 For he knows our *frail frame or make*; he remembers that we are *made out of dust*. 15 *And that* as for man, his days are as *grafs*: as a flower of the field, so he flourisheth. 16 For as the *blasting* wind passeth over it *viz. the Flower*, and it is gone or *presently withers and dies*; and the place thereof shall know it no more *i. e. It shall spring up no more*; So the most prosperous Man must after a short time *dy*, and be no more here. 17 But our great Comfort is, that the mercy of the Lord is from everlasting to everlasting, and so shews it self not only in this World, but much more in the Next, upon them that fear him: and his righteousness unto childrens children: 18 To such as keep his covenant, and to those that remember his commandments to do them. 19 For it is to be known that the Lord has prepared his throne in the heavens, in order to judge All men for what they have done in this Life, and to reward or punish 'em accordingly in the life to come; and it is but Reasonable to believe there will be such a Judgment of all men, as being a Rational inference from this consideration *viz. that his kingdom rules over all, even Angels as well as Men*. 20 Therefore bless the Lord, ye his angels, that excel men in strength, that always employ your strength to do his commandments, cheerfully hearkning unto the voice of his word or commands. 21 Bless ye the Lord, all ye his heavenly hosts, ye ministers of his that do his pleasure. 22 Bless the Lord, all his works in all places of his dominion, according to your several Capacities, *viz. Irrational Creatures as they are Influences of God's Blessing or Power &c. and so excite Men to bless the Lord for 'em*; and all Rational Creatures or Men by actually Blessing and Praising God. Particularly Bless the Lord, O my soul.

## P S A L. CIV.

*Probably compos'd by David, but on what particular Occasion seems altogether uncertain.*

Bless the Lord, O my soul: O Lord my God, thou art very great, thou art (g) clothed with honour and majesty. 2 Who coverest thy self with light, *wherein thou art wont to appear to us*, as with a Royal garment: who stretchest out the heavens *wherein is thy Pavilion*, like a curtain before or round about thy Pavilion. 3 Who lays the beams of his chambers or the Floor of his said Pavilion in the upper Region of the Air where are the waters that make the Clouds; who makes the clouds serve him as his chariots,

(g) See Psalm 93. 1.



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wherein he often comes down and appears to Us, who as it were walks or flies on the wings of the wind when he thus comes down and appears in the Shechinah to Us. 4 Who makes his angels spirits i. e. entirely of a Spiritual or Incorporeal Nature, which can of it self be neither seen nor felt by Us, much like the Wind, in Vehement Storms of which the said Angels often come to execute God's Commands here on Earth: who also makes his said ministers often to appear in a flaming fire. 5 Who laid the foundations of the earth, that it should not be removed for ever. 6 Thou at first coveredst it viz. the Earth with the deep or Waters all over as with a garment; and in like manner thou didst again, when thou drownedst all the World, by a Flood so great that the waters stood above the mountains. 7 At thy rebuke or command they fled i. e. the Waters, both on the third day of the Creation, and also after the hundred and fifty Days of the general Flood prevailing, sank down below the Earth: at the voice of thy thunder they hasted away i. e. at thy Powerfull Command they presently began to abate and betake themselves to their proper places. 8 Hereupon they go up by the mountains: they go down by the valleys i. e. the Dry land appeared, in some parts whereof Mountains arise, in others Valleys by low, along which last the Waters run unto the place which thou hast founded for them viz. the Sea. 9 To which Sea thou hast set a bound that they i. e. the Waters may or can not pass over the said Bound, to the end that they turn not again to cover the earth. 10 He sendeth the springs into the valleys, which run among the hills. 11 They give drink to every beast of the field: the wild asses quench their thirst. 12 By them shall the fowls of the heaven have their habitation, which ling among the branches. 13 He watereth the hills from his chambers i. e. the Heavens: whereby the earth is satisfied with Water by the fruit or said Effect of thy works. 14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth: 15 And wine that maketh glad the heart of man, and oyl to make his face to shine i. e. to anoint his head and face with, which is not only of great Use or Benefit in these Hot Countries, but also esteem'd an Ornament, and bread which strengtheneth mans heart. 16 The trees, by this Providence of the Lord in sending Rain and Water enough on the highest parts of the earth, are full of sap; even the cedars of Lebanon, which he has planted, or made to grow of themselves on the highest Mountains, as Lebanon. 17 Where the birds make their nests: as for the stork the tops of the fir-trees are the place where she makes her nest so artificially as an house. 18 The high hills are a refuge for the wild goats, and the rocks for the conies. 19 He appointeth the moon for seasons; the sun knoweth his going down. 20 Thou makest darkness, and it is night:

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wherein all the beasts of the forest do creep forth, it being in a special manner owing to thy Providence, that thou hast made 'em Afraid to come abroad much, but in the Night, this their Fear conducting much to the Safety of Man, when about his Work in the Day. 21 The young lions roar after their prey, and by their so roaring do as it were seek or pray for their meat from God, whose Providence orders 'em to meet with some. 22 The sun arises, when they i.e. the Wild beasts again gather themselves together or go all of 'em, and lay them down in their dens. 23 Man on the contrary goeth forth to his work, and to his labour until the evening. 24 O Lord, how manifold are thy works! in wisdom, as may be sufficiently infer'd from the foremention'd Instances, hast thou made them all: the earth is full of thy riches i.e. the Good things wherewith thou hast enrich'd it. 25 So is even the sea itself, which is great and wide, and wherein are things moving innumerable, both small and great living Creatures. 26 There go the ships; there is particularly that great Creature, the leviathan, whom thou hast made so great to shew thy Power, and placed in the Sea as the fittest place for such a Vast Creature to play or tumble up and down and sport himself therein. 27 These living Creatures before mention'd from v. 17. and including all things living in this World, wait all upon thee: that thou mayst give them their meat in due season i.e. They have no food but what they have from thee. 28 That thou givest them, they gather or meet with and live upon; and when thou openest thy hand or gives them Plenty of Food in their kind, they are filled with the said Food, which is good for each of 'em. 29 On the contrary, when thou addest as if thou hidest thy face i.e. provides not Food for 'em, and as if thou tookst no Care of 'em, then they are troubled or quickly begin to languish; and by this means sometimes thou takest away their breath, they die, and return to their dust. 30 But then thou sendest forth thy spirit or Quickning power, by which they are created i.e. New Creatures are produced according to their kinds and so thou renewest or replenishest the face of the earth with living Creatures. 31 Thus the World is kept still Full, and so the glory of the Lord shall endure for ever: for the Lord shall rejoyce or is well pleas'd in such a Continuance of his works; else he might quickly destroy them All. 32 For such is his Power, that he looketh on the earth, and it is enough to make it tremble, he toucheth the hills, and they smoke: An instance whereof our Forefathers saw, when upon his coming down on Mount Sinai, the Earth quaked, and the said Mountain appear'd All a Fire. 33 Therefore for such his Goodness in preserving or continuing as well as at first making his Creatures, I will sing unto the Lord as long as I live: I will sing praise unto my God, while I have my being.

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34 My meditation or Praising of him shall be sweet or most delightful to me: I will be glad or most highly pleased in praising the Lord.

35 Let the sinners, or the sinners shall, be consumed out of the earth, as being Unworthy to be continued thereon, and let the wicked be no more: bless thou the Lord, O my soul. Praise ye the Lord.

P.S.A.L. CV.

Made by David, at least to the end of v. 15. to be used constantly in the Publick Divine Service at the Tabernacle, as we learn from 1 Chron. 16. 8, &c.

O Give thanks unto the Lord; call upon his name; make known his deeds among the people. 2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works. 3 Glory ye in his holy name: let the heart of them rejoyce that seek the Lord. 4 Seek the Lord and his strength or Almighty Power for your sure Protection: seek his face evermore. 5 Remember his marvellous works that he hath done, his wonders and the judgments of his mouth. 6 O ye seed of Abraham his servant, ye children of Jacob his chosen. 7 He is the Lord our God, his judgments are in all the earth. 8 He hath remembered his covenant for ever, the word which he commanded, or confirm'd by an Oath, and so as a Law to himself (as v. 10.) he has or will remember to a thousand generations or for Ever. 9 Which covenant he made first with Abraham, and afterwards repeated and confirm'd to him with an Oath, and his oath he renew'd unto Isaac, 10 and again, confirm'd the same unto Jacob for a law when he went to Haran, and at his Return when he chang'd his Name to Israel, and afterwards to his Posterity commonly denoted likewise by the Name of Israel for an everlasting covenant between Himself and the Israelites, and so to be kept Unalterably by Him as a Law he had prescrib'd to Himself, as long as they kept the other part of the Covenant then made with them, and so a Law to be kept by them: 11 Saying what was in short the Sum of the said Covenant as to the part relating to God himself, viz. Unto thee i. e. thy Posterity will I give the land of Canaan, for the lot of your inheritance or as your Own Country to be for ever possess'd by you as by Right of Inheritance, if ye keep your part of the said Covenant. 12 This Covenant or Promise he made to our Forefathers, when they were but a few men in number: yea, very few, and strangers in it viz. Canaan: 13 When they went from one nation of the Canaanites to another, from one kingdom as that of Gerar to another people or Kingdom as that of Egypt. 14 He suffered no man to do them wrong: yea, he reprov'd kings viz. of Gerar and Egypt for their sakes. 15 Saying, Touch not my anointed i. e. the Persons from whom the Messiah or Christ most Eminently so call'd is by me design'd to come, and who also are them.

## PARAPHRASE.

*themselves anointed or endued not only with the Common Graces of the Holy Spirit, but also with Prophecy, and therefore do my Prophets no harm.* 16 Moreover, he called for a famine upon the land: he brake the whole staff of bread *i. e. the Earth brought forth no Grain for seven years.* 17 He by his Providence order'd things so, that he may be said to have sent a man before them *i. e. before Jacob and his Family to provide for 'em,* even Joseph who was sold for a servant. 18 Whose feet they hurt with fetters: he was laid in iron. 19 Until the time that his word or his Interpretation of the dreams of the chief Butler and Baker came to pass; which being told Pharaoh, the word of the Lord cleared him *i. e. It was thence infer'd that Joseph was an Inspired person, and what he had spoken or foretold as to the foresaid Dreams, was reveal'd to him by God, and so no other than the Word of God; and consequently that it was altogether Unlikely such a Person should be guilty of the Incontinence, for which he was put in Prison.* 20 The king of Egypt sent and loosed him: even the ruler of the people, and let him go free. 21 He made him Lord of his house, and ruler of all his substance: 22 To bind or punish his princes or Chief Courtiers or Magistrates at his pleasure or discretion, and teach his senators wisdom, *they being to do Nothing without Joseph's Instruction or Advice and Consent.* 23 Israel also came into Egypt: and Jacob sojourn'd in the land of Ham. 24 And he increased his people greatly, and made them stronger than their enemies. 25 Whereupon he turned *i. e. permitted or gave the Egyptians Occasion to turn* their heart to hate his people, to deal subtilly with his servants. 26 He sent Moses his servant, and Aaron whom he had chosen. 27 They shewed his signs among them, and wonders in the land of Ham. 28 He sent darkness, and made it dark: and they rebelled not against his word *i. e. Moses and Aaron, without fearing Pharaoh's Displeasure, steadily pursued the Orders God gave them, and brought on the Egyptians, besides that of Darkness already mention'd, several other most grievous Plagues viz.* 29 He turned their waters into blood, and slew or destroy'd their fish. 30 Their land brought forth frogs in abundance, in the chambers of their kings. 31 He spake, and there came divers sorts of flies, and lice in all their coasts. 32 He gave them hail for rain: and flaming fire *i. e. most terrible Lightning* in their land. 33 By which Hail and Lightning he smote *i. e. blasted or scorch'd* their vines also and their fig-trees: and brake the trees of their coasts. 34 He spake, and the locusts came: and caterpillers, and that without number. 35 And did eat up all the herbs in their land: and devoured the fruit of their ground. 36 He smote also all the first-born in their land: the chief of all their strength *i. e. the person on whom principally depended*

PARAPHRASE.

*pended the Prop or Succession of every Family.* 37 He brought them viz. the Israelites forth out of Egypt even with silver and gold as much as they could carry; and there was not one so feeble a person among their tribes, as to be Unable to travel. 38 Egypt was glad when they departed: for the fear of them fell upon them. 39 He spread a cloud over them for a covering to them, from the Heat by day, as well as to guide them in the Way they should take, and out of the Cloud he caus'd fire to give them light in the night. 40 The people asked, and he brought quails: and satisfied them with the (b) bread of heaven. 41 He opened the rock, and the waters gushed out, they ran in the dry places like a river. 42 For he remembered his holy promise, and Abraham his servant. 43 And he brought forth his people with joy, and his chosen with gladness: 44 And gave them the lands of the heathen; and they inherited Cities and Towns, Vineyards &c. which had been built or planted by the labour of the people that dwelt there before. 45 And another end that God did all this, besides that mention'd (v. 42.) was this, that they might hereby be the more induced in Gratitude, and encourag'd, as well as have the more Leisure and Opportunity to observe all his statutes and keep his laws. For which and all other his Benefits praise ye the Lord.

PSAL. CVI.

*Probably compos'd by David, as may be gather'd from 1 Chron. 16. 34. 36. where are mention'd the first and last Verses of this Psalm, which was entitl'd hallelujah i. e. Praise ye the Lord, forasmuch as therein the Jews were excited to acknowledge and praise God for his Bounty to their Ungratefull Forefathers.*

O give thanks unto the Lord, for he is good, for his mercy endureth for ever. 2 Who can utter the mighty acts of the Lord? who can shew forth all his praise? 3 Blessed are they that keep judgment: and he that doth righteousness at all times. 4 Give me Grace to be One of this happy Number, and then I shall be sure thou wilt always remember me, O Lord, with the favour that thou bearest unto thy people: O be pleas'd thus to visit me with thy salvation, and to be ready at all times to save me; 5 That I may live to see the good or prosperous State of thy chosen people, that I may rejoice in the gladness of thy nation: that I may glory with thine inheritance. 6 I pray for this, not for Our own Merits at present, but for thy wonted Mercy's sake to our Forefathers: for we have sinned with our fathers: we have committed iniquity, we have done wickedly. 7 As well as our fathers before us understood or con-

(b) See Psalm 78. 24, 25.

## PARAPHRASE.

*sider'd not as they ought thy wonders in Egypt, they remembred not the multitude of thy mercies, but by their Distrust of thy Power to save them, provoked thee at the sea, even at the Red sea. 8 Nevertheless, he saved them for his names sake: that he might make his mighty power to be known. 9 To wit, he rebuked or check'd the Course of the Red sea and it was in one place dried up: so he led them through the depths as through the wilderness. 10 And he saved them from the hand of him viz. Pharaoh that hated them: and redeemed them from the hand of the enemy. 11 And the waters covered their enemies: there was not one of them left. 12 Then believed they his words, they sang his praise. 13 But they soon forgot his works, they waited not for his counsel what to do themselves, or what he intended to do himself, for their Relief. 14 But lusted exceedingly or with great Vehemency requir'd to have Flesh to satisfy their Wanton Appetites in the wilderness, and tempted God in the desert. 15 And he gave them their request of Flesh so as that they did eat thereof to the Full, but sent leanness into their soul i. e. Their Eating of the said Flesh so to the Full caused 'em to fall into a grievous Disease, whereby great Numbers wasted away and died. 16 They envied and so quarrel'd with Moses also as taking Too much upon him in the camp, and Aaron the saint or Him that was Consecrated the Highpriest of the Lord. 17 Whereupon the earth opened and swallowed up Dathan, and covered the company of Abiram. 18 And a fire was kindled in or against the rest of their company for the flame or Lightning burnt up the persons that were so wicked as to invade the Office of the Priest. 19 And afore this they made a calf in Horeb, and worshipped the molten image. 20 Thus they changed or forsook the True Worship of God who was their glory, and did even then appear to them in a most Glorious manner on Mount Sinai, into an Idolatrous manner of worshipping Him by the similitude of a Creature, which he had expressly forbid, and that too by the similitude of an Ox or Calf that eats grass. 21 Thus quickly they forgot their Duty to God their saviour, which had done great things in Egypt. 22 Wondrous works in the land of Ham, and terrible things by the Red sea. 23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, or when his Anger was breaking forth upon 'em, by his earnest Intercession to prevail on God to turn away his wrath, lest he should destroy them. 24 Yea, they despised the pleasant land of Canaan, so as that they would not enter therein and endeavour to take it, when God order'd 'em so to do: for further they believed not his word, as to his being Able, if Willing, to give to them the land of Canaan: 25 But murmured in their tents, and hearkned not un-*

PARAPHRASE.

to the voice of the Lord. 26 Therefore he lifted up his hand against them or Solemnly swore, to overthrow them all *that were then at Mans estate, except some Few as Moses, Aaron, Joshua and Caleb*, in the wilderness they were then in : 27 To overthrow some of their seed also among the nations as *the Amalekites and Aradites*, and to scatter them in the *said lands of Amalek and Arad*. 28 After this they joined themselves also to the Moabites in the Worship of their false God Baal-peor, and so did eat the sacrifices of the Moabites to their said God, who was only a dead man Deify'd. 29 Thus they provoked him to anger with their inventions : and the plague brake in upon them. 30 Then stood up Phinehas, and executed judgment on Zimri and Cosbi, where with God was ason'd, and so the plague was stay'd ; 31 And that his Act of killing Zimri and Cosbi was counted unto him by God for righteousness or a most Pious act, so that for it he was rewarded with the Promise and Entailment of the Priesthood on his Posterity, if they should walk Worthy of it, to all generations even for evermore or for the Time of the Jewish Dispensation lasting. 32 Afore this they angered him viz. God at the waters of Hittite or Meribah, so that it went ill with Moses, or it was the Occasion of his suffering sadly, for their sakes or by their means : 33 Because they provoked his spirit, so that he spake unadvisedly with his lips, letting fall some Passionate words, which express'd such Distrust and Impatience, as did not become so great a Minister of God ; whereupon God resolv'd he should not have the Honour of Accomplishing his Promise of bringing the People into Canaan ; 34 Into which Canaan when they were come, they did not destroy the nations thereof, concerning whom the Lord commanded them to destroy 'em, All but such as should become Converts ; 35 But were mingled among the said heathen, not only by suffering 'em to live among 'em, but by Familiarity and Friendship &c. and learned their works. 36 Even they served their idols : which were a snare or Ruin to them. 37 Yea, they sacrificed their sons and their daughters unto devils, which had requir'd such Sacrifices of the Heathen by the Oracles they deliver'd from their Idols or the like ; 38 And thus they shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan : and the land was polluted with the Guilt of shedding Innocent blood. 39 Thus were they defiled with their own works, and went a whoring with their own inventions, not only by turning to Idolatry which is spiritual Whoredom from God, but also as to Fleishly Whoredom, as Fornication, Adultery, and Unnatural Lusts, as Sodomy and making use of Beasts to the like Lustfull ends. 40 Therefore was the wrath of the Lord kindled against his people, insomuch that he ab-

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abhorred his own inheritance. 41 And he gave them into the hand of the heathen; and they that hated them, ruled over them. 42 Their enemies also oppressed them, and they were brought into subjection under their hand. 43 *Yet of his Mercy* many times did he deliver them, but they *still* provok'd him with *following* their own counsel or *wicked ways*, and therefore were brought low for their iniquity. 44 Nevertheless, he regarded their affliction when he heard their cry. 45 And he remembered *as a Powerfull Motive* for to shew them *Mercy the steady Piety of their Forefathers, Abraham, Isaac and Jacob*, and his covenant thereupon made even in respect of their *Posterity*, and repented according to the multitude of his mercies. 46 He made them also to be pitied of all those that carried them captives, *so far as not to endeavour their utter Extirpation.* 47 *These Considerations give us now Hopes, that thou wilt likewise save us, O Lord our God, and gather as many of us as are now in Captivity from among the heathen viz. Philistines, and neighbouring Nations, and bring us back to our Own Country, there to give thanks in thy Sanctuary, and so in a Publick and most Solemn manner, unto thy holy name, and to triumph in thy praise.* 48 *Therefore in consideration of all thy foremention'd Mercies vouchsafed to our Forefathers, and in Hopes of the like Mercies being vouchsafed to Us, let us conclude this Psalm thus:* Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. *Praise ye the Lord according to the said Form mention'd in the former Clause of this last Verse, as also v. 1 and 2, and also according to the Title given to this Psalm, as being thus design'd Chiefly to set forth his Great Mercy, and so the great Praise due to him for the same. (i)*

## P S A L M CVII.

*Containing an Exhortation to those whom God had deliver'd from (k) Slavery under the Heathen, to return Thanks to Him for the same; and withall for his Mercifull Providence over All others of all Nations.*

O give thanks unto the Lord, for he is good: for his mercy endureth for ever. 2 Let the redeemed of the Lord say so, even those whom he hath redeemed or deliver'd out of Captivity, (k) and so from the hand of the enemy: 3 And gathered them out of the lands, from the east and from the west, from the north and from the south. 4 They also should so praise the Lord, that travelling at any

(i) Here ends the *Fourth* Collection or Part of the Book of Psalms. (k) If what is said v. 1 and 3, is to be understood of the Israelites that were carried away Captives by the several neighbouring Nations All round 'em, in the days of *Saul*; then it is probable that this Psalm was compos'd by *David*, as well as the foregoing, wherein v. 41. &c. mention is likewise made of Captives.



PARAPHRASE.

*time have wandred in the wilderness, in a desert, where they found no way to an inhabited city, 5 Till at length they became so hungry and thirsty that their soul fainted in them. 6 Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. 7 And he led or directed them to get forth out of the Desert by the right way, that they might go to a city inhabited, where they might refresh themselves. 8 Oh that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men! 9 For he satisfieth the longing or thirsty soul, and filleth the hungry soul with goodness. 10 Let such also praise the Lord, as have sat in darkness and in the shadow of death, being bound in affliction and iron i. e. have been put in prison or Dungeon, and there loaded with Fetters; 11 Which miserable Condition God let 'em fall into, because they rebelled against the words of God, and contemned the counsel of the most high: 12 Therefore he brought down or humbled their heart with labour or the hardships of Imprisonment; till they fell down or were quite dejected as to any Hopes of Human relief, and that because they saw there was none among Men able or willing to help 'em. 13 Then they cried unto the Lord in their trouble, and he saved them out of their distresses. 14 He brought them out of darkness, and the shadow of death i. e. out of their dark Imprisonment where they were brought to Deaths door, and broke i. e. caused their bands to be broken in sunder or took off. 15 Oh that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men! 16 For he hath broken the gates of brass, and cut the bars of iron in sunder i. e. made Way for Mens escape, when their Case was desperate, by removing the greatest Obstacles. 17 Others there are who are such Fools, as that they give themselves up to all kind of Debauchery, and so because or by means of their transgression, and because of their iniquities are afflicted with Sicknes. 18 So that their soul abhorreth all manner of meat, and they draw near to the gates of death. 19 Then they cry unto the Lord in their trouble, he saveth them out of their distresses. 20 He sends his words i. e. orders their Recovery, and healeth them, and delivereth them from their destructions. 21 Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! 22 And let them sacrifice the sacrifices, not only of Beasts which they may be apt to Vow to God in their Sicknes, but also of sincere thanksgiving, and declare his works with rejoycing. 23 They that go down to the sea in ships, that do business in great waters i. e. Whose Trade or Business requires them to be much on the Sea or Ocean, 24 These see the works of the Lord, and his wonders in the deep. 25 For he com-*

## PARAPHRASE.

manderth, and raiseth the stormy wind, which lifteth up the waves thereof. 26 They in the Ships mount up to the heaven, they go down again to the depths, their soul is melted because of trouble. 27 They reel to and fro, and stagger like a drunken man, and are at their wits end. 28 Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. 29 He maketh the storm a calm, so that the waves thereof are still. 30 Then are they glad because they be quiet; so he bringeth them unto their desired haven. 31 Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! 32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. 33 He turneth *or can turn* a Country well water'd with rivers into a wilderness, and the watersprings into dry ground. 34 A fruitful land into barrenness, for the wickedness of them that dwell therein. 35 *On the other hand,* he turneth *or can turn* the wilderness into a standing water *or rich Pastures which never want water,* and dry ground into ground abounding with watersprings. 36 And there he maketh the hungry, *or such as live wretchedly afore to dwell, that they may prepare* a city for habitation; 37 And sow the fields, and plant vineyards, which may yield fruits of increase. 38 He blesteth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease. 39 Again, *if they prove Ungrateful to him and Wicked,* they are diminished and brought low through oppression, affliction and sorrow. 40 He poureth *or brings* great contempt even upon princes, and causeth them *to be forced to quit their Country* and to wander in the wilderness, where there is no way, *or Road,* and so they may by the Better Undiscovers. 41 Yet on the other hand setteth he *or he can set* the Poor on high from affliction, and maketh him families like a flock. 42 The righteous shall see it, and rejoyce; and all iniquity shall stop her mouth *i. e. all wicked men shall be so confounded, as not to dare open their mouths.* 43 Whoso is wise, and will observe those things, even they shall understand the loving kindness of the Lord. P S A L. CVIII. (1)

A song or psalm of David.

(1) The Former part of this Psalm being very little different from the five last Verses of Psalm 57, and the Latter part of it much the same with the eight last Verses of Psalm 60; it needs no Paraphrase here. But it is rather to be observ'd that this Psalm is so made up of the other two, because David was now in an hopeful way to perfect some Victories, which he had begun to Win, whereby some of the Captives in the neighbouring Countries were rescued and set at Liberty, whereas he was but entering on those Wars, when he penn'd Psalm 60. Wherefore as he begins that Psalm with lamenting the Ill Condition the Kingdom was in, when he came to the Crown, *and so he leaves that out here,* and begins this Psalm with Thanks to God for his Mercy, taken from Psalm 57.

PARAPHRASE.

O God, my heart is fixed, I will sing and give praise, even with my glory. 2 Awake, psalttery and harp: I my self will awake early. 3 I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations. 4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds. 5 Be thou exalted, O God, above the heavens: and thy glory above all the earth; 6 That thy beloved may be delivered: save with thy right hand and answer me. 7 God hath spoken in his holiness, I will rejoyce, I will divide Shechem, and mete out the valley of Succoth. 8 Gilead is mine, Manasseh is mine, Ephraim also is the strength of mine head, Judah is my law-giver. 9 Moab is my wash-pot, over Edom will I cast out my shoe: over Philistia will I triumph. 10 Who will bring me into the strong city? who will lead me into Edom? 11 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts? 12 Give us help from trouble: for vain is the help of man. 13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

P S A L. CIX.

To the chief musician, A psalm of David, compos'd with respect to the grievous Persecution he suffer'd by Saul and some of his Courtiers, and particularly with respect to the Calumnies One especially, probably Doeg, loaded him with: Whom by a Propheticall Spirit He here most Solemnly Curses in a direfull manner, the said Wretch being a Type or Exact Picture as to Villany of the Traitor Judas, to whom therefore Verse the 8th is expressly applied by St. Peter Acts 1. 20.

Hold not thy peace, O God of my praise. 2 For the mouth of the wicked, and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. 3 They compassed me about also with words of hatred: and fought against me without a cause. 4 For my love they are my adversaries: but I give my self unto prayer. 5 And they have rewarded me evil for good, and hatred for my love. 6 Set thou a wicked man to be judge over him who is my chief Enemy, and to bear his Cause when ever he shall come to be accus'd; and let Satan stand at his right hand or his most malicious Adversary plead against him. 7 When he shall be judged, let him be condemned, and let his prayer or Petition for Pardon be reject'd and become an Aggravation of his sin. 8 Let his days be few, and let another take his office. 9 Let his children be fatherless, and his wife a widow. 10 Let his children be continually vagabonds, and beg: let them seek their bread also, or where to lodge, being driven out of their former Dwellings now made

## PARAPHRASE.

desolate places. 11 Let the extortioner catch, or *Creditor by pretending a Judgement seize* all that he has, and so let the stranger or Another spoil or reap the Fruits of his labour. 12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. 13 Let his posterity be cut off, and in the generation following let their name be blotted out. 14 Let the iniquity of his fathers be remembered with the Lord: and let not the sin of his mother be blotted out. 15 But let them be before the Lord continually, that he, by visiting the Iniquity of his Ancestors upon him and his Posterity, may not leave off taking due Vengeance on 'em for their Sins, till he has cut off the memory of them from the earth. 16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. 17 As he loved curling, so let it come unto him: as he delighted not in blessing, so let it be far from him. 18 As he clothed himself with curling like as with a garment *i. e. made it his Business to slander and curse others, and delighted and prided himself in the mischievous effects of his Cursed lies*: so let it come into his bowels like water, and like oyl into his bones *i. e. let him feel the miserable Fruits of his Wickedness, entering into every Vein of him as the Water he drinks, and into his Very Bones as the Oyl does wherewith he anoints or supples himself*: ~~so let it be unto him~~ *i. e. let him be involv'd in perpetual Misfortunes; as he is with the garment which covereth him, and for a girdle wherewith he is girded continually* *i. e. let him be hamper'd in Straits and Difficulties so as never to get Out.* 20 Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul. 21 But do thou for me, O God the Lord, for thy names sake: because thy mercy is good, deliver thou me. 22 For I am poor and needy, and my heart is wounded within me. 23 I am gone like the shadow, when it declineth: I am tossed up and down as the locust is carried by the Wind from one place to another. 24 My knees are weak through fasting: and my flesh faileth of fatness. 25 I became also a reproach unto them: when they looked upon me, they shaked their heads. 26 Help me, O Lord my God: O save me according to thy mercy: 27 That they may know, that this my Deliverance is, not by Chance any more than by my small Forces, but brought about by thy hand or special Providence: that thou, Lord, hast done it. 28 Let them curse, but bless thou: when they arise against me, let them be disappointed of their ends and so made ashamed: but let thy servant rejoyce. 29 Let mine adversaries be clothed with shame *i. e. brought to perpetual Shame*; and let them cover themselves with their own confusion, as with a mantle *i. e. let their Confusion be so great*.

PARAPHRASE.

great as to make them wish they could hide themselves from it any way. 30 In Trust hereof I promise or Vow I will greatly praise the Lord with my mouth: yea, I will praise him among the multitude or Publickly in the greatest Assemblies. 31 For he shall be as Ready, as if he did stand at the right hand of the poor, there to defend him by his Power, or like an Advocate to plead his Cause, and so to save him from those that unjustly condemn him as worthy of Death, and thereupon go on to take away or destroy his soul or Life.

PSALM CX.

A psalm of David, being a Prophecy of Christ's Royal Dignity and everlasting Priesthood.

The Lord said unto, or has decreed concerning the Messiah or Christ whom we expect, and whom I honour as my Lord, Sit thou or Thou shalt after thy Sufferings and Resurrection ascend into Heaven, and there sit at my right hand, in token of thy Reigning with Me as the King of all the world, till I make thine enemies submit entirely to thee, as if they prostrated themselves before thee at thy footstool, even till Satan be subdued, and Death itself conquer'd or put to an End. 2 The Lord shall send the rod or Scepter of thy strength out of Sion i. e. The Gospel shall begin to be first preach'd at Jerusalem, and thence it shall be publish'd through the World, by means whereof the World shall be taught, that Thou art to be acknowledg'd and worship'd by them as their King and God, or else that thou wilt severely punish 'em One day. Rule thou or thou shalt rule in the midst of thine enemies i. e. I not only wish Thou mayst, but also Foretell Thou wilt, hereupon obtain many Subjects and Worshipers through the World, and shalt at last prevail over all Infidelity and Impiety. 3 Such as are dispos'd to be thy people, shall be willing to embrace the Gospel, in the day or time of thy sending the Apostles to preach the Gospel, and thereby to make known to the World thy Divine power, and thereupon Many shall offer thee (II) Free-will-offerings, in token of their great Love as well as Subjection to Thee: They shall all Gladly serve Thee, in the beauties of holiness i. e. either in Churches after (II) some time built most Stately and Magnificent, or else at least with sincere Affections, and inward as well as outward Piety, wherein the Beauty of Holiness does chiefly consist. As from the womb of the morning there shall be to thee a dew of thy off-spring (III) i. e. The Number of

(II) See Acts 1. 45. and 4. 34. Likewise in After-ages after Constantine the Great and Roman Emperor became a Christian, Many, especially his Mother Helena, laid out as Free-will Offerings a Great deal in building handsome and stately Churches. This last Rendering of the Hebrew by Offering Free-will Offerings is followed in our English Translation of the Psalms in the Common-prayer Book, and is very Proper. (III) So the Hebrew word may signify as well as Birth; and so makes the Sense easy. Con.

## PARAPHRASE.

*Converts to Christianity upon preaching the Gospel thro' the World shall be so Great, that they may be compar'd to the Drops of Dew that ly on or cover the Ground at the Beginning of the Morning.* 4 The Lord hath sworn, and will not repent *i. e.* Has Unalterably decreed, that thou art or shalt be a priest as well as King for ever, after the order of or like to Melchizedek, of whom we read not in Scripture, (m) that he ever had Beginning or Ending of Life, or any Predecessor or Successor, either as King or Priest. 5 The Lord viz. Christ thus seated as v. 1. at thy right hand, O God, shall strike through or severely punish All, even kings that were Obstinate disobedient to him, in the day of his wrath *i. e.* When he sees fit to execute his Wrath upon 'em, and especially at the final day of Judgment. 6 He viz. Christ shall judge among the nations *i. e.* He shall sufficiently declare both to Jews and Gentiles, that he is appointed Judge and Ruler of the World; for he shall fill the places with the dead bodies of such as he shall cause to be slain for their Obstinate Unbelief of Him, both Jews and Gentiles; and more particularly he shall wound the heads over many countries *i. e.* Shall overthrow the Heathen Roman Empire. 7 But this Advancement of Christ to be Lord and Judge of the World is to be a Reward of, and so to follow after, his great Humility, Labour, and Patience in executing his Prophetick Office here upon Earth, especially because he shall drink of the brook in the way *i. e.* Shall drink (mm) of the Cup which the Father has given him, viz. tast or undergo Death it self for the Redemption of Mankind, as being the Chief Way or Means appointed by God both for Man's Redemption, and Christ's own Exaltation: and therefore when this is done by Christ, shall he lift up the head *i. e.* He shall be exalted to sit at God's Right hand as Judge and Lord of the World according to v. 1.

## PSALM CXI. (mmm)

*Entitled hallelujah or a Psalm of Praise.*

I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. 2 The works of the Lord are great, fought out or duly meditated on of all them that have pleasure therein. 3 His work is honourable and glorious: and his righteousness endureth for ever. 4 He has made his wonderful works, not only such in themselves as ought to be remembered, but has also made or appointed several Festivals for the more Solemn Re-

(m) Read Hebr. 7. 1-3. (mm) See John 18. 18. Also Matth. 26. 39. &c. Hebr. 2. 9. (mmm) It is not to be reasonably doubted but this Psalm was made in Time of Peace and Quietness, it being made Artificially so, as to consist as of many short Measures as there are Hebrew Letters. 'Tis thought Likely, that David compos'd it as a Compendium of Psal. 105, and 106.

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membrance thereof; in which last particular the Lord is gracious and full of compassion to our Frailty, which would otherwise make us be more apt to forget his said Works. 5 He has given the spoil (n) of the Egyptians, and afterwards Manna &c. for meat or Food to them that fear him i. e. Our Forefathers: he will ever be mindful of his covenant, which he made with Abraham &c. 6 Accordingly he has shewed his people the power of his works, that he may give or in that he has given them the heritage of the heathen viz. of the Canaanites &c. 7 The works of his hands are according to verity and judgment; all his commandments or Decrees are sure to be performed or executed. 8 They stand fast for ever and ever, and are done in truth and uprightness. 9 Accordingly he sent redemption or Deliverance to his people when in Egypt; he has commanded or given them a Body of Laws, as his covenant with them, and to be observ'd by them for ever. And the said Law be delivered in a most Dreadfull manner to teach them the more, that holy and reverend is his name. 10 And indeed the fear of the Lord is the beginning (nn) i. e. First and also principal and chief point of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

P S A L. CXII. (o)

Entired hallelujah.

Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. 2 His seed shall be mighty upon earth: the generation of the upright shall be blessed. 3 Wealth and riches shall be in his house: and his righteousness endureth for ever. 4 Unto the upright there ariseth light or Comfort and Deliverance, in the darkness or if they be afflicted; and his Affliction or Troubles give him Opportunity of shewing his Virtues in a more Illustrious manner, while he is gracious or Meek to such as afflict or trouble him, and full of compassion and ready to forgive them, and righteous so that he will not use any Unjust means for his Deliverance. 5 A good man sheweth favour, and lendeth to others as far as is consistent with his own Welfare; for he will take Care to guide his affairs with discretion. 6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. 7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. 8 His heart is established, he shall not be afraid, until he see his desire

(n) The Hebrew word render'd by our Translators *Manna*, signifies also a *Pray*.  
(nn) The Hebrew word signifies either the *Beginning* and *First*, or the *principal* and *chief* part of a Thing. (a) This Psalm is made in the like *Artificial* manner as the foregoing, and seems to be a *Commentary* on the last Verse of the Other, and so likely made by David.

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upon his enemies. 9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. 10 The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

P S A L. CXIII.

Hallelujah. (p)

Praise, O ye servants of the Lord, praise the name of the Lord. 2 Blessed be the name of the Lord, from this time forth and for evermore. 3 From the rising of the sun unto the going down of the same, the Lord's name is to be praised. 4 The Lord is high above all nations, and his glory above the heavens. 5 Who is like unto the Lord our God, who dwelleth on high? 6 Who humbles himself (for it is a Great Condescension in him) to behold or regard the things that are in heaven, as the Angels, Sun, Moon and Stars &c. and much more to regard things in the earth. 7 He sometimes raises up the poor out of the dust, or a contemptible condition, and lifts the needy out of the dung-hill or a mean and Jordid State, 8 That he may set him with princes, even with the princes of his own people. 9 He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord.

P S A L. CXIV.

When Israel went out of Egypt, the house of Jacob from a people of strange (q) language; 2 To Judah God appear'd by a bright Cloud which was the Token of his Presence, and then the said Cloud was his sanctuary among'em, and Israel he then took for his dominion in a peculiar manner. 3 The Red sea (r) saw it, and fled; Jordan was driven back. 4 The mountains viz. Sinai and the adjoining skipped i. e. Trembled as if they skip'd like rams affrighted, and the adjoining little hills like lambs. 5 What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? 6 Ye mountains, that ye skipped like rams; and ye little hills like lambs? 7 This is all to be ascrib'd only to the Glorious and special Presence of God among his People. And indeed Reason there is, that tremble thou shouldst, O earth at the presence of the Lord, at the presence of the God of Jacob. 8 Who has an Almighty Power, as appears among other Instances from this, that he turned the rock into a standing water, the flint into a fountain of waters i. e. brought such Plenty of Water out of the hard Rock, as ran like a Large River, and in some places made great Pools or even Lakes.

(p) This Psalm with the Five next following, the Jews call by the name of Hallel or Hymn, which they recited at their Table, as on the New Moons and at other Feasts, so on the Paschal night, after they had eaten the Lamb, concluding it with Hallelujah. (q) See Psalm 81. 5. (r) See Psalm 77. 1.

P S A L.



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PSAL. CXV.

*Probably thought to be made by Jehoshaphat, after he had receiv'd encouragement to hope for Victory over his Enemies; as 2 Chron. 20. 2. 14, 15. or else it might be made by the Prophet there mention'd.*

Not unto us, O Lord; not unto us ourselves do we desire Glory or Fame, but that thou wouldest be pleas'd to grant us an Happy Occasion to thy name to give new or more glory, by giving us Victory over our Heathen Enemies, for thy mercy towards us, and for thy trusts sake i. e. For the Defence of thy True Religion among Us. 2 Wherefore should i. e. O let not the heathen have occasion by their Overcoming us to say by way of Insult over Thee as well as Us, where is now their God, in whom they trusted? Why does he not deliver 'em if he be so Powerfull as they boast? 3 But on the Contrary by enabling Us to conquer them make 'em to know, that our God is in the heavens, he hath done whatsoever he pleas'd. 4 Whereas their idols are silver and gold, the work of mens hands. 5 They have mouths, but they speak not; eyes have they, but they see not. 6 They have ears, but they hear not; noses have they, but they smell not. 7 They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. 8 They that make them for to worship, do thereby shew that they are like unto them, being the Idols or Images of Men rather than Men, in that they use not their Reason, nor so much as their Senses might, so much as these would teach 'em that such Idols cannot help 'em; and consequently so is every one that trusteth in them. 9 O Israel, trust thou in the Lord: He is able to be their help and their shield. 10 O house of Aaron i. e. Priests and Levites, trust in the Lord: he is their help and their shield. 11 Ye that fear the Lord, trust in the Lord: he is their help and their shield. 12 The Lord hath been mindful of us, he will bless us, he will bless the house of Israel, he will bless the house of Aaron. 13 He will bless them that fear the Lord, both small and great. 14 The Lord shall increase you more and more, you and your children. 15 You are blessed in being the peculiar People of the Lord, which made heaven and earth. 16 The heaven, even all the heavens above that Visible to us are the Lords; and it is He also that has given the several parts of the earth to the several children or Nations of men, and therefore he can restrain our Enemies from conquering Us and seizing our Country; and We may trust he will do so, because We are the only Nation that acknowledg'd him for its God, and worship him as they ought; and therefore he will not suffer us to be rooted out, for then there would be no People or whole Nation on Earth to sing his Praises. 17 For

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the dead praise not the Lord, neither any that go down into silence.  
 18 But I trust We shall be not only sav'd from, but even Conquer our Enemies, and thereupon we will bless the Lord, from this time forth and for evermore. Praise the Lord.

## PSALM CXVI.

*Most probably compos'd by David, after his Deliverance from the Rebellion of Absalom &c. and as a Thanksgiving for the same.*

I love the Lord, as for other Reasons, so particularly because he hath heard my voice, and my supplications in my late great Distress.  
 2 Because he hath inclined his ear unto me, therefore as well as for all other proper Reasons will I call upon him as long as I live.  
 3 The sorrows of death i. e. Sorrows which had almost brought me to Death, compassed me, and the pains of hell or the Grave i. e. Pains which had almost brought me to the Grave, gat hold upon me: I found so exceeding great trouble and sorrow. 4 Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul, and be not so. 5 Thus gracious is the Lord, and righteous: yea, our God is merciful. 6 The Lord preserveth the simple i. e. The Honest and Upright, tho' he may not use all the Caution and Cunning Others would to preserve himself. I was brought low or into great Straits, and he helped me. 7 Now return unto thy rest or enjoy again thy Quiet, O my soul, for the Lord hath dealt bountifully with thee. 8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. 9 So that I will or shall walk before the Lord in the land of the living. 10 I believed or rely'd on the Goodness of God, therefore have I spoken or did I declare to others that I doubted not but God would deliver me, tho' I was then greatly afflicted. 11 Inasmuch that I said in my haste or Flight from Absalom, when I saw so many, whose Friendship and Duty I rely'd on, side with Absalom, all or the Generality of men are liars, or such as are not to be rely'd on. 12 What shall I render unto the Lord, for all his benefits towards me, particularly his Deliverance of me from my late so great Distress. 13 I will praise and thank the Lord in the most Solemn manner, and will invite my Friends together to rejoice with me, and to partake of my Sacrifices, and to take part of the cup (s) of Salvation or Deliverance as we call it, because when blessed and set apart, we are wont to commemorate the Blessings we have receiv'd; and thus I will call upon the name of the Lord. 14 I will pay my vows unto the Lord, now in the presence of all his people, namely the Vows which I made to him in my late Distress, if he would deliver me. 15 As he has done, and thereby shewn, that precious in the sight of the Lord, is the death of his saints i. e. Good Men are so pre-

(r) Consult Mr. Mede, p. 483. last Edition.

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*cious in God's esteem, that he will not deliver them up to the Will of their Enemies, or suffer 'em to be put to Death without most weighty Reasons.* 16 O Lord, truly I am thy servant, I am thy servant, and the son of thy (1) handmaid: thou hast loosed my bonds or deliver'd me from all my Afflictions. 17 Therefore I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. 18 I will pay my vows unto the Lord, now in the presence of all his people: 19 In the courts of the Lords house, in the midst of thee, O Jerusalem. Praise ye the Lord.

P S A L. CXVII.

*Bring (u). Propbetical of the Preaching of the Gospel to all the World.*

O Praise the Lord, all ye nations: praise him, all ye people. 2 For his merciful kindness in giving and promising a Saviour to all Mankind is great towards us all; and as the truth of the Lord endureth for ever, so we may be all assured He will make Good his said Promise. Therefore Praise ye the Lord, all both Jews and Gentiles.

P S A L. CXVIII.

*Probably compos'd by David, sometime after he had brought the Ark to Jerusalem, and containing in the latter part thereof a Prophecy of Christ under David his Type.*

O Give thanks unto the Lord, for he is good: because his mercy endureth for ever. 2 Let Israel now say, that his mercy endureth for ever. 3 Let the house of Aaron now say, that his mercy endureth for ever. 4 Let them now that fear the Lord say, that his mercy endureth for ever. 5 I called upon the Lord in distress: the Lord answered me, and set me in a large (w) place. 6 The Lord is on my side, I will not fear: what can man do unto me? 7 The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me. 8 It is better to trust in the Lord, than to put confidence in man. 9 It is better to trust in the Lord, than to put confidence in princes. 10 All the neighbouring nations compassed me about, or combin'd to invade my Kingdom on every side: but in the name of the Lord will I destroy or have I destroy'd them. 11 They compassed me about, yea, they compassed me about: but in the name of the Lord I will destroy them. 12 They compassed me about like Swarms of bees for Number and Fury: but they are soon quenched or destroy'd, as is wont the fire of thorns: for in the name of the Lord I will destroy them. 13 Thou hast i. e. They all like One Man thrust sore at me or press'd hard upon

(1) Read my Paraphrase on Psal. 86:16 (u) See Rom. 15, 11. (w) See Paraphrase Psal. 18, 19.

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me, that I might fall or be overthrown; but the Lord helped me. 14 The Lord is my strength and song, and is become my salvation. 15 The voice of rejoicing and salvation is in the tabernacles or *Dwellings* of the righteous, who are wont to sing there thus: the right hand of the Lord doth valiantly. 16 The right hand of the Lord is exalted: the right hand of the Lord doth valiantly. 17 I have great Reason to think that I shall not die by falling into my Enemies hands, but live, and declare the works of the Lord. 18 The Lord hath indeed chastened me sore, by permitting my Enemies sorely to afflict me, but he hath not given me over or into their Power so far as to let 'em put me to death. 19 No, instead of that, he has brought me to his Own house again, from which I was banished: therefore ye that have the charge of the Gates of the Sanctuary, now open to me the said gates of righteousness, i. e. through which the Righteous enter into the Courts of the Lord to praise him: I will go in to them, and I will praise the Lord. 20 This I am now going thro' is the gate of the Lord, into or thro' which the righteous shall enter now with me into the Courts of the Lord; 21 There I will praise thee, for thou hast heard me, and art become my salvation. 22 The stone which the builders refused is become the head stone in the corner i. e. The person viz. David, whom our great Men and Rulers rejected as unfit for so high a Station; is now become Our King; and herein is a Figure of Christ, who in like manner shall be refused by (x) the Chief Priests and Elders, and then shall be exalted to be Lord over all the World. 23 This is the Lords doing, it is marvellous in our eyes. 24 This is the day which the Lord hath made Happy and Glorious by this marvellous Work: therefore we will rejoyce and be glad in it. 25 Save the King, now I beseech thee, O Lord: O Lord, I beseech thee, send now or continue the prosperity we now enjoy. 26 Let the Priests say, blessed be he viz. King David that cometh now into the House of the Lord in or to praise the name of the Lord: we Priests, whose Office it is to bless, accordingly do or have blessed you of the People here present as well as the King, out of our proper place in the house of the Lord, whither you are now come. 27 God is the Lord, who hath shewed us light, or special Favour in thus giving Us Deliverance from our Enemies and Peace: bind the Beast or Beasts which are to be the sacrifice at present with cords, even to the horns of the altar, in order so kill and sacrifice it by way of Thanksgiving. 28 Thou art my God, and I will praise thee; thou art my God, I will exalt thee. 29 O let all other Good men join with Me so give thanks unto the Lord, for he is good: for his mercy endureth for ever.

(x) *Matth.* 21, 42. *Ab.* 4, 11. *Eph.* 2, 10.

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P S A L M CXIX. (7)

*Aleph or Part 1.*

Blessed are the undefiled or Upright in the way they ought to walk in, namely Those who walk in the law of the Lord. 2 Blessed are they that keep his testimonies, and that seek him with the whole heart. 3 Even that do no iniquity: they only are such as truly walk in his ways. 4 As thou hast commanded us to keep thy precepts diligently: 5 So O how do I desire most earnestly, that by thy Grace my ways were or may continue to be directed to keep thy statutes! 6 Then shall I not be ashamed or disappointed of my Hopes especially at the day of Judgment, when I have respect unto all thy commandments, so as Diligently to endeavour to keep them All. 7 I will praise thee with uprightness of heart, when I shall or because I have learned thy righteous judgments i. e. am Thoroughly sensible that thy Judgments or Commands are most Righteous. 8 I will keep thy statutes: O forsake me not or Then thou wilt not I am sure forsake me utterly, tho' thou mayst suffer Afflictions to befall Me in this Life.

*Beth or Part 2.*

9 Wherewith shall a man, even a young man, who is more liable to be drawn away by the strength of youthful Lusts, yet be enabled to cleanse his way or lead an Holy Life? Why by taking heed there-to i. e. to live according to thy word. 10 Accordingly with my whole heart have I sought thee or studied thy Word: O let me not, or O therefore I trust I shall not wander from thy commandments. 11 Thy word have I hid or laid up in my heart, that I might not sin against thee. 12 Blessed or Gracious art thou, O Lord: therefore I trust thou wilt teach or enable me to keep thy statutes. 13 Especially since I not only endeavour Diligently to keep my self thy Statutes,

(7) This Psalm is divided into as many Parts, as there are Letters in the Hebrew Alphabet; each Part containing eight Verses, and each of the said Verses beginning with that Letter which gives Name to the said Part. Thus the first eight Verses begin with *Aleph*, the next eight with *Beth* &c. Hence as it is sufficiently evident, that the Compiler of this Psalm must sometimes enjoy some Leisure and Quiet for such an Artificial Composition, so it is also evident from the express mention he frequently makes thereof, that notwithstanding He actually then lay under Afflictions. From both which Considerations put together it may Reasonably be concluded, that this Psalm was penn'd by David during Saul's persecution of Him, wherein he had some Quiet intervals, as between the Time that he first spar'd Saul's life, who resolved then to persecute him no more, and the Time that Saul broke that Resolution and renew'd his attempts to destroy him: upon the Information of the Ziphites; and again between the Time that David gave Saul a second Instance of his Loyalty, by sparing his Life a second Time, and the Time he went to Gath; and again while David was at Gath, to which may refer his styling himself a Stranger on Earth, or in the Land where he then was, as he does more than Once in this Psalm.

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but also with my lips have I declared to others, that all the judgments of thy mouth are what they ought most Carefully to have Regard to. 14 I have rejoiced in the way of thy testimonies, as much as in all riches. 15 I will meditate in thy precepts, and have respect unto thy ways. 16 I will delight my self in thy statutes: I will not forget thy word.

Gimel or Part 3.

17 I know thou wilt deal bountifully or graciously with thy servant as a Reward of my Piety, so that I may live being preserv'd by thee from my Enemies, and go on to keep thy word. 18 Open thou more and more my eyes, that I may behold i. e. Make me more and more to understand wondrous things out of thy law i. e. the wonderfull Excellency of thy Law. 19 I am but as a stranger in a place, so short is my Life in the earth or such is my Wandring unsettled Condition; therefore hide not thy commandments from me i. e. I most earnestly desire to know and do thy Will, as being the only Way to procure me thy Favour here, and Eternal Happiness in the Life to come. 20 My soul breaketh for the longing that it hath unto i. e. most earnestly desires the Knowledge of and Obedience to thy judgments at all times. 21 And good Reason, for thou hast rebuked the proud or Disobedient to thee: cursed are they, which do err from thy commandments. 22 Remove from me that reproach and contempt which my Enemies would falsely cast upon me, for I have kept thy testimonies for as not to be guilty of any of those things, whereof they falsely accuse me. 23 Even Princes or the Great Men at Saul's Court and Rulers of the Kingdom did sit and speak against me: but thy servant did meditate in thy statutes. 24 Thy testimonies also are my delight, and my counsellors.

Daleth or Part 4.

25 My soul cleaveth unto the dust i. e. I am in great Distress: quicken thou me or deliver me from my said Distress according to thy word or Promise. 26 I have declared my ways or made known my Condition to thee in other former Cases of Distress, and thou heardest me: teach me thy statutes so as no Distress may be able to prevail on me to break them. 27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works. 28 My soul melteth for heaviness: strengthen thou me according unto thy word. 29 Remove from me particularly the way of lying i. e. give me grace never to use Falshood and Deceit, as my Enemies do against me; and so grant me to keep thy law graciously or of thy Grace. 30 I have chosen the way of truth: thy judgments have I laid before me. 31 I have stuck unto thy testimonies: O Lord, put me not i. e. I trust thou wilt not let me be put to shame by my Enemies.

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32 I will run or go on to keep the way of thy commandments, and to serve thee in an Higher manner than now I can, when thou shalt enlarge or make glad my heart by Freeing me from my present Straits.

He or Part 5.

33 Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. 34 Give me understanding, and I shall keep thy law, yea, I shall observe it with my whole heart. 35 Make me to go in the path of thy commandments, for therein do I delight. 36 Incline my heart unto thy testimonies, and not to covetousness or any Ambitious Desires which may tempt me to do Evil to compass 'em. 37 Turn away mine eyes from beholding vanity i. e. Give me Grace not to set such a Value upon any Transitory things whether Riches or Honour &c. as for the sake of them to Transgress thy Law: and quicken thou me i. e. give me Grace to go on with more and more Vigour in thy way. 38 Stablish or make good thy word unto thy servant, who is devoted to thy fear. 39 Turn away my reproach i. e. the Reproach which my Enemies lay upon me, which I fear sometimes will have still worse Effects: for thy judgments are good i. e. I know thou wilt do that which is just and Good. 40 Behold I have longed after thy precepts: quicken me in thy righteousness.

Yea or Part 6.

41 Let thy mercies come also unto me, O Lord: even thy salvation or Deliverance of me out of my present Distress according to thy word. 42 So shall I have wherewith to answer him that reproacheth me: for that I trust in thy word which they call only a Vain Presumption in me. 43 And take not the word of truth utterly out of my mouth i. e. Do not so far leave me in my Distress, as to Dishearten me from asserting thy Truth and Faithfulness, which I am wont to oppose to all the Threats of my Enemies: for I have hoped in thy judgments or just Dealing with Me and them. 44 So shall I go on to keep thy law continually, forever and ever. 45 And I will or trust I shall walk at liberty, or be freed by thee from these Straits, for I seek thy precepts. 46 I will, or am ready (as a Token of my Sincere Piety) to, speak of the Excellency and justify the Obedience to thy testimonies also before kings or the Greatest Persons, and will not be ashamed. 47 And I will delight my self in thy commandments which I have loved. 48 My hands also will I lift up unto: I will diligently and zealously go on to practise thy commandments which I have loved: and I will meditate in thy statutes.

Zain or Part 7.

49 Remember the word or Promise thou wast pleas'd to make unto thy servant, upon which thou hast caus'd me to hope. 50 This is my

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my comfort in my affliction: for *the Consideration of this* thy word has often quickened or reviv'd me in my great Sorrows. 51 The proud *i. e. my insulting Enemies* have had me greatly in derision: yet have I not declined from thy law. 52 I remembered thy judgments or Dealings with the Godly and Ungodly of old, O Lord, and thereby have comforted my self. 53 Horror hath indeed sometimes taken hold upon me, because of *my considering that* the Enemies I have to do with are wicked Men, that forsake thy law or will stick at nothing to compass their ends. 54 Yet I have made the Praises of thy statutes to have been the Subjects of my songs or Psalms, which I have compos'd in the house of my pilgrimage *i. e. at any place where I have had Opportunity during my being forced to Wander from one place to another for my Safety.* 55 I have remembered thy name O Lord, in the night, and have kept thy law. 56 This Comfort of Mind I have had even in my Troubles, because I kept thy precepts.

## Cheth or Part 8.

57 Thou art my portion, O Lord, I have said, that I would keep thy words. 58 I entreated thy favour with my whole heart: be merciful unto ~~me~~ according to thy word. 59 I thought on my ways or past Life, and turned my feet *wherever I perceiv'd I had gon wrong.* unto thy testimonies. 60 I made haste, and delayed not to keep thy commandments. 61 The bands of the wicked, *that have beset me or join'd together against me,* have robbed or depriv'd me of All I had: but I have not forgotten thy law. 62 At midnight I will rise to give thanks unto thee: because of thy righteous judgments. 63 I am a companion of all them that fear thee, and of them that keep thy precepts. 64 The earth, O Lord, is full of thy mercy: but there is nothing on the Earth I desire so much, as that thou wilt continue to teach me thy statutes.

## Teth or Part 9.

65 Thou hast often formerly dealt well with thy servant, O Lord, according unto thy word. 66 Go on to teach me how good thy judgment is, and the knowledge thereof and a suitable Praefise: for I have believed thy commandments to be the only true Way to Happiness. 67 Before I was afflicted now, I must confess in some things I went astray; but now have I corrected my self therein, and have kept thy word. 68 Thou art good, and dost good, teach me thy statutes. 69 The proud have forged a lie or false Accusations against me: but I will keep thy precepts with my whole heart. 70 Their heart is as fat as grease *i. e. they live 'tis true in great Prosperity and Luxury,* but I envy them not, but much more delight in thy law. 71 It is good for me that I have been afflicted: that thereby I might be brought to learn or consider and praefise Better thy statutes. 72 And accord-



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accordingly now the law of thy mouth is better unto me, than thousands of gold and silver.

*Iod or Part 10.*

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments. 74 They that fear thee, will be glad when they see me delivered out of all these Troubles, because I have hoped in thy word. 75 I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me: *i. e.* ~~hast not thereby any ways acted contrary to thy Faithfulness,~~ but rather so as to make it the more illustrious, as in other respects, so particularly in reclaiming me thereby from my former Errors. 76 Let, I pray thee, thy merciful kindness continue to be for my comfort, according to thy word unto thy servant. 77 Let thy tender mercies come unto me, that I may live: for thy Law is my delight. 78 Let the proud be ashamed, for they dealt perversely with me without a cause; but I will meditate in thy precepts. 79 Let those that fear thee, turn unto me, and those that have known thy testimonies. 80 Let my heart be found in thy statutes; that I be not ashamed.

*Caph or Part 11.*

81 My soul fainteth with waiting so long for thy salvation, but yet still I hope in thy word. 82 My eyes fail with looking so long for the performance of thy word, saying, When wilt thou comfort me with the performance thereof? 83 For so long have I been in these Troubles, that I am become shrivell'd up as to my Skin, like an empty leathern bottle that has hung a long while in the smock: yet do I not forget thy statutes. 84 How *i. e.* Not many are the days left of thy servant? when wilt thou execute judgment on them that persecute me? 85 The proud have digged pits for me, which are not after thy law. 86 All thy commandments are faithful: they persecute me wrongfully; help thou me. 87 They had almost consumed me upon earth: but I forsook not thy precepts. 88 Quickened me after thy loving kindness, so shall I keep the testimony of thy mouth.

*Lamed or Part 12.*

89 For ever, O Lord, thy word is settled in heaven. 90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. 91 They continue this day according to thine ordinances: for all are thy servants *i. e.* serve thee. 92 Unless thy law which stands as Fast as Heaven and Earth, had been my delights in my Troubles, I should then have perished in mine affliction. 93 I will never forget thy precepts: for with them thou hast quickened me. 94 I am thine, save me: for I have sought thy precepts. 95 The wicked have waited for me to destroy me: but I will con-

sider thy testimonies. 96 I have seen an end of all perfection i. e. The most perfect Human or Earthly things are but frail, and quickly come to an end; but thy commandment is exceeding broad i. e. The Satisfaction and Happiness that arises from keeping thy Commands shall never have an End.

Mem or Part 13.

97 O how love I thy law! it is my meditation all the day. 98 Thou through thy commandments hast made me wiser than mine enemies, in that by observing thy Commands I have defeated all their subtil Devices, and confounded them by Refusing to take Vengeance on 'em, when it was in my Power, and that because it was not consistent with my Duty to thy Commandments: for they are ever with me or in my Thoughts, so as I may not transgress 'em. 99 I have more or better understanding in thus managing all my Worldly affairs according to true spiritual Wisdom or the Rules of thy Law, than all other Understanding or Knowledge; which our Scribes and Elders, that are to be esteem'd as my Common teachers, are wont to boast of, as be esteem'd for by the People: for thy testimonies are my meditation, so as to be the Rule of all my Actions. 100 I understand hereby more than the ancients or Judges and Rulers, because I make it my Chief Maxim, to keep thy precepts. 101 Therefore I have restrain'd my feet from every evil way: that I might keep thy word. 102 I have not departed from thy judgments: for thou hast taught me, that in so doing consists truly my Happiness. 103 Accordingly how sweet are thy words unto my taste! yea, sweeter than hony to my mouth. 104 For through thy precepts I get the truest understanding, even such as that therefore I hate every false way i. e. to do any Ill thing even for my Own Preservation.

Nun or Part 14.

105 Thy word is a lamp unto my feet, and a light unto my path i. e. the Rule whereby I guide my Life and Actions. 106 I have sworn, and I will perform it, that I will keep thy righteous judgments. 107 I am afflicted very much: quicken me, O Lord, according unto thy word. 108 Accept, I beseech thee, the free-will-offerings of my mouth viz. my Prayers which are all the Offerings I have in this my present Condition to offer thee, O Lord, and teach me thy judgments. 109 My soul is continually in my hand i. e. My life is still in Danger, yet do I not forget thy law by using any Unlawfull means to free my self from the said Danger. 110 The wicked have laid a snare for me: yet I erred not from thy precepts. 111 Thy testimonies have I taken or esteem'd as an heritage for ever i. e. as that which will be the means of my enjoying the Chiefest Good: for which reason they are the rejoycing of my heart. 112 I have

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have inclined or *set* my heart to perform thy statutes alway, even unto the end of my Life.

Samuel or Part 15.

113 I hate vain or *any* evil thoughts: but thy law do I love.  
114 Thou art my hiding-place; and my shield: I hope in thy word. 115 Depart from me, ye evil doers, ye *shall never prevail on me to join with you in your Wickedness*: for I will keep the commandments of my God. 116 Uphold me according unto thy word that I may live: and let me not be ashamed of my hope. 117 *Uplift* thou me up, and I shall be safe: and I will have respect unto thy statutes continually. 118 Thou hast trodden down as *it were with thy feet* i. e. *afterst* *abas'd* and reduced to the meanest Condition all them that err from thy statutes: for their deceit is falshood i. e. *all their crafty Tricks and wicked Contrivances at last deceive them*. 119 Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies. 120 My flesh trembleth for fear of my offending thee, and I am afraid of *suffering* thy judgments or the Punishments threatn'd in thy Law.

Ain or Part 16.

121 I have done judgment and justice: leave me not to mine oppressors. 122 Be surety or security for thy servant for his good or Protection against his Enemies: let not the proud oppress me. 123 Mine eyes are for thy salvation, and for the word of thy righteousness. 124 Deal with thy servant, according unto thy mercy, and teach me thy statutes. 125 I am thy servant, give me understanding, that I may know thy testimonies. 126 It is time for thee, Lord, to work or vindicate thy self against thy Enemies as well as mine; for they have in effect made void or annul'd thy law, by having no regard thereto. 127 Therefore or in Confidence thou wilt thus punish the Transgressors of thy Law, and reward the Observers thereof, I love thy commandments above gold, yea, above fine gold. 128 Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way.

Pc or Part 17.

129 Thy testimonies are wonderful or very Excellent: therefore doth my soul keep them. 130 The entrance of thy words giveth light i. e. *Thy Word or Law is no sooner known, but it enlightens ones Mind with most usefull Knowledge*: it gives understanding to the simple or most unlearn'd, so far as to teach 'em how they may be Happy. 131 Therefore I opened my mouth and panted i. e. *most eagerly endeavour'd to get this Knowledge*: for I longed for the Understanding of thy commandments. 132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy

name. 133 Give me Grace to order my steps in thy word: and let not any iniquity have dominion over me. 134 Deliver me from the oppression of man: so will I keep thy precepts. 135 Make thy face to shine upon thy servant: and teach me thy statutes. 136 Rivers of waters run down mine eyes: because they keep not thy law.

*Tfaddi or Part 18.*

137 Righteous art thou, O Lord, and upright are thy judgments. 138 Thy testimonies that thou hast commanded, are righteous, and very faithful. 139 My zeal for thy Glory hath consumed me with Grief, because mine enemies have forgotten thy words. 140 Thy word is very pure: therefore thy servant loveth it. 141 I am small and despised: yet do not I forget thy precepts. 142 Thy righteousness, is an everlasting righteousness, and thy law is the truth. 143 Trouble and anguish have taken hold on me: yet thy commandments are my delights. 144 The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

*Koph or Part 19.*

145 I cried with my whole heart, hear me, O Lord: I will keep thy statutes. 146 I cried unto thee, save me, and I shall keep thy testimonies. 147 I prevented the dawning of the morning, and cried: I hoped in thy word. 148 Mine eyes prevent the night watches that I might meditate in thy word. 149 Hear my voice according unto thy loving kindness. O Lord, quicken me according to thy judgment. 150 They draw nigh that follow after mischief: they are far from thy law. 151 My Comfort is that Thou art near, O Lord, to help me, and all thy commandments are truth. 152 Concerning thy testimonies, I have known of old, that thou hast founded them for ever i. e. that thy Word or Promises will be found ever True, or Never to fail those that rely on them.

*Resh or Part 20.*

153 Consider mine affliction, and deliver me: for I do not forget thy law. 154 Plead my cause, and deliver me: quicken me according to thy word. 155 Salvation is far from the wicked i. e. Sure I am that it is Far from thee to help the Wicked; for they seek not thy statutes. 156 Great are thy tender mercies, O Lord: quicken me according to thy judgments. 157 Many are my persecutors, and mine enemies: yet do I not decline from thy testimonies. 158 I beheld the transgressors, and was grieved: because they kept not thy word. 159 Consider how I love thy precepts: quicken me, O Lord, according to thy loving kindness. 160 Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

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Schin or Part 21.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word, *so as that I shall not attempt to avenge my self on 'em by any Sinfull means.* 162 I rejoyce at thy word, as one that findeth great spoil. 163 I hate and abhor lying: but thy law do I love. 164 Seven or Many times a day do I praise thee: because of thy righteous judgments. 165 Great peace at least of Mind have they which love thy law: and nothing shall offend them or *cause them to leave off following thy Law.* 166 Lord. I have hoped for thy salvation, and done thy commandments: 167 My soul hath kept thy testimonies: and I love them exceedingly. 168 I have kept thy precepts and thy testimonies: for all my ways are before thee.

Tau or Part 22.

169 Let my cry come near before thee, O Lord: give me understanding according to thy word. 170 Let my supplication come before thee: deliver me according to thy word. 171 My lips shall utter praise, when thou hast taught me thy statutes. 172 My tongue shall speak of thy word: for all thy commandments are righteousness. 173 Let thine hand help me: for I have chosen thy precepts. 174 I have longed for thy salvation, O Lord: and thy law is my delight. 175 Let my soul live, and it shall praise thee: and let thy judgments help me. 176 I have gone astray, or been forced by my Enemies to wander from place to place, like a lost sheep; *Be thou pleas'd, as a Carefull Shepherd does seek his lost Sheep and bring him safe home when he has found him, to act in like manner toward me thy servant, by going on to protect me from my Enemies, and to put me into the Right way for escaping all the Dangers I am expos'd to, and in thy good time by restoring me to my Liberty, and so to my Home, Rest and Safety: for I do not forge thy commandments.*

PSAL. CXX.

A song of degrees, (2) *probably compos'd by David, when, on account of the False Accusations of Doeg and others, he was forced to flee his own Country, and stay for some time among the Kedarans.*

(2) No Certain account can be given, why this and the fourteen Psalms which follow, are called Songs of Degrees or Ascents. As for the Talmudical account thereof, viz. that they are so called from the fifteen Steps or Stairs up to the Temple on which they were wont to be sung, it is generally rejected now adays by the Learned. And it is judg'd more probable, that the said Title denotes, either the Elevation of the Voice in singing these Songs, or the Excellence of the Composure or Musick to which they were set, or the High Esteem they had of 'em, particularly because, tho' most of 'em were Compos'd afore, yet they were very fit for their Use at and after their Return from the Babylonish Captivity, which their Return might well be Styled their Ascent or Going up to their own Country.

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In my distress I cried unto the Lord, and he heard me. 2 *I said, deliver my soul, O Lord, from lying lips, and from a deceitful tongue.* 3 What shall be given unto thee? or what shall be done unto thee, thou false Wretch, that usest thy tongue thus falsely to accuse me? 4 *Instead of turning at last to thy Advantage, thy False accusations shall prove thy utter Undoing, as if thou wast shot thro' with several sharp arrows sent from the hands of the mighty, or as if thy Body was burnt with coals of juniper i. e. With a strong Fire, and which will not cease till it has consumed thee.* 5 Wo is me, that I am thus forced by means of such false Accusations to sojourn long out of my own Country, that I am forced to dwell in the tents of Kedar or among the barbarous Arabs. 6 My soul hath long dwelt with him that hateth peace i. e. During my long stay here, I can't but continually think of the implacable Spirit of my Enemies, which will not suffer 'em to come to any Agreement with me. 7 *For I am for making peace with 'em, but when I speak or make a Motion for Peace, they are for war, or continuing on their Enmity the more, thinking thereby that I begin to distrust my Cause, or craftily seek some undue Advantage by a Treaty or Reconciliation.*

## P S A L. CXXI.

A song of degrees, probably compos'd by David, during his Flight from Absalom.

I will lift up my eyes to or toward the hills or Mount Sion, where is the Ark of God, from whence or whom comes my help. 2 For my chief help comes from the Lord, who made heaven and earth, and has chosen Mount Sion for his Dwelling place in a more special manner on Earth. 3 And methinks I hear one of his Angels or Ministers calling to me out of his Holy place, and saying, Fear not, he will not suffer thy foot to be moved i. e. Thee to be quite Overcome: he that keeps thee will not slumber. 4 Behold he that keeps the State of Israel from being Wholly subverted by this Rebellion, and therefore in a special manner keeps thee the Rightfull King, shall neither slumber nor sleep, whereas the strongest Forces of thy Enemies must some times sleep. 5 The Lord is thy keeper, the Lord is thy shade or Shelter on thy right hand, to shelter or protect thee against thy enemies, as he shelter'd your Forefathers with a Cloud when they went thro' the Wilderness. 6 So that altho' thou art forced to take up thy Quarters in the Open field, yet the sun shall not smite or hurt thee by day with its heat, nor the moon by the Cold and Moisture of the night. 7 The Lord shall preserve thee from all evil: he shall preserve thy soul. 8 The Lord shall preserve thy going out, and thy coming in, from this time forth and even for evermore.

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## PSALM CXXII.

A Song of degrees of David. (a)

I was glad when they said unto me then in the Country, and a little before the approaching Feast, let us go to Jerusalem into the house of the Lord, there to celebrate the said Festival. 2 Our feet shall stand within thy gates, O Jerusalem i. e. Surely it is our duty to go up to Jerusalem on the said account, and therefore we ought to do it. Readily. 3 For now Jerusalem does not lie scatter'd as to its buildings as formerly, but is built as a city that is compact together, and united in goodly order as we ought to be, and by which means it is also become stronger. 4 Besides there is the House of the Lord, whither at the several Festivals and on other Solemn occasions, the tribes go up, the tribes of the people of the Lord unto the testimony or Ark of the God of Israel, before it to give thanks unto the name of the Lord, and thereby to testify their thanks to him, for the great Benefits he bestows upon 'em. 5 Also they go up from all parts of the Kingdom or out of all the Tribes to Jerusalem, on account of Justice as well as Religion: for there are set thrones of judgment: the thrones of the house of David i. e. There sits the Supreme Judiciary of the Kingdom, and there is the Royal Palace. 6 Wherefore it is our Duty in a special manner to pray for the peace of Jerusalem: they shall prosper that love thee. 7 Peace be within thy walls, and prosperity within thy palaces. 8 For my brethren and companions sakes, I will now say or pray, Peace be within thee. 9 But especially because of the house of the Lord our God which is within thee, I will never cease to seek thy good, by all means and so by Prayer.

## PSALM CXXIII.

A Song of degrees, probably made when Jerusalem was besieged by Rabshakeh &amp;c.

Unto thee lift I up mine eyes, O thou that dwellest in the heavens. 2 Behold as the eyes of servants or slaves look or humbly submit unto the Punishment inflicted on 'em by the hand of their masters, and as the eyes of a maiden Slave look in the same Sense unto the hand of her mistress, none of 'em daring to murmur or resist or withdraw themselves from Punishment, but patiently to bear all the strokes laid upon 'em, till they see their Masters or Mistresses of themselves withhold their hands from punishing 'em any more: so our eyes look unto

(a) The Talmudists tell us, that they were wont to sing the first Verse of this Psalm, as they went out of the Country toward Jerusalem, carrying their First-fruits to the House of the Lord, as the Law directs Deut. 26. 2. And when they enter'd within the Gates, they sang the second Verse. There probably they were met by some of the Citizens, who sang the Rest of the Psalm together with 'em, as they went toward the Temple. Of which Custom Mr. Selden treats Lib. 3. de Synedr. Cap. 13. See also Note (z) to Psal. 120.

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*the hand of God, we humbly submitting our selves to his Correction, till he please to hold his hand from punishing us any longer; and thus we patiently wait on the Lord our God, until that he have mercy upon us in removing our present great Calamities.* 3. Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt. 4. Our soul is exceedingly filled with the scorning of those viz. the Assyrians that are at ease or live in Prosperity, and with the contempt of the said Enemy, whose Strength and Success hitherto has made him most exceeding proud.

## P S A L. CXXIV.

A song of degrees of David, compos'd by him in respect of the Great Invasion of the Philistines mention'd 2 Sam. 5. 19. or in respect of the Ammonites and their Associates mention'd 2 Sam. 10. 6. &c.

If it had not been the Lord who was on our side, now may Israel say: 2 If it had not been the Lord who was on our side, when men rose up against us? 3 Then they had swallowed us up quick, when their wrath was kindled against us. 4 Then the Enemy like a Flood of waters had overwhelmed us, the stream or said Flood had gone over our soul or drown'd us. 5 Then the Enemy growing more and more proud, like waters that swell more and more, had gone over our soul. 6 Blessed be the Lord, who hath not given us as a prey to their teeth. 7 Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped. 8 Our help is in the name of the Lord, who made heaven and earth.

## P S A L. CXXV.

A song of degrees, being probably a pious Exhortation of Hezekiah to the People to trust in the Lord, when the Assyrians besieged and threaten'd to destroy Jerusalem.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. 2 As the mountains are round about Jerusalem, so the Providence or Angels of the Lord is round about his people, to defend 'em on all Sides as long as they continue Faithfull to him, from henceforth even for ever. 3 For the rod or Power of the wicked shall not rest upon or continue always to oppress the lot or Country of the righteous, lest the righteous, having their Patience quite tired out, should put forth their hands unto iniquity i. e. be tempted to lay aside their Pious Trust in God, and lay hold of any Means, tho' never so unjust, to obtain Deliverance. 4 Therefore be pleas'd to do good, O Lord, unto those that be good, and to them that are upright in their hearts, by delivering 'em from their present Miseries. 5 As for such as, instead of growing Better by our present Oppressions, turn aside from the Ways of Piety to their crooked ways of Impiety, the Lord shall lead them forth or deliver them up to due Punish-



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*Punishment* with the workers of iniquity *their present Oppressors*: but peace shall be upon or restor'd again to the Land of Israel.

PSAL. CXXVI.

A song of degrees generally thought to be composed by *Exra*, when they return'd out of *Babylon*.

When the Lord turned again the captivity of *Zion* i. e. turn'd the heart of *Cyrus* the Persian Emperor and other his Successors so, as to give Liberty for the Jewish Captives to return to their Own Country, we were like them that dream i. e. We could scarce believe it, but were apt to think ourselves only in a Dream of so great an Happiness. 2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen; The Lord hath done great things for them. 3 And most True it is, that in bringing about this our Deliverance from Captivity, when there appeared so little Signs of It afore, the Lord hath done great things for us: whereof we are glad. 4 Be pleas'd to go on to turn again the Rest of our captivity i. e. to move the Hearts of our Brethren, that yet choose to remain in *Babylon*, for to change their Minds, and to choose rather to return to their Own Country, to which their Return would be as Advantageous, as the Streams of Water are to dry land in the south. 5 This shall be a means to make good that Proverb, They that sow in tears, shall reap in joy: for thereby the yet small Number, that are return'd to plant themselves here, and have laid the Foundation of the Temple &c. not without great Grief occasion'd by the Opposition they meet with in the said Work from their Enemies, might be so much increased as by God's blessing to be able to perfect the Building of the Temple and of Jerusalem, notwithstanding all the Opposition of their Enemies, and thereupon to Rejoice. 6 Just as he or the Husband-man goeth forth to sow and weepeth often on some account or other, as Bad Weather for sowing &c. at the time of his beaping his little and therefore on account of Scarcity precious or dear seed out into the field to sow it, shall doubtless or generally does at Harvest come again with rejoycing, on account of bringing his sheaves with him i. e. having a Plentiful Crop.

PSAL. CXXVII.

A song of degrees and probably of Solomon.

Except the Lord build i. e. bless them that build the house, they labour in vain that build it: except the Lord keep i. e. bless them that keep the city, the watchman waketh but in vain. 2 It is vain for you to rise up early, to sit up late, and so to eat the bread of sorrows or to think to maintain yourselves by your Own great and painful Care, unless God's Blessing goes along with your Care: for so viz. by blessing their honest Endeavours he giveth his Faithfull and there-  
\* N fore

## PARAPHRASE.

fore beloved Servants Very often great Plenty, without any such hardship of Labour as makes 'em deny themselves due time for sleep. 3 Lo, another Instance of the Vanity of thinking We can do any thing without God's Blessing is this, viz. that children are an heritage of the Lord i. e. are given by him only to such Parents as he pleases, for to inherit their Estates, and the fruit of the womb is to be esteem'd his reward. 4 His Reward I say, because as arrows are a Means to keep off an Assailant or Enemy, in the hand of a mighty man when assailed, so are children of the youth i. e. So Children that are in the Vigour of their Youth are a Special Means of Defence to a Man in his Old age. 5 Happy is the man that hath his House like a Champions quiver full of Arrows, full of them: they shall not be ashamed or afraid, but they shall speak with or Courageously encounter the enemies in or at the gate of their Own house or City, when assaulted by Enemies, or shall Courageously answer any Accusation brought against their Father in any Court of Judicature.

## P S A L. CXXVIII.

A song of degrees.

Blessed is every one that feareth the Lord: that walketh in his ways. 2 For thou shalt eat or reap the Fruits of the labour of thine hands: happy shalt thou be, and it shall be well with thee. 3 Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive-plants round about thy table. 4 Behold that thus shall the man be blessed that feareth the Lord. 5 The Lord shall bless thee out of his Tabernacle or Mount Zion, if thou duly attendest his Publick and more Solemn Service there: and thou shalt thus be most likely to see the good of Jerusalem all the days of thy life. 6 Yea, thou shalt see thy childrens children, and peace upon Israel.

## P S A L. CXXIX.

A song of degrees.

Many a time have they afflicted me from my youth, may Israel now say: 2 Many a time have they afflicted me from my youth: yet they have not prevailed against me so far as quite to destroy me, as they aim'd to do. 3 They have often used me Very Cruelly, scourging me so, as if the plowers plowed upon my back, and there they had made long furrows, so deep and long were the Wounds made on my Back by the Scourging I underwent. 4 But the Lord is righteous; and at last he hath cut asunder the cords of the wicked i. e. deliver'd me from their Power, who were wont to ty me with Cords while they thus cruelly Scourg'd me. 5 Let them all that remain be confounded and turned back or defeated, that hate Zion. 6 Let them be as the grass upon the house-tops, which withereth afore it groweth up: 7 Wherewith the mower filleth not his hand; nor he

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he that bindeth sheaves, his bosom. 8 Neither do they which go by, say upon any such account, what they are wont to say to Mowers and Sheave-binders viz. The blessing of the Lord be upon you: we bless you in the name of the Lord: *That is in short from v. 6. Let all their Hopes be disappointed, and Themselves come to Nothing, nor let Any one so much as wish 'em Prosperity.*

PSAL. CXXX.

A song of degrees, *probably compos'd by David. (b)*

One of the depths or deepest Troubles or Sins have I cried unto thee, O Lord. 2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications. 3 If thou, Lord, shouldst mark iniquities so as to enter into strict Judgment: O Lord, who shall stand or be Uncondemn'd. 4 But there is forgiveness with thee upon Repentance, that by this means thou mayst be feared i. e. mayst induce and encourage Men to have a Religious Fear of Thee, which otherwise would be in Vain. 5 Therefore I wait for the Lord to help and deliver me; my soul doth wait, and in his word do I hope. 6 My soul waiteth for the Lord, more than they viz. the Priests that watch in the Sanctuary for the morning or Break of day: I say, more than they that watch for the morning, the said Priests being not more forward than I am, to offer up their morning Sacrifice to the Lord. 7 Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption i. e. He has many more Ways than we can think of, to rescue out of Distress those that trust in him. 8 And he shall redeem or rescue Israel from all the Afflictions he may think fit for a time to lay upon him for his iniquities.

PSAL. CXXXI.

A song of degrees of David, wherein he clears himself before God of his Aspiring to the Kingdom, Wherewith his Enemies falsely accused him to Saul.

Lord, my heart is not haughty, nor mine eyes lofty, so as to aspire to the Kingdom during the life of Saul, or to seek his Death for to make Way for my Coming to the Throne, as Thou knowest: so far am I from this, that to avoid the Better any Suspicion thereof, neither do I exercise my self in great matters, or in things too high for me

(b) 'Tis generally thought this Psalm was composed by David, after he had plung'd himself into a very deep Guilt by his Sin with Bathsheba, and on this account it seems reckon'd One of the Seven Penitential Psalms. But as Bishop Patrick observes, there is Nothing herein, but what may very Well be refer'd to his Persecution by Saul, which had now reduced him to so low a Condition, that his Heart began to sink under it; and this seems to be the more confirm'd by the following Psalm, wherein David declares before God, that he was as innocent as a Child in respect of aspiring to the Throne, wherewith he was falsely accused by his Enemies in Saul's Court.

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*i. e.* I have been very Cautious not to concern my self in any State-affairs, but what belong'd to the Place or Office I was put in by Saul 2 Surely on the contrary I have behaved my self all along in a manner level or equal to my Place or Circumstances, and have quieted my self or resolved to acquiesce in the present State of things, Committing my self to thy good Providence, (till thou shalt see fit to make Good thy Promise to me, by making Way thy self for my Advancement to the Throne) just as a child that is newly weaned of his mother does depend on the Care of his Mother to sustain him some other way than by Suckling him according to his Natural desire: my soul is even so Content to Silence or Suppress any Natural Desires that may arise in me, either of Liberty or Dominion, as a weaned child thereby do's thwart his Natural desires to be still Suckled. 3 And let all the People of Israel hope in the Lord in the like pious manner, from henceforth and for ever.

## P S A L. CXXXII.

A song of degrees, probably compos'd by Solomon, to be used at the Bringing of the Ark into the most Holy place of the Temple, as its Resting place v. 8. and consequently at the Dedication of the Temple, when 'tis Certain he used in his Prayer on that Occasion some part of this Psalm viz v. 8, 9, 10.

Lord, let it appear that thou dost still remember the Piety of my Father David, and particularly the pious Humilia and Confidence in thee which he shew'd in all his afflictions rather than be woud by any Unlawfull means advance himself to the Throne, which thou hadst promised to set him upon. 2 Let it, O Lord, especially appear that thou dost remember, how, when thou hadst Once advanced him to the Kingdom over all Israel, his Principal Care was to provide a settled place for thy most Publick and Solemn Worship, and for thy Ark; for hereupon he swore unto the Lord, and vowed unto the mighty God of Jacob. 3 Surely, I will not come into the tabernacle of my house *i. e.* my new built Royal Palace, nor there go up into my bed: 4 I will not give sleep to mine eyes, or slumber to mine eye-lids, 5 Until I find out a Convenient place for the Ark of the Lord, for to set up a Tabernacle to be an habitation for the mighty God of Jacob. 6 Lo, we *i. e.* David &c. often heard 'em talk of it viz of the Ark, whilst he dwelt with his Father at Ephratah or Betlehem; and when David was come to be King, and resolv'd to remove the Ark to Mount Zion, we found it in the fields of the wood or at (c) Kirjath-

(c) Kirjath-jearim does signify the City of the Woods, and therefore may well be here denoted by the Fields of the Wood, it being put in short for the Fields of the City of the Woods or of Kirjath-jearim; and it is not unlikely that the Ark might not be plac'd in the City or Town itself, but a little without it in the adjoining Field under some Tent or Tabernacle.

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*yearim.* 7 We will go into his tabernacles: we will worship at his footstool. 8 *And as likely David order'd the same to be Sung, when he brought the Ark into the Tabernacle, so it is now Very proper to sing again on removing the Ark out of the Tabernacle into the Temple this short Song: Be pleased to arise, O Lord, or to cause thy Divine Glory, which is wont to appear where the Ark is, to arise and translate it self unto the Temple, into the Place there provided for thy Ark to rest or be settled in; Be thou pleased thus to cause thy Visible Glory to arise, and to accompany the ark, which is the Symbol of thy Strength or Powerfull presence among us, and which we are now about to remove from the Tabernacle built by my Father David into the Temple built by me.* 9 Let thy priests not only be Always Inwardly righteous, but on this solemn Occasion be clothed with their sacred Priests Garments, which are Outward Emblems of the righteousness that ought to be in them; and let thy saints or People now attending this Solemnity shout for joy. 10 For thy servant Davids sake, turn not away the face i. e. deny not this the present Petition of Me thy anointed or the present Successor of David, nor any other Petition that shall be made to thee, agreeable to thy Will, by me or any of my Successors. 11 This I the more trust the Lord will do, because the Lord hath sworn in truth unto David, forasmuch as having so Sworn, I am sure he will not turn from it, that Of the fruit of thy body will I set upon thy throne after thy Decease. 12 And if thy children will keep my covenant and my testimony, that I shall teach them; their children also shall sit upon thy throne for evermore. 13 For the Lord hath chosen Zion: he hath desired it for his habitation. 14 This is my rest for ever: here will I dwell, for I have desired it. 15 I will abundantly bless her provision: I will satisfy her poor with bread. 16 I will also clothe her priests with salvation i. e. defend them and give them Cause to be continually giving me Thanks for the Blessings I bestow upon my People, and her saints i. e. my Pious Worshipers shall shout aloud for Joy. 17 There viz. in Sion will I make the horn of David to bud i. e. the Regal Power and Majesty of David to appear afresh in his Royal Successors. I have ordained a lamp for i. e. some of his Seed to succeed in the Throne, and so to keep up the Light and Glory of mine anointed David. 18 His or his Successors enemies will I clothe with shame: but upon himself i. e. The Successors of his Own Posterity shall his crown flourish.

P S A L. CXXXIII.

A song of degrees of David, probably composed upon all the Tribes of Israel uniting together to bring back David to his Throne, from which Absalom had driven him.

Behold, how good and how pleasant it is, for brethren to dwell together

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together in unity. 2 It is like the precious and most fragrant, and refreshing ointment pour'd upon the head, and that ran down upon the beard, even Aarons beard when he was consecrated Highpriest, and that went down to the skirts or rather Collar of his garments, where he bore the (d) Names of all the Tribes of Israel. 3 Unity is as refreshing as the dew of heaven is to the Top of Mount (dd) Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing i. e. God will always bless such as promote Unity, even with life or Happiness for evermore.

## P S A L. CXXXIV.

A Song of degrees, probably Sung by One or More of the Levites, at Shutting up the Gates of the Temple.

Behold, bless ye the Lord, all ye servants of the Lord, which by night stand to keep Watch in the house of the Lord. 2 Be careful to lift up your hands or to spend the time as much as you can in Devotion, whilst ye thus watch in the sanctuary. 3 The Lord that made heaven and earth, bless or will bless thee for so doing out of his Tabernacle or Temple on Zion.

## P S A L. CXXXV.

Thought to be Sung by the Levites at the opening of the Temple Gates.

Praise ye the Lord, praise ye the name of the Lord, praise him O ye servants of the Lord. 2 Ye that stand in the house of the Lord, in the courts of the house of our God. 3 Praise ye the Lord, for the Lord is good: sing praises unto his name, for it is pleasant. 4 For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. 5 For I know that the Lord is great, and that our Lord is above all gods. 6 Whatsoever the Lord pleased, that did he in heaven and in earth, in the seas, and all deep places. 7 He causeth the vapours to ascend from the ends of the earth, he maketh lightning for to accompany often the rain: he bringeth the wind out of Unknown places, and that with such Violence and Continuance as if he had somewhere his treasures for to keep 'em in Store. 8 Who smote the first-born of Egypt, both of man and beast. 9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. 10 Who smote great nations, and slew mighty kings: 11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: 12 And gave their land for an heritage, an heritage unto Israel his people. 13 Thy name, O

(d) Namely engraven on the two Onyx-stones that were on the Shoulders of the Ephod, as Exod 28. 9-12. (dd) Mr. Maundrel in his Journey to Jerusalem under Monday March 21, says, that He and his Companions lying one night not far from Mount Hermon, were sufficiently instructed by Experience. What the holy Psalmist means by the Dew of Hermon, their Tents being as Wet with it, as if it had rain'd all night.

Lord,

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Lord, endureth for ever, and thy memorial, O Lord, throughout all generations. 14 For the Lord will indeed judge or punish his people, when they offend him, and on their Repentance he will act as if he did repent himself concerning what he had done to his servants. For all our Punishments and Deliverances are to be attributed to our God Only, and not to any Power the Idols of the Heathen have. 15 For the idols of the heathen are silver and gold, the work of mens hands. 16 They have mouths, but they speak not; eyes have they, but they see not. 17 They have ears, but they hear not; neither is there any breath in their mouths. 18 They that make them are like unto them: so is every one that trusteth in them. 19 Therefore bless the Lord, O house of Israel: bless the Lord, O house of Aaron. 20 Bless the Lord, O house of Levi; ye that fear the Lord, bless the Lord. 21 Blessed be the Lord out of the Mouths of his Servants that come to worship him at Zion, even the Lord which dwelleth in his Tabernacle or Temple on Mount Sion at Jerusalem. Praise ye the Lord.

PSAL. CXXXVI.

*Thought to be usually Sung on the Great Festivals: It has no need of Explication.*

O give thanks unto the Lord, for he is good: for his mercy endureth forever. 2 O give thanks unto the God of gods: for his mercy endureth for ever. 3 O give thanks to the Lord of lords: for his mercy endureth for ever. 4 To him who alone doth great wonders: for his mercy endureth for ever. 5 To him that by wisdom made the heavens: for his mercy endureth for ever. 6 To him that stretched out the earth above the waters: for his mercy endureth for ever. 7 To him that made great lights: for his mercy endureth for ever. 8 The sun to rule by day: for his mercy endureth for ever. 9 The moon and stars to rule by night: for his mercy endureth for ever. 10 To him that smote Egypt in their first born: for his mercy endureth for ever. 11 And brought out Israel from among them: for his mercy endureth for ever. 12 With a strong hand, and with a stretched out arm: for his mercy endureth for ever. 13 To him which divided the Red sea into parts: for his mercy endureth for ever. 14 And made Israel to pass through the midst of it: for his mercy endureth for ever. 15 But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever. 16 To him which led his people through the wilderness: for his mercy endureth for ever. 17 To him which smote great kings: for his mercy endureth for ever. 18 And slew famous kings: for his mercy endureth for ever. 19 Sihon king of the Amorites: for his mercy endureth for ever. 20 And Og the king.

king of Bashan: for his mercy endureth for ever. 21 And gave their land for an heritage: for his mercy endureth for ever. 22 Even an heritage unto Israel his servant: for his mercy endureth for ever. 23 Who remembered us in our low estate: for his mercy endureth for ever. 24 And hath redeemed us from our enemies: for his mercy endureth for ever. 25 Who giveth food to all flesh: for his mercy endureth for ever. 26 O give thanks unto the God of heaven: for his mercy endureth for ever.

## P S A L. CXXXVII.

*Evidently composed by some Jewish Captive in Babylon.*

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. 2 We hanged our harps, *which we brought along with us, on the willows, in the midst thereof or that were along the Rivers sides, as judging it Improper to make use of 'em there, as things at least then stood with us.* 3 For there they that carried us away captive, required of us to sing or play a song; and they that had wasted us and our Country, required of us to make them some mirth, saying, Sing or play us one of the songs that were wont to be used in the Service of the Temple on Mount Zion. 4 To which we answer'd, How shall we sing the Lords song i. e. any Song composed for God's Service, and not for Pastime and Sport, in a strange land wherein as Captives we are full of Sorrow, and so wholly indisposed for Singing; 5 No, said I within my self, if I forget thee i. e. thy present ruinous Condition, O Jerusalem, so as to gratify their desires by profaning thy Musick and Songs, let my right hand forget her cunning or skill to play upon the Harp. 6 If I do not remember thee so as not to gratify them as I said afore, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy i. e. if I ever play on the Harp or Sing again, till I begin to see Jerusalem restor'd. 7 Which happy day I hope will come, when thou wilt remember, O Lord, the children of Edom, in the said happy day of the Restoration of Jerusalem, so as to call them to account, who instead of pitying Jerusalem as became Kind neighbours, encourag'd the Babylonians to destroy it and said, raze it, raze it, even to the foundation thereof. 8 Likewise O daughter of Babylon, who art to be destroyed: happy shall he be i. e. He shall be praised and thought to have done Worthily, that rewardeth thee, as thou hast served us. 9 Happy shall he be that taketh and dasheth thy little ones against the stones.

## P S A L. CXXXVIII.

A psalm of David, wherein he praises God for advancing him to the Throne, and prays for his Support therein.

I will praise thee with my whole heart, before the gods i. e. The Great men of my Kingdom as well as the Angels will I sing praise un-



## PARAPHRASE.

to thee. 2 I will worship in thy Courts with my Face towards thy holy temple or Tabernacle, and praise thy name, for thy loving kindness, and for thy truth: for thou hast magnified thy self in making Good thy word or Promise to me, above all thy name or more than in respect of thy other Attributes. 3 In the day when I cried, thou answeredst me: and strengthenedst me with strength in my soul i. e. with a courageous Faith and Hope in thee. 4 All the neighbouring kings of the earth shall praise thee, O Lord, as a Faithfull God, when they hear how wonderfully thou hast made good unto me the words of thy mouth in promising to advance me to the Kingdom. 5 Yea, they shall sing in the ways of the Lord i. e. The good people of Israel, who have been bred up in the Knowledge of the True God and his Religion, shall praise him Greatly on the aforesaid Account; for this is a New Instance that great is the glory of the Lord. 6 Though the Lord be high, yet hath he respect unto the lowly i. e. such as behave themselves Humbly toward him in all Circumstances, as I have done; but the proud he knoweth afar off i. e. he regards not such as behave themselves Disobediently and Obstinate toward him, as did Saul. 7 Thy Goodness to me has been so Great in what thou hast Already done for me, that Though I should any time hereafter walk in the mids of trouble, yet I shall humbly trust that thou wilt revive me; and that thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. 8 I trust the Lord will perfect that which concerneth me i. e. all his Gracious Intentions towards me: not for my Merits, but for that thy mercy, O Lord, endureth for ever, and so as it was the Chief Motive to induce thee to do what thou hast Already done, I trust it will be still a powerfull Motive to forsake not but defend and preserve me as King, since I became so by the works of thine own hands i. e. thy Good Will and Providence.

## P S A L. CXXXIX.

To the chief musician, A psalm of David, probably compos'd by him, while he lay under the Imputation of having Ill designs against Saul.

O Lord, whereas I am accused of Treasonable Crimes, I appeal to thee for my entire Innocence therein, as the Best Proof thereof which I can use: for thou hast searched me, and known me. 2 Thou knowest my down-sitting, and mine up-rising, thou understandest my thought afar off. 3 Thou compasseth my path, and my lying down, and art acquainted with all my ways. 4 For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. 5 Thou hast beset me behind and before i. e. Thou art always about me so as Nothing I do, or speak or think can escape thy Knowledge, and laid thine hand upon me i. e. I am wholly in thy Power so as I can no

## PARAPHRASE.

ways escape thy Punishment if Guilty of the Crimes laid to my Charge. 6 Such thy infinite knowledge is too wonderful for me to comprehend or hide any thing from. It is so high or Surpassing all Human thoughts, I cannot attain to the Conceiving of it aright. 7 Therefore whither shall I go from thy spirit? or whither shall I flee from thy presence? 8 If I ascend up into heaven, thou art there: if I make my bed in hell *i. e.* go down and ly in the lowest depth of the Earth, behold, thou art there. 9 If I take the wings of the morning *i. e.* If I could move as Swiftly as the Light of the Rising Sun, and in an instant fly hence, and dwell in the uttermost parts of the sea: 10 Even there shall thy hand lead me, and thy right hand shall hold me. 11 If I say, Surely the darkness shall cover me: even the night shall be light about me. 12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. 13 For thou hast possessed my reins: or Heart, and so art privy to every Thought thereof: thou hast covered me in those Skins wherein I was inclosed in my mothers womb. 14 I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works in thy Formation of Me, and that my soul knoweth right well. 15 My substance was not hid from thee, when I was made in secret; and curiously wrought as the finest Needle-work or Embroidery in the Womb which is as dark as the lowest parts of the earth. 16 Yet thine eyes did there see my substance yet being unperfect, and as if in thy book all my members were written or noted down Aforehand, that None of 'em might be forgotten to be form'd, and to direct How they were to be form'd, so not one of 'em was omitted or not form'd Right, but All as with the greatest Care, which in continuance or due time were fashioned, when as yet or at first there was none of them. 17 How precious or gracious also are thy thoughts or Providence unto me, O God, ever since I have been born? how great is the sum of them *i. e.* of the several Instances of thy good Providence over me? 18 If I should count them, they are more in number than the sand: Tho' I should spend a whole day in counting them, yet after the night's Rest when I awake, I am or shall be still with thee *i. e.* still have work left me to go on with the said Account. 19 On this Consideration of thy good Providence over me hitherto, I trust the more that Surely thou wilt slay the wicked that seek my Life, O God: ye had Best to depart from me therefore, and let me Alone, ye bloody men. 20 For they speak against thee as well as me wickedly, and thine enemies take thy name in vain *i. e.* make a shew of Religion only the Better to carry on their wicked Designs, and stick not to call Thee to witness the Truth of their False Calumnies against me. 21 Do not I hate them, O Lord, that hate thee? and

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am not I grieved with those that rise up against thee. 22 *Thou knowest that on that account only, I hate them with perfect hatred: I count them mine enemies.* 23 Search me, O God, and know my heart: try me, and know my thoughts. 24 And see if there be any wicked way in me *i.e. if I have any other ground of Enmity against them but that mention'd (v. 21, 22.), or if I am guilty of designing any Evil to them, only because they have done so much to me; and lead me in the way everlasting i.e. give me Grace to repent of and renounce any such ill Designs or Enmity against 'em, and to direct all my Designs and Actions according to the Rules of thy Law, which is the Only way to Everlasting Happiness.*

P S A L. CXL.

To the chief musician, A psalm of David, compos'd when he was persecuted by Saul, who was instigated thereto by Doeg and the Ziphites.

Deliver me, O Lord, from the evil man *viz. Doeg who aims at my Destruction*; preserve me from the violent man *viz. Saul who endeavours by Violence to seize and destroy me, tho' I never did him any Hurt or design'd any.* 2 Which nevertheless against me imagine mischiefs in their heart; continually are they gathered together for war *i.e. to seize me with armed Forces.* 3 They have sharpened their tongues like a serpent; adders poison is under their lips *i.e. By their false Accusations, as by so much Poison, they have endeavour'd to destroy me.* Selah. 4 Keep me, O Lord, from the hands of the wicked, preserve me from the violent man, who have purposed to overthrow my goings. 5 The proud have hid a snare for me, and cords, they have spread a net by the way-side: they have set grins for me. Selah. 6 I said unto the Lord, Thou art my God: hear the voice of my supplications, O Lord. 7 O God the Lord, the strength of my salvation; thou hast covered my head in the day of battle *i.e. thou didst protect me when I fought with Goliath, and enabled me to overcome him.* 8 Grant not, O Lord, the desires of the wicked, further not his wicked device, lest they exalt themselves. Selah. 9 As for the head of those that compass me about, let the mischief of their own lying lips design'd against me cover or fall upon them. 10 Let their Calumnies which may well be compared to burning coals fall upon them, let them be cast into the fire or Destruction which they design'd for me; into deep pits, that they rise not up again. 11 Let not an evil speaker be established or prosper by his Lies and false Accusations in the earth: evil shall hunt or follow one after the other upon the violent man to overthrow him. 12 I know that the Lord will maintain the cause of the afflicted, and the right of the poor. 13 Surely the righteous shall give thanks unto

## PARAPHRASE.

thy name for their Deliverance, and the upright shall dwell in thy presence i. e. continue in thy Favour and under thy Care and Protection, when False and Violent men shall be destroy'd.

## P S A L M. CXLI.

A psalm of David, wherein he prays to God to enable him to bear Saul's persecution of him so Patiently, as that he may not be provok'd to speak Irreverently of Saul, much less to do him any Mischief.

Lord, I cry unto thee, make haste unto me; give ear unto my voice, when I cry unto thee. 2 Let my prayer, which is all I can offer thee in this my Wandering Condition in the Wilderness, be set forth before or acceptable to thee as incense; and the lifting up of my hands, as the evening sacrifice, thy Acceptance whereof thou didst openly testify by sending Fire from Heaven (e) to consume or burn it. 3 Give me grace to set a watch, O Lord, before my mouth, to keep the door of my lips, that I may never use any Undecent Expression toward Saul, tho' unjustly persecuted by him. 4 \* Let not my heart incline to any evil thing or design against him, to practise any wicked works against him with the help of other men that are ready to work iniquity: and let me not eat of their dainties i. e. give me Grace not to join with or make use of any such, tho' never so much invited thereto by the specious show of Freeing myself of these Troubles, and advancing my self to an Happy State. 5 Let the righteous rather smite or severely rebuke me, for it shall be a real kindness and esteem'd so by me; and let him reprove me if he perceives any Inclination in me to use any Evil means; It shall be, as acceptable or usefull to Me, as an excellent oyl, which shall not break but refresh my head: for yet my prayer also shall be my chief Means or what I most rely on to obtain help by from thee in their calamities i. e. in the Calamities they bring upon me; and to this end I particularly pray that I may have Grace to continue not to use any Ill means for my Deliverance. 6 Of my Refusing so to do, I have given them already an Instance, for when their Judges or Great men were left on the sides of the Rock, while Saul went into an Hole of It, they heard my Words that they had No Reviling in 'em, for on the contrary they were sweet i. e. such as express'd the greatest Mildness and Duty to Saul. 7 Nevertheless our bones are scattered at the graves mouth; as when one cutteth and cleaveth wood upon the earth i. e. I and my small Party are still harass'd by them, who would cut us to pieces and let us rot on the Earth, scatter'd up and down here and there, if they could seize us. 8 But my eyes are unto thee, O God the Lord: in thee is my trust, leave not my soul destitute. 9 Keep me from the snare which they have laid for me, and the grins of the workers of iniquity.

(e) See Levit. 9. 24; and 1 Kings 18. 36---38.

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10 Let the wicked fall into their own nets, whilst that I withal  
*i. e. with all my Party* escape.

P S A L. CXLII.

(f) Maschil of David; a prayer when he was in the cave.

I Cried unto the Lord with my voice: with my voice unto the Lord did I make my supplication. 2 I poured out my complaint before him; I shewed before him my trouble. 3 When my spirit was overwhelmed within me, then thou knewest my path *i. e. a Way for my Escape; tho' by the Intelligence they had from my Enemies, even in the way wherein I walk'd i. e. in the Passages I went to make my Escape by, now have they privily laid a snare or Ambush for me.* 4 I look'd on my right hand and beheld, or look, O my Soul, on my Right hand and behold *i. e. See if thou canst spy any Hope of Relief from thy Best and most Powerful Friends: but there was no man that would know me or durst to Own me as his Friend: refuge fail'd me, no man cared or durst shew that he cared for my soul.* 5 I cried unto thee, O Lord, I said Thou art my refuge, and my portion in the land of the living. 6 Attend unto my cry, for I am brought very low: deliver me from my persecutors, for they are stronger than I. 7 Bring my soul out of *this Cave wherein I am forced to hide or shut myself up as in a prison, and restore me to Liberty and Safety,* that I may praise thy name for the same: Then the righteous shall compass me about *i. e. come to me from all Parts and join with me in praising thee, as I trust they will have Occasion actually to do, for thou shalt I hope continue to deal bountifully or Graciously with me.*

P S A L. CXLIII.

A psalm of David, probably made when Absalom his son persecuted him.

Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. 2 And enter not *strictly* into judgment with thy servant: for in thy sight or at thy Tribunal shall no man living be justified according to strict Justice or the Rigour of the Law, much less so great a Sinner as I acknowledge my self to be, especially on account of that Great complicated Sin of Mine (in respect of Bathsheba) which has chiefly brought this great Distress upon me. 3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: *i. e. reduced me to a very low Condition: he has made me to dwell in darkness i. e. to seek for safety in Holes and Obscure places in the Wilderness, as those that have been long dead i. e. as if I was buried Alive without any hope of a Resurrection.* 4 Therefore is my spirit overwhelmed within me:

(f) See the Title of Psalm 31.

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my heart within me is desolate. 5 To remedy which, I remember the days of old, I meditate on all thy works: I muse on the work of thy hands *i. e.* of all the remarkable Instances of thy Special Providence and Protection of me. 6 Hereupon I am encourag'd to stretch forth my hands unto thee in Prayer, for Help at present: my soul thirsts after or as earnestly desires and as much wants now Help of thee, as a thirsty land or parch ground gasps after and wants Rain. Selah. 7 Hear me speedily, O Lord, my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. 8 Tho' this Night things be Very bad with me, yet I hope thou wilt cause me to hear some Good News as an Instance of thy loving kindness to me in the morning, for in thee do I trust: cause me to know the way wherein I should walk, *i. e.* direct me what Course I had best take for my Safety, for I lift up my soul unto thee. 9 Deliver me, O Lord, from mine enemies: I flee unto thee to hide or protect me. 10 And in order hereto Teach or give me Grace to do thy will, for thou art my God: let thy good spirit lead me into the land of Uprightness or a Country of Honest people where I may be free from being betrayed by them. 11 Quicken or revive me, O Lord, for thy names sake: for thy righteousness sake bring my soul out of trouble. 12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

## P S A L M CXLIV.

A psalm of David, probably compos'd after he had obtain'd the two Victories over the Philistines, mention'd 2 Sam V

Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight *i. e.* Has given me strength and skill to handle Arms. 2 My goodness or Good God, my fortress, my high tower, and my deliverer, my shield, and he in whom I trust: who subdues or has subdued, my people *i. e.* All the twelve Tribes of Israel under me. 3 Lord what is man, either in general or my self in particular, that thou takest such knowledge or Care of him? or the son of man, that thou makest such account of him? 4 Indeed man is like to vanity: his days are as a shadow that passes away. And therefore it is Marvellous and to be ascrib'd only to thy Goodness to me, that I should have Power to achieve such things, and altho' Man's Life is so Short and Uncertain, I should not only have escap'd all the Hazards I have run, but in so short a time should have perform'd such Memorable Actions, that the Fame of 'em will last for ever. 5 Bow thy heavens, O Lord, and come down *i. e.* Go on, O Lord, to compleat my Conquest over all my Enemies: touch the mountains, and they shall smoke *i. e.* Exert thy Power against my most potent Enemies, and their Strength shall become as Smoke or Nothing.

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6 Cast forth lightning, and scatter them: shoot out thine arrows and destroy them. 7 Send thine hand from above, rid me, and deliver me out of the Power of the several Enemies, that have combin'd to invade my Kingdom, and over-run it as an Inundation or Flood of great waters; especially deliver me from the hand of them, because they are strange children or Heathen people. 8 Whose mouth speaks of vanity i. e. They both brag of more than they can do, and also Promise more than they ever intend to perform; and accordingly their right hand is a right hand of falshood, i. e. Whatever Leagues of Peace and Friendship they make with me, and ratifie or swear to by a Certain Form wherein they use their Right hand as a Token of such their Ratification or Oath, yet they break all the said Leagues, when they think it is for their Advantage so to do. 9 If thou please to grant this my Request mention'd v. 5-8. I will sing a new song purposely made on the said Occasion unto thee, O God: upon a psalterry, and an instrument of ten strings will I sing praises unto thee. 10 It is he or the God I thus now pray to, that gives salvation i. e. Safety and Victory to the most powerfull kings: and who delivers David his servant and anointed in a special manner from the hurtful sword of his many and strong Enemies. 11 And as he has done so already in respect of some of my Enemies, so I pray and trust he will go on to rid me and deliver me (as I said v. 7, 8.) from the hand of the rest of my Enemies, who are strange children: whose mouth speaketh vanity, and their right hand is a right hand of falshood. 12 That so by enjoying Peace in my Kingdom our sons may be as plants grown up in their youth i. e. As young flourishing Trees, that our daughters may be tall and beautifull, as corner-stones, polished after the similitude of a palace i. e. Like polish'd Stones or Pillars which adorn a Royal Palace: 13 That our garners may be full,affording all manner of store; that our sheep may bring forth thousands and ten thousands, in our streets or Sheep-walks: 14 That our oxen may be strong to labour; that there be no breaking in, nor going out i. e. That our Cows may not cast their Calves at home, nor be driven away from us by the Irruption of an Enemy that there be no complaining in our streets. 15 Happy is that people that is in such a case: yea, happy is that people whose God is the Lord.

P S A L. CXLV.

David's psalm of praise, probably composed after he had obtain'd of God the Favours he prays for in the foregoing Psalm.

I will extol thee, my God, O King, and I will bless thy name for ever and ever. 2 Every day will I bless thee, and I will praise thy name for ever and ever. 3 Great is the Lord, and greatly to be praised and his greatness is unsearchable. 4 One generation shall praise thy

## PARAPHRASE.

thy works to another, and shall declare thy mighty acts. 5 I will speak of the glorious honour of thy majesty, and of thy wondrous works. 6 And men shall speak of the might of thy terrible acts: and I will declare thy greatness. 7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. 8 The Lord is gracious, and full of compassion; slow to anger, and of great mercy. 9 The Lord is good to all: and his tender mercies are over all his works. 10 All thy works shall praise thee, O Lord, and thy saints shall bless thee. 11 They shall speak of the glory of thy kingdom *i. e. The incomparable Wisdom, Goodness and Care which thou exercisest in the Government of the World* and talk of thy power. 12 To make known to the sons of men, his mighty acts, and the glorious majesty of his kingdom *i. e. The admirable Order wherein he governs the World*. 13 Thy kingdom or Government over the World is an everlasting kingdom, and thy dominion endureth throughout all generations. 14 The Lord upholds all that fall into misery and piously rely on him, so that they perish not thereby, and raises up all those that be bowed down *i. e. Seasonably delivers 'em from the Weights of their Oppressors*. 15 The eyes of all wait upon thee, and thou givest them their meat in due season. 16 Thou openest thine hand, and satisfiest the desire of every living thing. 17 The Lord is righteous in all his ways, and holy in all his works. 18 The Lord is nigh unto all them that call upon him, to all that call upon him in truth. 19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. 20 The Lord preserveth all them that love him: but all the wicked will he destroy. 21 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

## PSALM CXLVI.

Entitled Hallelujah, and probably made after their Return from the Babylonish Captivity, and when they soon found, how they were hinder'd from building the Temple by the Power or Interest their Enemies had at the Persian Court.

Praise the Lord, O my soul. 2 While I live, will I praise the Lord: I will sing praises unto my God, while I have any being. 3 Put not your chief trust in princes, nor in the son of man, in whom it often happens that there is no power in them to help others in their greatest Needs. 4 His breath one day goes forth, he returneth to his earth: in that very day his Thought or all his Designs perish or end. 5 Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: 6 Which made heaven and earth, the sea, and all that therein is: which keepeth truth for



**PARAPHRASE.**

for ever : 7 Which executeth judgment for the oppressed, which giveth food to the hungry : the Lord looseth the prisoners. 8 The Lord openeth the eyes of the blind : the Lord raiseth them that are bowed down, *Verb which shall Literally be done by Christ when he comes ; and thereby Figuratively may be understood God's directing Men to see such Methods or Means for their Safety, which afore of themselves they did not see or think of at all, and so delivering them from Danger.* The Lord loves the righteous. 9 The Lord preserveth the strangers, he relieveth the fatherless and widow : but the way of the wicked he turneth upsidedown. 10 The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.

**P S A L. CXLVII.**

*Entitled Hallelujah, being a Psalm probably made with respect to the Jews Return from the Captivity of Babylon, and the Restoration of Jerusalem thereupon.*

Praise ye the Lord : for it is good to sing praises unto our God ; for it is pleasant, and praise is comely. 2 *It is the Lord that does enable us to build up again Jerusalem : whereby he gathers together i. e. Encourages the outcasts of Israel, or all our Brethren that still remain in Foreign Countries to return home.* 3 He healeth the broken in heart i. e. Comforts the most sorrowfull, and binds up their wounds i. e. Puts an end to their Miseries. 4 *And no wonder he can do this, since he tells the number of the stars : he collecteth them all by their names i. e. He knows them all as distinctly as we know things which we can call by their peculiar Names.* 5 Great is our Lord, and of great power : his understanding is infinite. 6 The Lord listeth up the meek : he casteth the wicked down to the ground. 7 Sing unto the Lord with thanksgiving : sing praise upon the harp unto our God : 8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. 9 He giveth to the beast his food, and to the young ravens which cry. 10 He delighteth not in the strength of the horse : he taketh not pleasure in the legs of a man. 11 The Lord taketh pleasure in them that fear him, in those that hope in his mercy. 12 Praise the Lord, O Jerusalem : praise thy God, O Zion. 13 *For he hath strengthened the bars of thy gates i. e. He has enabled us to fortify again the City of Jerusalem with Walls and Gates : he has many ways blessed thy children within thee.* 14 He maketh peace in thy borders, and filleth thee with the finest of the wheat. 15 *For those things are ought to ascribe to his Providence, who yearly shows by the Return of Spring and Summer after Winter, how Easy it is for him to make Prosperity return after the greatest Affliction.* For he sends forth

## PARAPHRASE.

forth his commandment *i. e.* Causes all the Alterations of Seasons upon the earth: his word runs very swiftly *i. e.* When he would have any Alteration, it is done as soon as we can speak. 16 Thus for instance, he gives snow which covers the Earth like a Fleece of wool: he scattereth the hoar frost like albes. 17 He casts forth or causes his ice, which will break into pieces like morsels or bits, and which he sometimes sends down in Hail like bits: who can stand before or long endure his cold when extrem. 18 Then when he sees fit to change the Weather, he sendeth out his word, and melteth them: he causes his Warm wind to blow, whereby a Thaw is produced and the waters flow or run again. 19 By these things he sufficiently makes known to all the World his Power and Goodness: but it is his peculiar Favour to us, that he shews his word unto Jacob, his statutes and his judgments unto Israel. 20 He hath not dealt so with any other nation, and as for his judgments or Law they have not known them. Praise ye the Lord.

## PSALM. CXLVIII.

*Hallelujah, a Psalm probably made by David.*

Praise ye the Lord from the heavens: praise him in the heights or Regions above. 2 Namely praise ye him, all his angels, praise ye him, all his heavenly hosts. 3 Praise ye him *i. e.* Set forth his Wisdom, Power, Goodness &c. sun and moon: praise him, all ye Stars of light. 4 Praise him, ye heavens of heavens, and ye waters or Clouds that be above the lower heavens or the Air. 5 Let them praise the name of the Lord: for he commanded, and they were created. 6 He has also established or settled them in an admirable order for ever and ever or to the World's end; he has made a decree or prescribed them Laws of Motion &c. which shall not pass *i. e.* which they shall never break. 7 Praise the Lord from the earth, ye dragons or Whales, and all Creatures in the deeps. 8 Fire or Lightning and hail, snow and vapour or Rain and the like, stormy wind fulfilling his word or Designs for which they are sent: 9 Mountains and all hills, fruitful trees and all cedars. 10 Beasts and all cattle, creeping things, and flying fowl. 11 Kings of the earth, and all people; princes, and all judges of the earth. 12 Both young men and maidens, old men and children. 13 Let them praise the name of the Lord: for his name alone is excellent, his glory is above the earth and heaven. 14 He also exalts the horn or Power of his people, the praise or Fame of all his saints, even of the children of Israel, a people whom he has favour'd so as to make more near unto him than others, by his Dwelling or having his Tabernacle or Temple among 'em, where they approach to him. For which singular favour especially praise ye the Lord.

PSALM.

PARAPHRASE.

PSAL. CXLIX.

*Hallelujah, a Psalm likewise probably of David.*

Sing unto the Lord a new song, and his praise in the congregation of saints. 2 Let Israel rejoice in him that made him: let the children of Zion be joyful in God their Supreme King. 3 Let them praise his name in the dance or by Dancing also to their Musick: let them sing praises unto him with the timbrel and harp. 4 For the Lord takes pleasure in doing Good to his people: he will beautifie the meek with salvation *i. e.* He will make those who meekly depend upon him to be as Great and Illustrious as they have been afore Mean and Contemptible. 5 Let the saints be joyful in ascribing glory to God and that too in a Glorious or Solemn manner; let them sing aloud upon their beds or in the Peace and Security God shall give them. 6 Let the high praises of God be in their mouth, when they fall upon their Enemies; and let them thereby shew that they rely for Victory more on God's help than a two-edged sword which they carry in their hand: 7 That it is chiefly by God's help they trust to execute vengeance upon the heathen, and punishments upon the people that fight against em; 8 To bind their kings with chains, and their nobles with setters of iron; 9 To execute upon them the judgment written (g) in the Law: this honour have all his saints, *i. e.* Shall Israel have while in Favour with God. Therefore praise ye the Lord.

PSAL. CL.

*Hallelujah, a Psalm probably of David.*

Praise God in his sanctuary O men on Earth; praise him in the firmament of his power or Heaven, ye Angels above. 2 Praise him for his mighty acts: praise him according to his excellent greatness. 3 Praise him with the sound of the trumpet: praise him with the psaltery and harp. 4 Praise him with the timbrel and dance: praise him with stringed instruments and organs. 5 Praise him upon the loud cymbals: praise him upon the high-sounding cymbals. 6 Let every thing that hath breath, or Man breathing praise the Lord. Praise ye the Lord.

(g) Deut. 7. 24. and 32. 41-43.



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The B O O K S of  
Proverbs, Ecclesiastes,  
AND  
Canticles.

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# THE P R E F A C E.

I.  
Solomon's Pro-  
verbs distin-  
guish'd into  
three Parts.

**O**F the *one and thirty* Chapters which make up the *Book of Proverbs*, the former *twenty nine* contain the *Proverbs of Solomon*. And these are distinguished into *three Parts*. Of which the *first Part* takes up the first *nine* Chapters. The *second Part* begins at the *tenth* Chapter, as may most Reasonably be infer'd, or rather is evident, from this Title, viz. *The Proverbs of Solomon*, being there repeated.

II.  
An Opinion  
of Dr. Ham-  
mond and Bi-  
shop Patrick  
considered.

Dr. *Hammond* and Bishop *Patrick* suppose the said Title to be there repeated, only to denote that there *begins the Proverbs of Solomon properly so called*, viz. his short or sententious, distinct or independent Sayings, the nine foregoing Chapters being only Introductory thereto. But against this Opinion lies several Objections. For first, if the said Title be there repeated only for the reason they suppose, then like Notice should, and therefore Reasonably would, have been given, where the said short distinct Sayings or Proverbs properly so called do end; which, Bishop *Patrick* observes, is at the end of the *Sixteenth verse* of the *Twenty second Chapter*; after which begins again such a sort of longer Instructions, as is in the first nine Chapters. But no such Notice, viz. *Here ends the Proverbs of Solomon*, being given at Chap. 22. 16; it is but Reasonable to suppose, that the Title placed at the beginning of Chap. 10. was there placed or repeated, not to denote that there *begin the Proverbs of Solomon* properly so call'd, but for some Other reason. And I think no other Reason can be thought of more Natural than that suppos'd by Me, viz. that the said Title was placed at the beginning of Chap. 10. to denote, that All that follows from thence to the end of Chap. 24. was *not publish'd at the same time* with the first nine Chapters, but *some time after*, either by *Solomon* himself (as seems likely, because mention is not made of any other, as it is at the beginning of Chap. 25.) or by some Other between *Solomon's* Reign and that of *Hezekiah*,  
and

and therefore that All from Chap. 10. 1. to Chap. 24. ult. is rightly to be look'd on as a *Second Part* of *Solomon's Proverbs*.

But there is another material Objection against the Opinion of Dr. *Hammond* and Bishop *Patrick* which is this, that the said Opinion is founded entirely on this Supposition, that the Hebrew word *Masbal*, which we render a *Proverb*, is used exactly in the same Sense as the word *Proverb* is among Us; which is altogether Wrong. For tho' it be indeed True, that we seldom or never use the word *Proverb* but to denote a *short Saying*; yet it is evident that the Hebrews used the word *Masbal* to denote, not only a *short Saying*, but also any *weighty Instruction* tho' of a *great Length*. This is sufficiently evident from *Psal. 78. 2. I will open my mouth in Masbal* (as it is in the Hebrew) which we there render a *Parable*: By which *Masbal* is meant the said Psalm, which is a very Long one. Wherefore it appears that All contain'd both before Chap. 10. and also after Chap. 22. 16. may in Hebrew be styl'd *Misbalee* (which we render *Proverbs*) as properly as what is contain'd between Chap. 10. 1. and Chap. 22. 16. And therefore that the Title of *Misbalee* was prefix'd and repeated at the beginning of Chap. 10. not by Reason of the Proverbs there beginning being *shorter* than those that went Afore, but because there began a *Second Part* of *Solomon's Proverbs*, which ends with Chap. 24.

The *third Part* begins with Chap. 25. and ends with Chap. 29. and was collected and publish'd in the Reign and by the Order of King *Hezekiah*, as is expressly mention'd Chap. 25. 1.

As to the *Time* when *Solomon* writ or composed his *Proverbs*, the Jewish Writers not without probability tell us, that it was in his Riper years, or between his Youth when he writ the *Canticles*, and his Old age when he writ the *Ecclesiastes*.

To the Proverbs of *Solomon* are added (as being of a like Nature) the short and pithy Instructions or Sayings of One *Agur*, which make Chap. 30. and the like Instructions of the Mother of King *Lemuel*, which make the last Chapter of this Book. Some fancy this *Agur* and King *Lemuel* to have been

III.  
The said Opinion further prov'd to be ill-grounded.

IV.  
The third Part of Solomon's Proverbs.

V.  
The Time when Solomon writ his Proverbs.

VI.  
Of the Proverbs of Agur and Lemuel's Mother.

no other than *Solomon* himself, but there is no tolerable Grounds for it. And so no more need be said of it. Only I shall observe that in those Early times there were, among other Nations as well as the Jews, several pious and wise Persons, and *Lemuel* might be very well a King of some Country neighbouring on the land of Israel, and whose Mother being a wise and pious Person might take due Care to educate him in such manner as to become so likewise: Nay, as Bishop *Patrick* observes, she might be a *Jewish Lady*, who was Married to a neighbouring Prince that was a Profelyte or Convert to the true Religion.

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THE



# THE PROVERBS.

## PARAPHRASE.

*The Introduction wherein is set forth the (a) Author (in the main) of this Book, and the Design or Usefulness of it, to v. 6. inclusively.*

Chap. I. **I**N this Book are contain'd the Proverbs or very Useful Sayings of Solomon the son of David, king of Israel; <sup>2</sup> The Design of which Book or Proverbs is To make men know what is chiefly to be esteem'd Wisdom and the most useful Instruction, to make men perceive the words of understanding or to have Understanding in the most Useful matters; <sup>3</sup> To make men receive the instruction of wisdom, justice, and judgment, and equity i. e. to teach men to know and serve God Aright, and to be Just and Upright in all their Dealings One with Another: <sup>4</sup> To give subtilty to the simple i. e. to teach such as are of a Mean Understanding, how to behave themselves as Well as they of Larger Capacities in the chief Concerns of Life; to give to the young man knowledge, and discretion i. e. such Knowledge as will enable him to act as Discreetly as the Aged. <sup>5</sup> One that is already A wise man, will Readily hear or give Ear to the Instructions here laid down, and will thereby increase his Learning or Wisdom: and One that is already a Man of Understanding, shall hereby attain unto wise Counsels i. e. shall become fit to be a Counsellor to Kings, or Govern the Affairs of a State or Kingdom. <sup>6</sup> By studying this Book a Wise man will be enabled to understand a Proverb or know the most Useful Sayings or Rules which regard the Conduct of Human life, and the Interpretation thereof, or (a) rather the most elegant pithy Sentences that are to be met with: for in this Book even in that part which was set forth by Solomon himself are contain'd the words of the wise, and their dark or excellent sayings,

(a) See the Preface to this Paraphrase on Proverbs. It needs only be observ'd here that the Hebrew word, which v. 6. we render *the Interpretation*, may also (and rather indeed here) be render'd *an Eloquent Speech*, as is observ'd in the Margin of our English Bible.

## PARAPHRASE.

*i. e. the Excellent Sayings or Pithy Sentences not only of Solomon himself, but also of (a) Others. And this may suffice to shew the Author's Design and Usefulness of this Book by way of Introduction.*

## SECTION I.

*Containing what seems to have been That Part of this Book, which Solomon put out by it self First viz. All to the end of Chap. IX. Concerning which see more in the Preface to the Paraphrase of this Book.*

I. *7 The First thing in general to be here taken Notice of is this, that*  
 Our Duty *The fear of the Lord is the beginning or very Foundation and also*  
 to GOD in general. *Chief part of knowledge or Wisdom : but or therefore they are justly*  
*to be esteem'd the greatest Fools, which despise the said Wisdom and*  
*Instruction, i. e. have not a due Fear of God.*

II. *8 Next to thy Duty to God is fit to be here likewise in general*  
 Our Duty *taught thee, My son or whoever thou art that desirest to learn of me*  
 to our Parents in general. *by this Book, thy Duty to thy Parents. Therefore be sure to hear*  
*or follow the good instruction of thy father, and forsake not the law*  
*of thy mother i. e. and also to let the good Directions or Commands*  
*of thy Mother be observ'd by thee as if they were a Law unto thee.*  
*9 For they shall be of more Benefit to thee, and make thee more esteem'd*  
*by God and Good men than an Ornament of Grace i. e. the most Grace-*  
*ful Ornament apply'd to thy head, and golden or any other precious*  
*Chains about thy Neck.*

III. *10 After thy Duty to God and thy Parents comes thy Duty to thy*  
 Our Duty *Neighbour or All others to be taught thee in general; especially as to*  
 to All others in general, especially as to *Not doing Injury to any other. Wherefore My son, if sinners entice*  
 Not injuring any other. *thee, consent thou not. 11 If they say, Come with us, let us lay*  
*wait for blood, let us lurk privily for the innocent without cause :*  
*12 Let us swallow them up alive as the grave, and whole, as those*  
*that go down into the pit i. e. Let us take such Measures as to be*  
*able to kill 'em Presently and before they can make any Noise to discover*  
*Us, or so as None of 'em shall escape to discover us, by dispatching 'em*  
*as Quickly and Entirely as if the Earth open'd and swallow'd 'em up,*  
*or they fell down Unawares into some unseen great and deep Pit. 13 We*  
*shall find all precious substance, we shall fill our houses with spoil :*  
*14 Cast in thy lot or thou shalt come in for an equal share among us,*  
*let us or we will all have but one common purie, in which all shall*  
*have an equal Interest. 15 My son, walk not thou in the way with*  
*them ; refrain thy foot from their path i. e. join not with 'em in*  
*their evil courses. 16 For their feet run to evil, and make hast to*  
 shed

## PARAPHRASE.

shed blood; i. e. they will always be hurrying thee from one great Sin to another, even to the shedding of many Innocent mens Blood. 17 Surely thou canst but know that in vain the net is spread in the sight of any bird, which is not so silly as to run into the net which it sees, and so lose its life. 18 And yet thou wilt act so silly if thou join with such wicked fellows in their evil Courses: for thereby in the end they lay wait for their own blood, they lurk privily for their own lives, inasmuch as they shall not always escape the hand of Justice, but be punished if not Here, most certainly Hereafter. 19 So are or such is the end of the ways of every one that is thus greedy of gain, namely of every One which by any wicked means takes away the life of the owners thereof viz. of the Owners of the Goods or Riches he makes himself Master of by Robbery and Murder &c. and which he looks on as his Gain, tho' it will Certainly prove Otherwise in the end viz. his Ruin, if not Here, yet Eternally hereafter, without a Sincere and so Timely Repentance.

20 I shall therefore proceed next to set before my Reader the Necessity of a Timely Repentance, and the great Danger or Misery that will certainly attend such as Wilfully and Obstinately put off their Repentance, till they come to ly on a Death-bed, or be some other ways brought into such a Condition, as that they see Death certainly approaching 'em. I advise all such to consider, that Wisdom crieth without, she uttereth her voice in the Streets: 21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, i. e. The Wisdom of God has taken all due or proper Means, not only to keep men from a Wilful course of Sin, but also to reclaim 'em from It when fallen at first into it. To this end serve the plain Dictates of a Man's Own Conscience, the Written Law of God, the Preaching and Warning of his Ministers, the Admonitions and Examples of Good men, the Course of God's Providence, and even the National Laws of Countries which profess the True Religion; So as that a Man cannot, if he will, but be as well acquainted with all the Great and Necessary Duties of Life, as with What he hears proclaim'd in the Streets; and let Him be where he will, even in the greatest Concourse of People, and where is usually the Greatest Noise, yet He may, if he will, hear his Conscience at least suggesting such Admonitions to him viz. 22 How long, ye simple or Wicked Ones, will ye love to go on in your Simplicity or Wickedness; and the Scorners of Religion and Virtue delight in their scorning, and fools hate knowledge? 23 Turn you at my Reproof from your Evil ways; and that the Wicked One may not discourage you from setting about Repentance as a Work too Difficult for you, considering the great

IV.

The great Danger and Mischief of delaying, or a Death-bed Repentance.

## PARAPHRASE.

great and many Sins you have been guilty of, or the Time you have hitherto lived in a Course of Sin, Behold, I assure you that I will pour out the Grace of my Spirit to you, in such measure as shall enable you Truly to Repent or Actually to turn from your Evil Courses; and to this end also I will make known my Words unto you i. e. All requir'd of you in my Word or Law; and you shall in due time Experimentally Know or Tell, that the Practice of an Holy Life is far more Desirable and Comfortable, than Any Pleasure or Profit arising from Wicked practices, accordingly as is All along set forth in Holy Scripture. This Promise do I make unto you, and This will I enable you to do, upon condition you Forthwith or without Delay hearken to my present Admonitions, and set upon Repentance. 24 On the other hand if you will not forthwith Repent, but Wilfully go on in your evil Courses till Death approaches you, then bear the Sad Doom which God threatens you with Aforehand in his great Mercy, in order to preserve you from Falling under it by inducing you by the Terrors thereof to a speedy Repentance. Otherwise when you draw near to Death, and then Only out of Fear of Torment, not out of any true Love to God or Godliness, you shall pray to God for Grace to Repent truly and so to obtain his Pardon of your Sins, God will answer you or deal with you as if he should answer you to this effect. Because I have call'd you Formerly again and again to Repentance, when you were in Health or Prosperity, and ye refused to hearken to my Call or the Admonitions of my Ministers: I have stretch'd out my hand as One that beckon'd Kindly to you to come out of Mischief, and to come to Me in an Obedience to my Law in order to be happy, or as Teachers are wont to stretch out their hand, when they teach or explain any thing to their Scholars, and no man of you regarded; 25 But ye have set at nought all my counsel, and would none of my reproof: 26 Therefore I also will now deal with you as if I did laugh at your Calamity; I will deal with you as if I did Mock at you, when your Fear of Death and Torment thus comes: 27 When your fear comes as Desolation, and your destruction comes as a Whirlwind i. e. When your approaching Destruction will be most dreadful, and so What you will have but just reason to fear in the highest manner; and therefore when Distress and Anguish inevitably comes upon you. 28 Then shall they call upon me, but I will not answer their Prayers, they shall seek me Early or cry earnestly unto me, but they shall not find or receive from Me that Grace of my Spirit which v. 23. I offer'd 'em: 29 And this as a Just Punishment for that they hated knowledge, and did not choose the fear of the Lord. 30 They would none of my counsel: they despised all my reproof. 31 Therefore shall they eat of the Fruit of their Way i. e. receive the just Reward of their Wickedness, and

PARAPHRASE.

be fill'd or punish'd to the Full with the Effects of their Own Wicked Devices. 32 For it is most certainly true that the Turning away of the Simple from my Ways and Reproofs i.e. the Obstinate Impenitency of the Wicked at last shall slay or ruin them, and the Prosperity of Fools, or the Wicked in their Wickedness for a Time shall be perverted by them to encourage them to go on in their Evil courses till they come to dy, and so shall destroy them. 33 But whoso hearkeneth unto me, shall dwell safely, if not in regard to this Life, yet in regard to his Expectation of Happiness in another, and shall be quiet from fear of Evil, at least of such a Miserable End befalling him, at his Death, as shall befall those afore spoken of v. 22.—32.

Chap. II. It having been afore observ'd Chap. I. 23. that if Men will turn or repent at God's Call or Proof, he will pour out his Spirit upon 'em, and make known his Words unto them: It remains to be further observ'd, that in order hereunto God also requires, that we should use our Own due Endeavours, by Praying Constantly and Earnestly for his Grace, and by diligently studying his Word. Wherefore My son if thou wilt receive my words, and hide or keep in mind my commandments with thee; 2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding: 3 Yea, if thou criest after or Earnestly prayest for knowledge, and liftest up thy voice for understanding: 4 If thou seekest her as silver, and searchest for her, as for hid treasures i.e. If by thy diligent Study of God's Law as well as by thy earnest Prayers thou shewest that thou hast as great a Value for Religion and Piety, as Worldly men have for Riches: 5 Then shalt thou understand the fear of the Lord, i.e. the Lord will give thee Grace to have a truly Religious Fear of Displeasing him; and find the knowledge of God i.e. God shall enable thee by his Grace to live a Religious and Holy life. 6 For it is the Lord alone that gives all useful, and especially Spiritual wisdom: Out of his mouth i.e. by his Revelation or Inspiration vouchsafed to the Prophets and other inspir'd Writers comes the Manifestation of his Will, the knowledge and understanding whereof accompanied with a due Practice is of Highest importance. 7 For he lays up in Heaven as in a Storehouse everlasting Happiness as a Reward of the sound or most Solid and Beneficial Wisdom i.e. of Godliness for the righteous; and here on Earth he is a buckler or Protector to them that walk uprightly. 8 By these means He keeps the paths of judgment, and preserveth the way of his saints, i.e. he encourages Good men to persevere in their Piety. 9 Wherefore as I said v. 5 to the same Effect, if thou use Prayer and Study of God's Will, Then shalt thou understand righteousness, and judgment, and equity; yea, every good path, i.e. All that thou art to do to please God, and shall by his Grace

V. Diligent Prayer and Study of God's word are to be used in order to obtain God's Grace, and so to be enabled to resist the Temptations of wicked persons.

## PARAPHRASE.

*actually do It.* 10 When the Love of Wisdom or Piety thus (as v. 1-4) enters into thy heart, and knowledge is pleasant unto thy soul : 11 Hereby thou shalt attain such Discretion as shall preserve thee, such understanding as shall keep thee : 12 So as to deliver or preserve thee from following the way or practice of the Evil man, from being seduced by the man that speaks troward or perverse things i. e. would insinuate ill Principles into thee. 13 From being seduced by Any of those, who leave the paths of uprightness, to walk in the ways of Wickedness, which is generally committed in darkness, and if Unrepented of, Always ends in Everlasting Darkness or Misery: 14 Who rejoyce to do evil, and delight in the trowardness of the wicked i. e. to make Others as Wicked as themselves : 15 Whose Ways are crooked or not agreeable to the Strait Way of Righteousness, and they scornful in their paths i. e. Obstinately go on in their Wickedness, as being Scorners of Religion.

## VI.

16 Another advantage in particular that thou wilt attain by Wisdom of God or true Piety is sufficient to enable a Man to withstand the Allurements of her Wickedness : 17 Which is carefully to be avoided tho' she be Un- married, and so the Sin with her only Fornication ; but more if she be One that is married, and so by committing Adultery with Another man she forsakes her Husband whom She married as on other accounts, carefully to be avoided or withstood.

18 For to haunt her house and comply with her lewd Enticements is the Ready way that inclines or brings men unto Death by some unhappy means or other ; and to follow her Paths or join with her in her Lewd courses is the Ready way that leads to the place where the Giants of Old at least in Wickedness, as corrupting Mankind with such Filthiness and Violence as is here mention'd or denoted (v. 12—17.)

## A N N O T A T I O N S.

(b) It is usual in Scripture to denote what is forbidden of God and so sinful in its kind or degree, by the word *Strange*. Thus Nadab and Abihu are said to have offer'd *Strange Fire*, Lev. 10. 1. and we mention of *Strange Incense*, Exod. 30. 9. In like manner any lewd Woman is all along this book styl'd a *Strange Woman*, as being One whom God has forbidden Men to have to do with on any such account ; as also because such an One is not only Her self estranged from having any Regard to the Law of God, but is a prevalent means to estrange others also from the same, and that to an high degree.

PARAPHRASE.

are now (c) \*damned. 19 And thou hast the more Reason to desire to be deliver'd from such a Woman, because it is observ'd, that Generally none that go unto her or join with her in her Lewd practices, return again or repent, neither take they hold of or return into the Paths of Life, or a pious Course of Living here which ends in an Eternal Life of Happiness in the World to Come. 20 Wherefore it is Necessary for thee to let Wisdom enter into thy heart (as v. 10.) that thou mayst walk in the way of good men, and keep the paths of the righteous. 21 For this is the most likely way for thee to be Happy even in this Life as well as the next, forasmuch as Generally according to God's promise (Deut. 11. 8, 9. 21) and without some special Cause which makes it Best for 'em Otherwise, the upright shall dwell Happily and Long in the Land, and the Posterity of the Perfect or truly Pious shall remain in it; 22 But the Wicked according to Deut. 11. 17. &c. shall be cut off from the earth, and the transgressors shall be rooted out of it.

Chap. III. My son forget not my (d) Law or Instructions but let thine heart keep my commandments: 1 For length of days, and long life, and peace shall they add to thee. 3 Let not mercy and truth forsake thee, i. e. do not thou forsake them, but always remember to practise according to them, as if thou didst bind them about thy neck, or write them upon the table of thine heart i. e. as if they were imprinted on thy heart. 4 So shalt thou find favour, and good understanding or Esteem in the sight of God and man.

VII.  
Exhortation  
to Obedience or  
Piety.

ANNOTATIONS.

(c) The Hebrew word is *Rephaim*, and properly signifies *Giants*, as Gen. 6. 4. where it first (I think) occurs. And from the same Chapter it may be plainly learn'd, that the said Giants were so in Wickedness as well as Stature or Bigness of Body; and also that all the rest of Mankind (except Noah and his Family) had so corrupted their ways, as to become *Giants in Wickedness*, as well as the Others, tho' not in Stature. For which cause God destroy'd 'em All here by the universal Flood, and so sent 'em or cast their Souls into the place of Eternal Punishment or Damnation. Whence the old Hebrews were wont to denote the Damned by the word *Rephaim*, and the Place of the Damn'd by the Congregation of the *Rephaim* as Prov. 21. 16. until *Gehinnom* (or *Gehenna*) i. e. the Valley of *Hinnom* near Jerusalem came to be used to denote the Place of the Damned, on account of their burning there their Children to the Idol-god *Molech*; Which was not till after Solomon's time. Who therefore here and elsewhere in his Writings denotes the Damned, and the Place where they are, in such manner as is afore observ'd. He that would see more on this point, let him read Mr. Mede's seventh Discourse, or Sermon on Prov. 21. 16. Now our rendring *Rephaim* by the Dead does not give the Full meaning of Solomon, or set forth fully the great Mischief or most miserable end of such as Solomon is here speaking of; and therefore *Rephaim* ought by all means to be render'd the Damned, in this and all other such places, as I have therefore done. (d) See the Paraphrase of Chap. 1. 8.

## PARAPHRASE.

## VIII.

Particularly *Well doing*, and lean not to thy own understanding, *as if by thy own Contrivance thou couldst bring about thy designs.* 6 In all thy *only true way* ways or Undertakings *to real Happiness.* Act as one that does acknowledge him to Overrule all things, and then he shall direct thy paths *i. e. thy Proceedings* to an happy Event. 7 Be not wise in thy own eyes or Opinion, so as to think thou canst manage things Better by any Method of thy own, than by following the Rules God has prescrib'd thee, but fear the Lord, and depart from evil. 8 It shall be health to thy navel, and marrow to thy bones, *i. e. This is the way to live Happily and Cheerfully.* 9 For an example, Think not to enrich thy self by robbing God or which is the same his Ministers of their Tythes, or by Refusing to contribute to any Pious work, for this will be but a Means for to bring God's Curse upon thee, and so Want and Poverty: Whereas if thou dost honour the Lord with freely Contributing to any Pious design according to thy substance, and with bringing to him the first-fruits of all thy increase (*&c.*) 10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

## IX.

Of Patience  
under Affliction.

11 My Son, despise or slight not the Chastning of the Lord, so as not to let it have its due Effect on thee by Amending what was Amis in thee, neither be weary of his Correction, so as thro' Impatience to take any undue Course to remove the Afflictions that ly upon thee. 12 For whom the Lord loveth, he correcteth, even as a good Father the son in whom he delights, when he sees Any thing in him that requires Correction.

## X.

Advantages  
of Piety.

13 Happy is the Man that finds or attains to this degree of Wisdom, and the Man that getteth such understanding. 14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. 15 She is more precious than rubies: and all the things thou canst desire, are not to be compared unto her. 16 Length of days *as being generally most Valued and Desir'd* may be compar'd to a Gift, which is in her right hand: and in her left hand riches and honour. 17 Her ways in themselves are ways of pleasantness, and all her paths are peace *Inwardly if not also Outwardly.* 18 She is in the stead of a Tree of Life to them that lay hold on her, giving not only Present but Immortal Satisfaction, and happy is every one that retaineth her, for thereby he becomes a partaker of the Divine Nature itself. 19 For the Lord by wisdom hath founded the earth; by understanding hath he established the heavens. 20 By his knowledge the depths are broken up *i. e. Springs of Water arise out of the Earth*, and the clouds drop down the dew. 21 My son, let not them *i. e. the Rules of Wisdom or these my Instructions* depart from thy eyes or Mind, but keep sound wisdom and discretion.



## PARAPHRASE.

discretion. 22 So shalt they be life unto thy soul, and (e) grace to thy neck. 23 Then shalt thou walk in thy way safely, and thy foot shall not stumble. 24 When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. 25 *Then thou shalt have Cause to be not afraid of any sudden Misfortune or Danger which is wont to cause Fear in others, neither of the Desolation ready to be brought on thee by the hands of the Wicked, or brought on the Wicked by the Divine Vengeance, when it comes.* 26 For the Lord shall be thy Confidence or Protector, and shall keep thy foot from being taken i. e. shall preserve thee from thy Enemies.

27 Withhold not *Any thing that is Good or Fit to be done by thee,* from them to whom it is due, when it is in the power of thine hand to do it. 28 Say not unto thy neighbour, Go, and come again to-morrow, and to-morrow I will give; when thou hast it by thee. 29 Devise not evil against thy neighbour, *as for other reasons so for this viz. seeing he dwells, as he thinks relying on thy Honesty,* securely by thee. 30 Strive not or Go not to Law or the like with a man without cause, if he have done thee no harm. 31 Envy thou not the prosperity of the Oppressor, and choose none of his ways. 32 For the froward or Unjust is Abomination to the Lord, but his secret i. e. the Knowledge of this Secret of Providence viz. that the Wicked are raised High, that their Fall may be the greater, is with the Righteous, who are at least Inwardly Happy, if Not Outwardly. 33 The Curse of the Lord is in the house of the wicked: but he blesteth the habitation of the just. 34 Surely he scorns the scorers i. e. will severely punish the Contemners of Religion, but he gives Grace unto the lowly i. e. will shew Favour to the Righteous, who behave themselves Humbly toward him. 35 The Wile or Pious shall inherit Glory at least in the other World, but there, if Not in this Life, Shame and Misery shall be the Promotion or Recompence of Fools or the Wicked.

Chap. IV. Hear, ye Children or such as would learn of me as of a Father by reading this Book, the Instruction of a father, and attend to know understanding. 2 For I give you good doctrine, forsake you not my law. 3 To induce you the More hereto, I shall observe that I require of you to do no More, than what I have done and do still my self: For I was a son my father was tender of, and mostly beloved in the sight of my mother. 4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments and live. 5 Get wisdom, get understanding: forget it not, neither

XI.

Against Injustice or doing Injury to others.

XII.

Solomon enforces his Instructions by letting us know that they are the same with those given him by David, &c.

(i.) See Chap. i. 9.

## PARAPHRASE.

neither decline from the words of my mouth. 6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee. 7 Wisdom is the principal thing, therefore get wisdom: and with all thy getting, get understanding. 8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. 9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee *i. e. not only add Lustre to thy Earthly Crown, but also entitle thee to a Crown of Glory in Heaven.* 10 Thus my Father David, that Pious man was wont to instruct me, as I do now thee: Wherefore the rather hear, O my son, and receive my sayings: and the years of thy life shall be many. 11 I have taught thee in the way of wisdom: I have led thee in right paths. 12 When thou goest, thy steps shall not be straitned, and when thou runnest, thou shalt not stumble *i. e. If thou guidest thy self by the Rules of Piety, thou shalt have the more Reason to expect that God will free thee from Straits and Difficulties, and that thou shalt have Success in thy Undertakings.* 13 Wherefore take fast hold of instruction; let her not go; keep her, for she is thy life. 14 Enter not *i. e. Venture not so much as to enter into the* Path of the wicked, and go not in the way of evil men. 15 Avoid it, pass not by it, turn from it, and pass away. 16 For they sleep not except they have done mischief: and their sleep is taken away, unless they cause some to fall. 17 For they eat the Bread of *i. e. got by* Wickedness, and drink the Wine of *i. e. got by* Violence. 18 But the Path of the Just is as the shining Light of the Sun, that shines more and more *i. e. stronger and stronger* unto the perfect or Mid day, for so the Pure and Innocent and Charitable Life of the Just not only comforts Others, but also is an Honour as well as Comfort to themselves, which increases continually with their Virtue. 19 Whereas the Way of the Wicked is as Darknels, being most Uncomfortable to Others and at last to themselves: they like Men in the dark know not at what they stumble *i. e. they Blindly go on to their own Destruction, and know not what Mischief may of a sudden befall em.*

## XIII.

The Heart  
and Outward  
Senses to be  
watch'd in or-  
der to a Pious  
course of Life.

20 My son, attend to my words, incline thine ear unto my sayings. 21 Let them not depart from thine eyes: keep them in the midst of thine heart. 22 For they are life unto those that find them, and health to all their flesh. 23 Keep thy heart *i. e. Watch* the Motions thereof and thy Thoughts with all diligence, that thou dost not suffer any Ill Motion or Thought to be there, at least not to be entertain'd there Willingly or gain any Degree of thy consent: for out of it are the Issues of life *i. e. for on so Watching and Guarding thy Heart depends thy Living Well or Ill.* 24 Next to the Care of thy Heart be Careful to put away from thee a froward mouth, and per-  
verse

## PARAPHRASE.

verse lips put far from thee, *i. e.* speak nothing Contrary to Truth, Honesty and Religion thy self, nor give Ear to any others that do so. 25 Let thy eyes which are also an Inlet into thy Heart as well as thy Ears, look right on, and let thine eye-lids look straight before thee, *i. e.* Be not apt to gaze about Wantonly, or to spy any Objects that may raise ill Thoughts in thee. 26 Lastly Ponder the Path of thy feet *i. e.* Before thou' encreast upon Action, weigh and examine it well whether it be Fit to be done, or agreeable to God's Laws and so thy Own Good, and so let all thy ways or they All shall be establish'd or order'd Aright, and thou go on in a steady Course of Well-doing. 27 The short and few Rules here v. 23—26. prescrib'd are absolutely necessary to be observ'd, that thou Turn not to the right-hand nor to the left, *i. e.* any way out of the Way of Piety, and that thou remove thy foot or keep from evil.

Chap. V. My son attend unto my Advice to thee concerning Wisdom, and bow thy ear, as those that are willing to hear or be taught are wont to do, to my Advice concerning what is chiefly call'd understanding. 2 That so thou mayst have due regard to what is the chiefest discretion, and that thy lips may keep knowledge, *i. e.* that thou mayst be able to advise also Others, as to what is the chief or most Important Knowledge viz. Piety, and there being nothing to which Youth is so Prone, as to give up themselves to Satisfy their fleshly Desires, and nothing proving generally so Pernicious to them, as satisfying their aforesaid Desires in a sinful manner, therefore I think it Requisite to Renew and further enforce my Cautions against all such Impure Lusts. 3 For the lips of a strange woman drop as an honey-comb, and her mouth is smoother than oyl, *i. e.* an Harlot or Whore knows how to entice men with the sweetest words. 4 But her end is bitter as wormwood, sharp as a two-edged sword, *i. e.* Complying with her Enticements will end in the greatest Bitterness or Misery, for it will, like a two-edged sword that cuts two ways, destroy the Body even as to its Health here, and fill the Conscience with Remorse and Anguish even in this life, and certainly destroy Eternally both Body and Soul, if not Timely repented of, and so lost off a considerable Time before Death. 5 For her feet go down to death: her steps take hold on hell *i. e.* Complying with her Enticements tend to the Destruction of the Body in this Life, and both of Body and Soul in the Next. 6 And lest thou shouldst ponder the path of life, *i. e.* repent and return to a Virtuous Course of Life, her ways are moveable, that thou canst not know them, *i. e.* she has more Ways than thou canst ever know to keep thee from so doing. 7 Hear me now therefore, O ye children and depart not from the words of my mouth. 8 Remove thy way far from her, and come not nigh the

XIV.

Avoiding Unclean-  
nesses fur-  
ther enforced.

door

## PARAPHRASE.

door of her house: 9 Lest thou give thine honour unto others, *i. e.* lose thy Reputation for the sake of such a lewd Woman, and thy years to the cruel, *i. e.* sacrifice thy Vigour and Precious time to One that has no real Love for thee, but could see thee perish without any Pity. 10 Lest strangers or such as be of other Families be fill'd with thy Wealth, and what thou hast got by thy labours or Care be in or go to furnish the house of a stranger, 11 And thou mourn at the last, when thy flesh and thy body are consum'd, 12 And say, How have I hated instruction, and my heart despised reproof? 13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me? 14 I was almost in all evil *i. e.* gave my self up almost to all evil Courses, and even so Audacious as not to stick to commit sin Openly, in the midst or sight of the congregation and assembly. 15 Wherefore to avoid such sad means as v. 12. hitherto take my Advice, and Drink waters out of thine own cistern; and running waters out of thine own well, *i. e.* Marry and in a Wife of thy Own enjoy innocent, chaste and pure Pleasures, as much different from the Others with a lewd Woman, as the clear Waters of a wholesome Fountain are from those of a dirty lake or puddle. 16 Let thy fountain be dispersed abroad, and rivers of waters in the streets *i. e.* By a Wife of thy Own thou mayst have a Lawful Issue, which thou needest not be ashamed to Own, but openly send Abroad, like streams from a Spring to serve the publick Good. 17 Let them or such Children shall be only thy Own, as begotten of a chaste wife, and One that will not admit strangers with or as well as Thee to her Bed. 18 Let thy fountain be blessed *i. e.* Happy shalt thou be with such a wife, and so thou shalt truly rejoice with the wife of thy youth, or whom I advise thee to marry whilst thou art young, if thou findest thou canst not live Chastly without Marriage. 19 Let her be as the loving hind, and pleasant roe, *i. e.* If thou wouldst recreate and sport thy self, as some are wont to do with young Fawns or the like, let it be with her as the sweetest Companion: let her breasts satisfy thee at all times, and be thou ravish'd always with her love *i. e.* In her embraces take such Satisfaction as to desire no other, and love her beyond all other Women so as never to desire any Other. 20 And why wilt thou, my son, *i. e.* Besides there remains another most weighty reason why thou shouldst not, be ravish'd with a strange woman, and embrace the bosom of a stranger? 21 Namely For the ways of man are before the eyes of the Lord, and he pondereth all his goings *i. e.* he will certainly punish such thy Lewdness most severely. 22 His viz. the Lewd persons own iniquities shall take or bring Punishment upon the wicked himself, by the just Judgment of God, tho' he may escape the Knowledge and Punishment of Man:

## PARAPHRASE.

*Man: and he shall not need to be holden with any other Cords than the cords of his sins i. e. than the Guilt of his Sins which shall stick so close to him, that he shall not be able to get from it, any more than from a Cord wherewith his hands are ty'd. 23 He shall dye or inevitably perish, because he would live so without regard to Instruction. and in the greatness of his folly he shall go astray i. e. not only miss of the Happiness he propos'd to himself by his lewd Courses, but instead thereof shall become for ever miserable.*

Chap. VI. My son, if thou be surety for thy friend, if thou hast stricken thy hand with i. e. hast any ways oblig'd thyself to pay thy Friends Debt to his Creditor, who as such may be well look'd on as One that will deal with thee, if thou dost not pay him, as a Stranger or One that has no Kindness for thee. 2 Thou art thereby snar'd or brought into great Danger with the words of thy mouth, thou art taken as in a Net with the words of thy mouth. 3 Do this now, my son, and deliver thy self, when thou art come into the hand of thy friend i. e. seeing thou hast been so Imprudent as to put it into the Power of Another out of Friendship to him, to Ruin thee or at least deprive thee of thy Freedom; go, \* bestir (f) thyself All ways, and leave not off till thou dost \* prevail with thy Friend to satisfy the Debt thou art bound for on his account, or some other way to free thee again from the said Obligation to his Creditor. 4 Give not sleep to thine eyes, nor slumber to thine eye-lids. 5 Till thou dost deliver thyself from thy said Obligation to his Creditor, as a Roe struggles All he can to get from the hand of the hunter, and as a Bird from the hand of the fowler.

XV.  
Against  
Suretyship.

6 Go to the Ant, thou sluggard, consider her ways, and be wise: 7 Which having no guide, overseer, or ruler, 8 Provideth her meat in the summer, and gathereth her food in the harvest. 9 How long wilt thou sit quite Contrary by neglecting to make seasonable Provision for Thee and Thine, and loving to be Idle and sleep, O sluggard? when wilt thou arise out of thy sleep and cast off thy Laziness? 10 So far art thou from this, that yet thou desirest a little sleep more, a little slumber, a little folding of the hands to sleep. 11 So by thy still continuing to be Idle and Lazy shall thy poverty come Certainly upon thee at last, as one that travels in the right Road comes every Step nearer and nearer, and at last without fail, to his Journeys end; and thy want as an armed man which thou art not able to resist.

12 By the Means of thy Idleness first and Poverty thereby thou mayest be brought to be, a naughty person, a wicked man, a perfect Shark.

XVII.

The many  
ill effects of  
Idleness.

(f) So the Hebrew words may be render'd, and ought most agreeably to the purport of the whole text.

## PARAPHRASE.

void of all Honesty and who employs every part of him to carry on his Wicked designs: for he walks with a froward mouth i. e. never sticks at any Untruth. 13 He winks with his eyes, thereby making Signs to his Companions when or how to play their Pranks, He speaks with his Feet i. e. by his Feet, some way or other, as treading on their Toes &c. he directs 'em as plainly what to do, as if he spoke to them: he teaches or signifies his mind to them with the motion of his Fingers. 14 Frowardness or All sort of Roguery is in his heart, he deviseth mischief continually, he soweth discord. 15 Therefore shall his calamity come suddenly; suddenly shall he be ruin'd as an Earthen Vessel is broken, and that without Remedy or being Capable of ever being mended in his Circumstances, any more than a broken Earthen Vessel can be made Whole again. 16 For these six things, which are Commonly found in such Loose Fellows, does the Lord hate, yea there is one more, and so in all seven things commonly found in such fellows, which are an Abomination to him: 17 A proud look, a lying tongue, and hands that shed innocent blood, 18 An heart that deviseth wicked Imaginations i. e. to compass some ill end by Fraud or Force; the Consequences whereof are these three that follow viz. Feet that be swift in running to mischief, 19 A false witness that speaketh lies, and him that soweth discord among brethren.

XVIII. 20 My son, keep thy fathers commandment, and forsake not the law of thy mother. 21 Bind them continually upon thine heart, and tie them about thy neck. 22 When thou goest about any Business, It viz. these Instructions here given thee shall lead or direct thee how to do it Honestly: when thou sleepest, it shall give thee good Grounds to trust that God will keep thee; and when thou awakest, it shall talk with thee i. e. shall suggest good Thoughts to thee. 23 For the Commandment of God is (g) a Lamp; and the law is light; and Reproofs which is one piece of Instruction are the Way or Means if duly attended to that will bring thee to Happiness of Life: 24 Particularly they will be a Means to keep thee from the evil woman, from the flattery of the tongue of a strange woman. 25 Lust not after her beauty in thine heart; neither let her take thee with her eye-lids. 26 For by means of a whorish woman a man is brought to so poor a Condition as to have nothing for his food but a bare piece of bread: and the Adulterers will often prove the Occasion that her abused Husband will hunt for the precious Life i. e. for the Life of the Adulterer, which is more precious to him than All his Riches he has spent. 27 Can a man take fire in his bosom, and his clothes not be burnt? 28 Can one go upon hot coals, and his feet not be burnt? 29 So it is no less Foolish

The Benefit of Piety, particularly as it preserves from the fatal consequences of Adultery.

(g) See Psal. 119. 8. and 119. 105.

## PARAPHRASE.

to think that he that goeth in to his neighbours wife, shall not suffer thereby: whosoever toucheth her, shall not be Unpunish'd as if he was innocent. 30 Men do not despise or neglect to punish a thief, even if he steal only to satisfy his soul when he is hungry: 31 But if he be found, he shall restore seven-fold i. e. make as Complete a Restitution as the Law requires, tho' to do this, he shall be forced to give all the substance of his house. 32 But whoso committeth adultery with a Woman, is guilty of Stealing even Another mans Wife from him, and that without Necessity, there being Other and Honest ways to satisfy his Desires, and therefore such an One altogether lacks Understanding or a Sense of Religion and Honesty, and he that doeth it, destroyeth his Own Soul i. e. when found out, ought to be punish'd, not only in his Estate, but also with the Loss of Life (according to Lev. 20. 10.) 33 A Wound from the injur'd Husband even to the Loss of his Life, and (if not the Former, yet) Dishonour shall he get, and that such an One as his Reproach hereupon shall not be wiped away as long as his Very Name is remember'd. 34 I say, the Adulterer will probably meet with an Wound, or Stab that will put an end to his Life, from the injur'd Husband: For jealousy is the Rage of a Man i. e. Adultery is enough to raise the injur'd Husband's Indignation to a Furious Anger, so that therefore he will not spare in the day of Vengeance, or when he has got Opportunity, to take away the Life of the Adulterer, if Publick Justice will not do It. 35 He will not regard any Ransom i. e. Any thing that thou, who hast injur'd him by Adultery with his Wife, shalt offer for to appease his Rage, and so to induce him to spare thy Life; neither will he rest Contented in all Likelihood till he has took away thy Life, tho' thou givest or offerest many Gifts.

Chap. VII. My son, keep my words, and lay up my commandments with thee. 2 Keep my commandments and live, and be as Fearful of transgressing my Law, as thou wouldst be of hurting the Apple of thy Eye. 3 Remember 'em always as well as if thou didst bind them upon thy Fingers, and didst write them upon the table of thine heart. 4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman i. e. Have a sincere Love and Affection for Wisdom or Religion and Virtue, as what is most agreeable to Right Reason; 5 That they may keep thee from the strange woman, from the stranger which flattereth with her words. 6 For One time at the Window of my house I looked through my casement, 7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding, 8 Passing through the street near her corner, and he went the way to her house, 9 In the twilight in the Evening, not in a light Evening, but in One that

XIX.  
Pity again  
enforced, and  
the Cunning of  
a lewd Woman  
&c. set forth.

## PARAPHRASE.

was the beginning of a black and dark night, and so more fit for such designs: 10 And behold, there met him a woman with the attire of an harlot, and subtil of heart. 11 (She is loud and stubborn i. e. Full of Talk and bold unseemly Courtship, and will not Easily be put off; her feet abide not in her house: 12 Now is she without, now in the streets, and lieth in wait at every corner) 13 So she caught him, and kissed him, and with an impudent face said unto him, 14 I have peace-offerings with me; this day have I payed my vows i. e. God has been pleas'd to bestow on me many or great Blessings, for which I have given him Solemn Thanks this Very day, and as Religion and Custom obliges me, I have provided as good a Feast as those Sacrifices would afford, which I formerly vow'd and now have pay'd; having no want of any thing but some good Company. 15 Therefore came I forth of my house to meet thee, diligently to seek thy face, and I have found thee. 16 I have deckt my bed with coverings of tapestry, with carved works, with fine linen of Egypt. 17 I have perfumed my bed with myrthe, sweet aloes, and cinnamon. 18 Come, let us take our fill of Love until the morning; let us solace our selves with loves. 19 For the good man is not at home, he is gone a long journey; 20 He hath taken a bag of money with him, and will come home at the day appointed. 21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him. 22 He goeth after her straightway, as an ox goeth to the slaughter and knows not but that He is driving to Pasture, or as a fool to the correction of the flocks, who takes the Stocks to be an Ornament to his Legs: 23 He pursued his Lust till he was hurt thereby as if a dart did strike thro' his Liver; and as a bird halleth to the snare, and knoweth not that it is for his life. 24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth. 25 Let not thine heart decline to her ways, go not astray in her paths. 26 For she has cast down or ruin'd many that have been wounded by her in their Estates, Reputation and even Health and Life itself; yea, many strong men for Valour as well as Health have been slain by her. 27 Her house is the way to hell, going down to the chambers of death.

XX.

The Excellency of Wisdom set forth, and the means God has appointed and makes use of for to bring Man to Wisdom or Piety.

Chap. VIII. Let no one that reads these Instructions, plead Ignorance for the Future, or Want of due Warning and Admonition given hereby to him and others, by this and other means provided by God's Goodness: for Doth not wisdom cry? and understanding put forth her voice? 2 She standeth in the top of high places, by the way in the places of the paths. 3 She crieth at the gates, at the entry of the city, at the coming in at the doors. 4 Unto you, O men, I call, and my voice is to the sons of man. 5 O ye simple, understand



## PARAPHRASE.

stand wisdom; and ye fools, be ye of an understanding heart. 6 Hear, for I will speak of excellent things; and the opening of my lips shall be right things. 7 For my mouth shall speak truth, and wickedness is an abomination to my lips. 8 All the words of my mouth are in righteousness, there is nothing froward or perverse in them. 9 They are all plain to him that understands *Arigh*, and right to them that find *true* knowledge or will be at the Pains to know truly the Difference between Right and Wrong. 10 Receive my instruction and not *i. e. rather than* silver; and knowledge rather than choice gold. 11 For wisdom is better than rubies; and all the things that may be desired, are not to be compared to it. 12 I wisdom dwell with prudence; *i. e. God or Religion alone* can make a man truly Prudent, and find out knowledge of wily inventions *i. e. no Advice or Subtil Contrivances* can be Good or have an Happy Event at the end, but what is Agreeable to true Piety. 13 And the fear of the Lord or true Piety in *foart* is to hate evil, pride and arrogance, and the evil way; and the froward mouth do I hate. 14 True Counsel is mine, and sound wisdom: I am what *Alone* can give true understanding, and I have strength or inspire men with true and Rational Courage to persist in good Resolutions, which are neither Rashly taken up, nor Wrongly pursued. 15 By me *i. e. following the Rules of True Religion and Piety* kings reign as they ought, and so settle themselves the more on the Thrones, on which God has placed them, and by me princes decree justice. 16 By me princes rule; and nobles, even all the judges of the earth. 17 I love *i. e. am easily attained by* them that love me, and those that seek me early shall find me. 18 Riches and honour are with me; yea, durable riches and righteousness. 19 My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. 20 I lead in the way of righteousness, in the midst of the paths of judgment. 21 That I may cause those that love me, to inherit substance; and I will fill their treasures. 22 The Lord possessed me as being ever present with him, whether by Wisdom is here understood the Divine Attribute of Wisdom, or the Second person of the Blessed Trinity; in the beginning of his way, before his works of old. 23 I was set up from everlasting; from the beginning, or ever the earth was. 24 When there were no depths, I was brought forth: when there were no fountains abounding with water. 25 Before the mountains were settled; before the hills was I brought forth: 26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. 27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth: 28 When he established the clouds above: when he strengthened the foun-  
tains

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tains of the deep: 29 When he gave the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: 30 Then I was by him as one brought up or Co-eternal with him; and during the Creation I was daily his delight, God being highly pleased with what was daily Created by me as being all Good in his sight, and so there was cause of rejoicing always before him; 31 Even of rejoicing in respect of the Creation of the habitable part of his earth, and adorning it with such vast Variety of Creatures; and my chief delights were with or in the sons of men, as being made in the Image of God, and so Capable of Wisdom or Religion and Piety. 32 Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. 33 Hear instruction, and be wise, and refuse it not. 34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors i. e. going to the Places where true Religion and Piety are taught. 35 For whoso findeth me, findeth life, and shall obtain favour of the Lord. 36 But he that sinneth against me, wringeth his own soul; all they that hate me, love death.

Chap. IX. I said v. 34. of the foregoing Chapter that he was blessed who did watch daily at my Gates &c. For Wisdom has built, or created at first, not only this whole World as Chap. 8. 27. &c. which therefore may be look'd on as her house wherein she has hewn out her seven pillars i. e. which she has built and adorned in a most excellent manner and perfect Beauty; but also the Temple, and other places of Divine Worship and the places of Divine Instruction, as the Schools of the Prophets may also very Fittly be styl'd the House or Houses of Wisdom, especially the Temple. 2 There She hath killed her beasts, she hath mingled her wine; she hath also furnished her table i. e. As Sacrifices and Feastings upon 'em is One part at present of our Holy Religion, which is Grateful to the Very Body; So the Internal Devotion which ought to attend the Outward Rites of Religion, and also the Pious Instructions given in the Schools of the Prophets, are no less Grateful to a pious Soul, than Feasting is to the Body. 3 She hath sent forth her maidens i. e. God has appointed his Ministers to instruct others, and to invite them particularly to his Publick Worship and Service: she cries upon the highest places of the city i. e. The Temple as well as other places of Worship, and Schools of the Prophets are built on the higher places of the adjoining Country, whence the Ministers of God may be said to instruct men, as if they cried to 'em from on high, thus: 4 Whoso is simple, let him turn in hither to some place of Divine Worship or Instruction for to be made Wise: as for him that wanteth understanding, she saith to him, 5 Come, eat of my bread and drink of the wine which I have mingled i. e. Receive pious In-  
structions

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instructions and be careful in a special manner to frequent the Publick Service of God especially his most solemn Service at his Temple, as a powerful means to preserve and increase in you a true sense of Religion. 6 For sake the foolish, and live; and go in the way of understanding.

7 It has been observ'd v. 3. that Wisdom has sent forth her Maidens i. e. God has appointed Ministers to instruct others and to invite them thereto: And it will be Requisite to give such Ministers these few following Cautions and Directions, as to the more prudent and successful Execution of their Office. He that reproves a scorner of Religion only thereby gets to himself shame or shameful Abuses; and he that rebukes such a wicked or profligate man, only thereby gets himself a blot or Dirty and Vile Usage. 8 Wherefore Reprove (b) Not a scorner, lest thereby thou only provokest him to show Actually how much he does hate Religion and consequently thee a Minister of it. But be so Wary and Prudent, as not to rebuke any other than One that appears to thee to be so far a wise man, as to see that by thy Rebuking of him as God's Minister thou dost most Sincerely and Kindly intend his Good, and he will love thee for such thy Rebuke of him. 9 Give instruction to such a wise man, and he will be yet wiser: teach a just man or One well dispos'd, and he will increase in learning or go on to practise such other Rules of Righteousness as he has learn'd of thee. 10 For as I have afore observ'd more than once, The fear of the Lord is the beginning of wisdom: and the knowledge of the holy One i. e. that God is a Being that indispensably requires Holiness of Life, is understanding i. e. Unless men are first possess'd with some Fear of God, and that he requires Holiness of Life; it is in Vain for God's Ministers to reprove them. Such as are so far Wise, as to have some Fear of the Lord, and such a degree of Understanding as is just now mention'd, will or may thereby be Reasonably induc'd to amend their evil Courses upon the Reproofs of God's Ministers. 11 For the said Reproofs will serve to teach or put such in mind, that by me i. e. by a Religious Course of Life as the most Natural means thy days shall be multiplied, and the years of thy life shall be increas'd even in this World; besides eternal Happiness in the World to come. 12 That if thou be so wise as to hearken to the Instructions of God's Ministers, thou shalt be Wise for the Good of Thy self: but if thou scornest Religion, and consequently the Ministers of God who would teach thee Religion, thou alone shalt bear the Punishment of It, the Minister that re-

XXI.

Prudence to  
be used in re-  
proving others.

(b) Compare Matth. 7, 6.

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prov'd Thee shall suffer Nothing by thy Scorning, but shall be Rewarded for doing his Duty, as much as if it had taken due Effect.

XXII.

A Lewd or Scoff at Religion, than gratifying their Unclean Lusts, therefore I Woman further describ'd. can't Too often repeat my Admonitions against yeilding to the Temptations of any Lewd Woman. And there is the more Reason thus often to repeat such Admonitions, because such a Foolish Woman is Clamorous i.e. Impudent and Importunate: she is Simple and knows nothing Aright of God and Religion. 14 For in direct Opposition there- to she sits at the door of her house, on a seat in the high places of the City, and so over against the places appointed for God's Publick Service; or at least for Instruction in Religion, 15 To call passengers who go right on their ways i.e. to withdraw those so Wickedness that were going to serve God or receive Holy Instructions. 16 By which means she says, tho' not Expressly yet in effect Whoso is Simple so as not to fear God, let him turn in hither to my House; and as for him that wanteth Understanding, so as not to have a due Sense of Religion, she saith to him in Effect, What art thou so Dull or Ignorant as not to know, that it is found so True by Experimental Knowledge, as to become a Proverb viz. 17 Stolen waters are sweet, and bread eaten in secret is pleasant i.e. No Pleasure is apt to seem so Great as that got by some Forbidden Way, and which therefore having been long Desir'd for Want of Opportunity to enjoy it, or being the more Eagerly enjoy'd when Opportunity offers for Fear of being Discover'd, does seem to carry in it the Greater Satisfaction to Irreligious persons. And by such means she prevails on Many a One. 18 But the Reason hereof is, because he knows not i.e. Such an One does not give himself time duly to consider; that (i) the Dam'd are there i.e. that such as comply with her Temptations, take the ready way to bring them to the Place, where are the Rephaim or those stiled in the Scriptural Account of the Ante-diluvian Age, Giants viz. in Wickedness of such Lewd and other sorts as well as in Stature and Bulk of Body, and that her Guefts are in the Ready way to the Depths of Hell i.e. Destruction here on Earth, as the said Giants were destroy'd by the Universal Flood, and also Destruction Eternally in the World to come, as is the Miserable Condition of the same Giants. And here ends what seems to be the First Collection of the Proverbs of Solomon, publish'd the First time by Solomon himself.

(i) See the foregoing Note (c).

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## SECTION II.

Containing The Proverbs of Solomon, which seem to have been a (k) Second Part or Collection, and Publish'd after the Forgoing Part of this Book, either by Solomon himself, or by some other between his Reign and Hezekiah's. It takes up All from Chap. X. 1. to Chap. XXIV. ult.

Chap. X. A wise son maketh a glad father: but a foolish son is the heaviness of his mother. 2 Treasures got by means of wickedness profit nothing at last or as to the next Life, but righteousness delivers from death at least eternal. 3 The Lord will not suffer the soul of the righteous to famish: but he casts away i. e. often orders things so that the substance of the wicked comes to nothing. 4 He becomes poor that deals or works with a slack or lazy hand: but the hand of the diligent maketh rich. 5 He that gathereth in summer, is a wise son: but he that sleepeth in harvest, is a son that causeth shame. 6 Blessings are upon the head of the just: but violence covereth the mouth of the wicked i. e. his own Wickedness shall violently overwhelm the wicked. 7 The memory of the just is blessed: but the name of the wicked shall rot i. e. quite perish or else stink and be abominated. 8 The wise in heart will receive commandments or Instructions: but a prating fool shall fall or ruin himself, as being generally too self-conceited to learn or be advised by others: 9 He that walketh uprightly, walketh surely: but he that perverteth his ways, shall be known or discover'd to be an ill fellow. 10 He that winks with the eye thereby to give Notice to his Confederates when or how to take Opportunity to do Mischief or Cheat, causeth sorrow or is a common Grievance: as well as a prating fool shall he fall, tho' he speaks not a word when he uses such signs. 11 The mouth or discourse of a righteous man is a well of life i. e. always profitable and refreshing; but violence covereth the mouth of the wicked i. e. as he uses his Tongue only or chiefly to carry on his ill designs, so Misery shall one day overwhelm him as a due Punishment. 12 Hatred stirreth up stripes: but love covereth all sins i. e. Love induces men to overlook or put up several great Offences.

(k) See the Preface to the Paraphrase of this Book. Only I shall add here, that for the same Reason, that in our Bible the Contents or Heads of each Chapter are not prefix'd to the beginning of the following Chapters to Chap. 24. inclusively; I have likewise not taken notice of the said Heads in the Margin of the Paraphrase, as elsewhere is done. Namely these Chapters are made up of such short Sayings, which generally have no Connexion one with the other, that to give the Heads of 'em would be little other than to transcribe them.

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13 In the lips of him that hath understanding, wisdom is found: but a rod is for the back of him that is void of understanding *i. e.* *Nothing can make him Wise, unless perhaps some great Affliction.* 14 Wise men lay up knowledge: but the mouth of the foolish is *what often brings him* near to destruction. 15 The rich mans wealth is his *powerful Defence like a strong city against many Evils in this Life: whereas* the destruction of the poor is often owing only to their poverty. 16 The labour of the righteous tends to *procure him the Necessaries or Conveniencies of Life; but* the fruit of the wicked or *whatever he gets or enjoys tends to sin or is laid out by him to satisfy his sinful lusts.* 17 He is in the way to happiness of life *here and hereafter*, that keeps instruction: but he that refuses reproof errs *from the way of life.* 18 He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. 19 In the multitude of words *generally* there wants not sin: but he that refraineth his lips, is wise. 20 The tongue or *Discourse &c.* of the just is as *Valuable as* choice silver, *but what proceeds from the heart of the wicked is little worth or generally mischievous:* 21 The lips of the righteous feed many with good Instructions, and so preserve them, but fools die for want of wisdom. 22 The blessing of the Lord, *is chiefly it that makes rich, and he adds no sorrow to it i. e.* *when God sees Fit to prosper a Man with Riches he generally orders things so, that Wealth flows in upon him without great Trouble or Hazards.* 23 It is as sport to a fool to do mischief: but a man of understanding has more wisdom than to do so. 24 *Tho' the Wicked Sport often with Mischief, yet they are sometimes seized with Fear of Punishment, and the said fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.* 25 As the whirlwind blasters but quickly passeth away, so is the wicked no more: but *the Happiness of the righteous is settled on an everlasting foundation.* 26 As vinegar is Offensive to the teeth, and as smoke to the eyes, so is the fluggard to them that send him on an Errand, or imploy him in any other weighty business. 27 The fear of the Lord prolongeth days: but the years of the wicked shall be shortened. 28 The hope of the righteous shall be gladness: but the expectation of the wicked shall perish. 29 The keeping of the way of the Lord is *what inspires strength or Undaunted Resolutions to the upright when Evil threatens or lies upon 'em, and what induces God to defend and deliver 'em at length from the said Evils; but* destruction shall be to the workers of iniquity. 30 The righteous shall never be removed: but the wicked shall not inhabit the earth. 31 The mouth of the just bringeth forth wisdom: but the forward tongue shall be cut out *i. e.* *He that only or chiefly does Mischief with*

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*with his Tongue, shall be duly punish'd.* 31 The lips of the righteous know what is acceptable to God, and will speak nothing else; but the mouth of the wicked speaketh frowardness or what is not acceptable to God.

Chap. XI. *Cheating by a False balance is not a small Sin as men imagine but an Abomination to the Lord, but a just weight or exactly just and equal Dealing is his Delight or what he is highly pleased with:* 2 When Pride comes on a Man, then comes Shame or Contempt also upon him from Others: but with the Lowly is true Wisdom, Lowliness generally gaining Universal Respect. 3 The Integrity of the upright shall guide them: but the perverseness of transgressours shall destroy them. 4 Riches profit not in the day of wrath: but righteousness delivereth from death. 5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. 6 The righteousness of the upright shall deliver them: but transgressours shall be taken in their own naughtiness. 7 When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth. 8 The righteous is delivered out of trouble, and the wicked cometh in his stead *i. e. into the same Distress from which the Other is freed.* 9 An hypocrite with his mouth destroyeth his neighbour: but through his knowledge how to find out an Hypocrite and avoid his Snares shall the just be delivered. 10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting. 11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked. 12 He that is void of wisdom, despiseth his neighbour *i. e. speaks contemptuously of or ridicules him:* but a man of understanding holdeth his peace, choosing to say Nothing of Another if he can't speak Well of him. 13 A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter. 14 Where no counsel is, the people fall: but in the multitude of counsellors there is safety. 15 He that is surety for a stranger, shall smart for it: and he that hateth suretyship, is sure. 16 A gracious or Virtuous Woman by her Virtue retains her Honour, and as strong men by their Strength are enabled to retain or keep their Riches from being taken away. 17 The merciful or bountiful man to Others does reap this Advantage by such his Disposition, that he will not deny himself what is Good to his own Soul or Requisite for the Conveniencies of his Life; besides that he shall be particularly rewarded by God even in the other World for such his Mercifulness, but he that is cruel or hard-hearted to Others out of Covetousness, troubles his own flesh *i. e. is prevail'd on by the same Covetous Disposition to pinch or not allow himself the*

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*Conveniencies or even the Necessaries of this Life, and shall be punish'd for the same in the life to come.* 18 The wicked worketh a deceitful work *i. e.* often undertakes such Enterprizes as fail his Expectation; but to him that soweth *i. e.* follows Righteousness with the like Expectation of Reward as the Husbandman sows his Seed, shall be a sure Reward. 19 As righteousness tendeth to life: so he that pursueth evil, pursueth it to his own death. 20 They that are of a forward heart are abomination to the Lord: but such as are upright in their way, are his delight. 21 Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered. 22 As a Jewel of Gold would look most Ridiculously in a Swines snout, so no less ridiculous is a fair Woman which is without discretion. 23 The desire of the righteous is only that it may be Good or Well with all Men; but the expectation of the wicked is wrath *i. e.* the Wicked wish for publick Trouble and Disturbance that they may the better execute their Wicked Designs, and particularly their Malice on those they hate. And accordingly God shall pour out his Wrath upon 'em, whilst he shall do Good to the Righteous. 24 There is that scatters or gives Liberally on all proper Occasions, and yet increases in Wealth; and there is that withholdeth more than is meet, but it tendeth to poverty. 25 The liberal Soul or Person shall be made Fat or Rich; and he that watereth or gives Plentifully to others, shall be watered or receive Plentifully from God also himself. 26 He that withholdeth Corn, hoarding it up and refusing to expose it to Sale in a time of Scarcity on purpose to raise the Price, the people shall curse him: but blessing shall be upon the head of him that sells it at a reasonable or moderate Rate especially in such a time of Scarcity. 27 He that diligently seeks the good of others, procures Favour both of Man and God; but he that seeketh mischief, it shall come unto him. 28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch. 29 He that troubles his own house *i. e.* Family or what ever else he has the Government of, by making or fomenting Differences therein, shall inherit the wind *i. e.* be deceiv'd as to any Advantage he may expect thereby, and get nothing, and the fool of this sort shall be, as is often found by Experience, servant to the wife of heart who manages his Affairs after a more prudent manner. 30 The fruit or Benefit which the World receives of the righteous is as a tree of life, the Fruit whereof was design'd to keep mankind from being Miserable; and he that wins souls *i. e.* converts Sinners from their Sins, is wise or exercises his Wisdom in the best manner. 31 But who is so Good as to do or to suffer no Evil? Wherefore Behold or mark well what I now say, if the righteous who are so Beneficial to Mankind, never-

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*theless shall be recompensed in the earth i.e. go not without due Correction from God in this life; It may thence be Reasonably and Certainly infer'd, that much more shall the wicked and the sinner i.e. Impenitent obstinate Sinner be recompens'd or punish'd at least in the World to come.*

Chap. XII. Who loveth instruction, loveth knowledge: but he that hateth reproof, is brutish. 2 A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn. 3 A man shall not be establish'd by wickedness: but the root of the righteous shall not be moved. 4 A Vertuous Woman is a Crown or singular Ornament and Honour to her husband; but she that maketh her Husband ashamed by her *ill* Behaviour, is an incurable grief, consuming him as much as a Distemper which causes Rottensness in his Bones. 5 The thoughts or designs of the Righteous are according to Right or Justice; but the Counsels of the Wicked are to carry on some Deceit or Cheat. 6 Nay the Words or Consultations of the Wicked are often to ly in Wait for the Blood of the Innocent: but the Mouth or Advice of the Upright shall or does tend always to deliver them that being Innocent are laid in Wait for by the Wicked. 7 By which means frequently the wicked are overthrown, and are not: but the house of the righteous shall stand. 8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised. 9 He that is despised by the World, as making No show in it, and has a competent Estate, so as to be able not only to allow himself Necessaries, but even the Conveniencies of Life, for Instance, a servant to wait on him &c. is better or happier than he that honours himself i.e. appears in great Splendor Abroad and lacks bread i.e. wants even the Necessaries of Life. 10 A righteous man regardeth the life of his beast, allowing him food and rest Convenient but the tender mercies of the wicked are cruel i.e. the very Kindnesses pretended by the wicked are intended only for a Cover to bring about their Mischievous designs the more Securely and Effectually. 11 He that takes pains in an Honest Employment, for instance, tilleth his land, shall be satisfied with bread: but he that followeth vain or idle persons and thinks to make due Provision for himself or Family, is void of understanding. 12 The wicked desireth the net of evil men i.e. first to do as much as he can by his Wiles and Arts of deceiving, and then to be secure in his Wickedness: but the root or piety of the righteous yields such Fruit or Benefit to Others, as thereby they usually do, or according to the Natural Consequence of things should, enjoy such Safety, as the Wicked only wish for, and so their Piety yields great benefit to the Righteous themselves. 13 The wicked is often snar'd or brought into Trouble by the transgression of his lips or Talking otherwise than he ought: but the just shall or often does by  
his

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his Prudent discourse, and discovering the Designs of the wicked against him, and shewing their Accusations of him to be false, come out of trouble. 14 A man shall be satisfied with good by the fruit of his mouth i. e. shall abundantly reap Advantage by giving good Counsel to Others, especially in Publick affairs; and the recompence of a mans hands or Actions shall be render'd unto him by God. 15 The way of a fool is right in his own eyes: but he that hearkens duly unto the Counsell of others, is truly wise. 16 A fools wrath is presently known, he being no sooner provoked tho' on a Trifle but he grows Angry; and what is worse, shews his Anger in an undecent manner by his Countenance, Words and Actions: but a prudent man covereth shame i. e. is not Unseemly transported with Passion. 17 He that being cited to be a Witness, speaks the truth, even all the Truth if Requisite, and nothing but the Truth, shews forth his righteousness; but a false witness that speaks not the Truth, or not all the Truth when Requisite to know the true Merits of the Cause, shews forth his deceit. 18 There is a sort of men that speaketh what does Mischief like the piercing of a sword, they wounding the Reputation of Others by their Calumnies, or else sowing Discords among Others: but the tongue of the wise is health i. e. a Good man uses all his skill to perswade men to Love, Unity and Peace. 19 The lip of truth shall be established for ever i. e. He that speaks Truth, can never be disprov'd; but a lying tongue is generally believed but for a moment, the Ly being quickly found out. 20 Deceit is in the heart of them that imagine evil to others i. e. they are often deceived as to their Expectations; but to the counsellors of peace, is joy. 21 For without God's permission, who takes a special Care of such, there shall no evil happen to the just: but the wicked shall be filled with mischief. 22 Lying lips are abomination to the Lord: but they that deal truly are his delight. 23 A prudent man concealeth his knowledge, not making a shew of being so Wise as really he is: but the heart of fools proclaimeth foolishness. 24 The hand of the diligent shall or tends to advance his Circumstances so, as that he is often chosen to bear rule, as a Magistrate; but the slothful shall be under tribute i. e. Subjection or Slavery to others: 25 Heaviness in the heart of man maketh it stoop: but a good or kind word maketh it glad. 26 The righteous is more excellent than his neighbour in not deluding himself with vain hopes; but the way of the wicked seduces or deceives them. 27 The slothful man that will not live by Work but other ill ways, often roasts not that which he took in Unlawful hunting, it being therefore taken away from him again: but the substance of a diligent man is precious i. e. Well-got and durable. 28 In the way of righteousness is Happiness of life, and

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in the path-way thereof there is no thing that tends to death.

Chap. XIII. A wise son heareth his fathers instruction: but a scorner heareth not rebuke. 2 A good man shall eat or partake of good by the fruit of his mouth or the good Advice &c. he gives others, but the soul of the transgressours shall eat or partake of that violence or Injury they would do others. 3 He that keepeth his mouth, keepeth his life from much Trouble or Danger: but he that openeth wide his lips or speaks whatever comes into his head, likely shall have destruction. 4 The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat. 5 A righteous man hateth lying: but a wicked man is lothsom, and cometh to shame. 6 Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner. 7 There is that makes or pretends himself to be rich by appearing Great Outwardly; and yet has nothing: there is that makes himself or lives as if he was poor, yet hath great riches. 8 That which often brings Men into Danger of their Lives are their Riches, that so they may be got from them by those that accuse them, for the ransom of a mans life are his riches: but the poor heareth not rebuke or has no great Crimes charged upon him on this account, Nothing being to be got thereby from him. 9 The light of the righteous rejoices i. e. his Happiness is great and illustrious like the light of the Sun, and shall endure; but the lamp of the wicked shall be put out i. e. the Happiness of the Wicked is but small, like the light of a Lamp or Candle in respect of the Sun, and shall soon be at an end. 10 Only by pride cometh contention: but with the well-advised or lowly is wisdom. 11 Wealth gotten by vanity, shall be diminished: but he that gathereth by labour, shall increase. 12 Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life i. e. restores the man to his former Liveliness. 13 Who so despises the word or Instruction shall be destroyed: but he that seareth the commandment, shall be rewarded. 14 The law or Instructions of the wise which ought to be receiv'd as a Law, is a fountain of life i. e. like a Spring of Water is most beneficial, particularly to direct Men to depart from wicked Principles and Practices, which are the snares of death. 15 Good understanding i. e. a prudent and pious Behaviour gives a Man favour with all other Good Men; but the way of transgressours is hard or Very uneasy to all Good Men, like Rough ways. 16 Every prudent man dealeth or acts so as to make it appear to others he acts with knowledge: but a fool layeth open his folly. 17 A wicked messenger or Minister that betrays his Trust, and the like, falls into mischief: but a faithful ambassadour is health i. e. procures the Welfare of his Prince as well as of himself. 18 Poverty and shame shall be to him that

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that refuleth instruction : but he that regardeth reproof, shall be honoured. 19 The desire accomplished is sweet to the soul : but it is abomination to fools, *or what they will by no means be brought to, to depart from evil, and so they lose Happiness which they desire.* 20 He that walks *or converses* with wise men, shall be wise : but a companion of fools shall be destroyed. 21 Evil pursueth sinners : but to the righteous, good shall be repayed. 22 A good man leaves *i. e. takes the best way to leave* an inheritance to his childrens children : and the wealth of the sinner is laid up for the just, *being often transfer'd from his Family to Another that is Virtuous.* 23 Much food or a plentiful Provision often is in or arises from the tillage of a little Land by the poor Man, *who manages what he has Honestly and Judiciously :* but there is He that has a very large Estate, and yet it is destroyed for want of judgment to manage it. 24 He that spareth his rod when there is need of Correction, instead of truly Loving him, *in effect* hates his son ; but he that truly loves him chastens him betimes before he is accusom'd to Evil. 25 The righteous eateth to the satisfying of his soul, *his Desires being Moderate ;* but the belly of the wicked shall want, *either by their bringing themselves to Poverty thro' Luxury, or else by reason of their Insatiable desires, which makes em think they never have enough.*

Chap. XIV. Every wise woman buildeth her house *i. e. by her diligent and prudent administration, is able to raise her Family, and increase its Riches and Reputation ;* but the foolish plucketh it down with her hands *i. e. by her ill management Alone, without any other Means, is sufficient to ruin her Family.* 2 He that walketh in his uprightness *i. e. sincerely discharges his Duty in all the Actions of his Life, truly* feareth the Lord : but he that is perverse in his ways *i. e. allows himself in any wilful Sin, tho' he may obey the other Commands,* despises him. 3 In the mouth of the foolish is a rod of pride *i. e. None but a Fool will wound the Reputation of Others, it often Coming home at last on himself :* but the lips of the wise shall preserve them from so abusing others, and so from being hurt by others for such Abuses. 4 Where no oxen are, the crib is clean : but much increase is by the strength of the ox *i. e. If Land be neglected, a Famine must follow, but Good husbandry bestow'd upon it, makes great Plenty.* 5 A faithful or honest witness will not ly, but a false Wretch that makes no Conscience of what he says, if he be call'd to be a witness, will utter lies. 6 A scorner that scoffs and jeers at every thing he reads or hears thereby seeks wisdom or to be thought wise, and finds it not *i. e. binds himself from truly attaining what he would be thought to have :* but knowledge is easy to be attain'd by him that understands himself so Well, as not to be

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100 Wise to learn. 7 Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. 8 The wisdom of the prudent is to understand his way or what he ought to do upon all occasions; but the folly or all the skill of fools is or lies in using deceit or some ill means to compass their ends. 9 And no wonder, for fools make a mock at sin, caring not what Injury they do others, and laughing at those that put them in mind of the sad Consequences thereof: but among the righteous there is favour i.e. Good men injure not others, but do them what Kindness they can. 10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy i.e. no one knows what Sorrow or Joy another has, so well as himself. 11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish. 12 There is a way or many a thing, which seems right to a man for to be done; but the end thereof are the ways of death i.e. it proves Fatal to him at last: Wherefore Examine things Strictly and Impartially, and be not led merely by Appearance or thy own Appetite. 13 Even in laughter the heart is often sorrowful, and the end of that mirth which is Foolish or occasion'd by any ill means, is heaviness. 14 The backslider in heart shall be filled with his own ways i.e. He that revolts from his Duty to avoid present Danger, shall bring thereby worse evils on himself: but a good man that keeps his Integrity tho' he suffers for it, shall be satisfied from himself, or receive abundant Satisfaction from the Clearness and Quietness of his own Conscience. 15 The simple believeth every word: but the prudent man looketh well to his going i.e. examines before he trusts, and considers well himself before he does as he is advis'd. 16 A wise man being admonish'd of any Error, fears incurring the Divine displeasure, and presently departs from the evil he was entering on or engag'd in; but the fool rages when he is so admonish'd, and is confident or resolv'd to go on. 17 He that is soon angry dealeth foolishly: and a man of wicked devices, or who suppresses his Anger, but contrives how to revenge himself, is hated as being much worse than the Other, whose Weakness is wont to be rather pitied. 18 The simple inherit or at last feel the effects of their folly: but the prudent are crowned or rewarded with the effects of their knowledge. 19 The evil have been seen to bow before the good: and the wicked at the gates of the righteous, and therefore they should not be Insolent in their Prosperity. 20 The poor is hated or despis'd often, and that only for his Poverty, even of his own neighbour: but the rich hath many friends. 21 Whereas he that so despises his neighbour, sinneth: but he that hath mercy on the poor, happy is he. 22 Do they not err that devise evil? but mercy and truth shall be to them that devise good.

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23 In all *honest* labour there is profit; but the *bare* talk of the lips tendeth only to penury. 24 The crown or a *singular Advantage and Ornament* of the wise is their riches: but the foolishness of fools is folly *i. e. Riches give Fools only the greater means to shew their Folly.* 25 A true witness delivers souls or *saves the Lives of such as are falsely accused*; but a deceitful witness speaketh lies to the Loss of others lives. 26 In the fear of the Lord is strong confidence of his protection; and his children *i. e. the Children of God* shall have in him a place of Refuge. 27 The fear of the Lord is a (1) fountain of life, to depart from the snares of death. 28 In the multitude of people is the kings honour: but in the want of people is the destruction of the prince. 29 He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly. 30 A sound heart or quiet, *honest and contented mind* is the life of the flesh *i. e. conduces much to Health and Happiness*; but envy the rottenness of the bones. 31 He that oppresses the poor only for his Poverty, thereby reproaches the Wisdom of his maker who has seen fit to put him in such a poor condition: but he that honours him, hath mercy on the poor. 32 The wicked is driven or taken away in his wickedness and so has no hope in his Death: but the righteous has hope in his death *viz. of enjoying eternal Happiness in the other Life.* 33 Wisdom rests in the heart of him that has understanding *i. e. a wise Man makes no Unseasonable shew of his Wisdom*: but that which is in the midst of fools is made known *i. e. Fools can't contain themselves, but presently vent what they know, whether there be occasion or not.* 34 Righteousness exalteth a nation: but sin is or brings a reproach or Calamities and Misery to any people. 35 And no wonder that God, the King of the whole World, should thus deal with whole Nations, when 'tis well known that according to the Principles of Good Government receiv'd among men, this is one *viz. that The kings favour is, or at least ought to be, toward a wise servant, who understands his Master's Business and is Faithful in it*; but his wrath is against him that causeth shame *i. e. disgraces his Master's Reign or Government, by his own Ill and Unfaithful Management of the Trust or Office he is put in by the King his Master.*

Chap. XV. A soft or mild answer turneth away wrath: but grievous *i. e. sharp or saucy* words stir up anger. 2 The tongue of the wise useth knowledge aright *i. e. gives not only good Instructions but also at seasonable times*: but the mouth of fools poureth out foolishness. 3 The eyes of the Lord are in every place, beholding the evil and the good. 4 A wholesom tongue is a tree of life *i. e. Good*

(1) See the Paraphrase on Chap. 13, 14.

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*Instructions are a great Blessing: but perverseness therein is a breach in the spirit or a Blasting wind i. e. instilling Ill Principles is of most Mischievous Consequence, and tends to blast all the Comforts of Life.* 5 A fool despiseth his fathers instruction: but he that regardeth reproof, is prudent. 6 In the house of the righteous is much treasure, *tho' he has but Little, because he is well contented therewith*: but in the greatest revenues of the wicked is trouble, *because they cannot give him any real or lasting Satisfaction.* 7 The lips of the wise disperse knowledge: but the heart of the foolish doth not so, *as having no useful Knowledge to impart, or if they have no heart or mind to impart it to others.* 8 The sacrifice *tho' never so Costly*, of the wicked is an abomination to the Lord: but the bare prayer of the upright, *tho' he be not able to bring any Costly Offerings or Sacrifices*, is his delight. 9 The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness. 10 Correction is grievous unto him that forsaketh the way, *it being Unpleasing to him to hear of his Faults*; and he that hateth reproof shall die. 11 *The most hidden and secret things as hell or the Grave and the place of destruction or Eternal Torment are before the Lord*: how much more then the hearts of the Children of men? 12 A scorner loveth not one that reproveth him: neither will he go unto the wise. 13 A merry heart maketh a cheerful countenance: but by sorrow of the heart, the spirit is broken. 14 The heart of him that hath understanding, seeketh solid knowledge: but the mouth of fools feedeth on foolishness *i. e. Fools gape after and relish what is Frivolous.* 15 All the days of the afflicted are evil, *if he be one that has not a Good heart and Conscience to support him*: but he that is of a merry heart *i. e. of a naturally cheerful Spirit, and withall has a good Conscience to support his Cheerfulness*, has a continual feast or what will afford him continual Comfort even in Affliction. 16 Better is little with the fear of the Lord, than great treasure, and trouble therewith, *particularly Disquiet and Confusion of Thoughts which are wont to accompany great Wealth, where there is not a Religious Fear of God.* 17 Better is a dinner of herbs where love is, than a stalled ox, and hatred therewith. 18 A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife. 19 The way of the slothful man is as an hedge of thorns *i. e. A slothful man is apt to think Any thing he has to do full of Difficulty, by reason of his Averseness to Labour*: but the way of the righteous is made plain *i. e. whereas an honest Industrious man makes Nothing of the same, and goes on Smoothly in his Business, and cheerfully conquers all Impediments.* 20 A wise son maketh a glad father: but a foolish man despiseth his mother. 21 *To do*

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*what is Folly or Absurd and Wicked* is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly, *doing Nothing that is Disorderly.* 22 Without counsel, purposes are disappointed: but in the multitude of counsellors they are establish'd. 23 A man hath joy by the answer of his mouth *i. e. It is a pleasure to a good man to give Wholsom Counsel, and a Greater to see the Success of It:* and a word spoken in due season, how good is it? *i. e. but the greatest pleasure is, to give Counsel so Seasonably, that a Business is easily done thereby, which had not been done without it.* 24 The way of life is above to the wise, that he may depart from hell beneath *i. e. The way to be truly happy a Wise man sees, is to raise his thoughts &c. Above this World, and to have due Respect to God in all his Actions, which will preserve him from the most horrid Dangers here, and utter Destruction hereafter.* 25 The Lord will destroy the house of the proud: but he will establish the border *i. e. preserve the Right* of the widow. 26 The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words to God. 27 He that is greedy of gain *so as not to stick at any Ill means to get it,* troubles or ruins his own house or Family instead of Raising it: but he that hates gifts or bribes and all unlawful Gain, shall live and prosper. 28 The heart of the righteous studieth to answer *what is proper to the Question put to him,* and thinks it soon enough to speak, when he is ask'd about a Business, but the mouth of the wicked poureth out evil things *i. e. bad men are apt to be Rash and forward to utter their mind, and generally speak what does more hurt than good.* 29 The Lord is far from the wicked: but he heareth the prayer of the righteous. 30 As the light of the eyes rejoyceth the heart, so a good report maketh the bones fat *i. e. gives man one of the greatest Satisfaction.* 31 The Ear that hears attentively the reproof which tends to the Amendment of life, and does accordingly, abides among the wise. 32 He that refuseth instruction despises *what tends to the Good* of his own soul: but he that heareth reproof, getteth understanding. 33 The fear of the Lord is the instruction of wisdom; and before honour is humility *i. e. Humility is the best Preparative for Honour.*

Chap. XVI. \*To man belongs the ordering of the heart *i. e. Man may deliberate and order in their mind, what and in what manner and method they will speak:* but whether after all he shall be able to prevail by the answer of the tongue which he shall give, or shall so speak as to obtain such an Answer from Another as he desires, is from the Lord. 2 All the ways of a man are apt to seem clean or Unblamable in his own eyes thro' Self-love: but the Lord weighs the spirits or searches the very Intentions of the



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*the heart, and often finds it Otherwise.* 3 Commit thy works unto the Lord, and thy thoughts shall be established. 4 The Lord hath made all things for himself *i. e. disposes All things to serve his Ends :* yea, even the wicked, *whether Angels or Men, tho' they will not Voluntarily obey his Righteous Commands, and he did not make them at First with a principal Design to Damn 'em, yet they serve his Ends by trying the Steadfastness and Integrity of his true Servants, and Executing often his Vengeance on Others that are Wicked, even in this World ; and in the World to come, by their Very Damnation they shall serve to set forth the Holiness and Justice of God to all Eternity.* 5 Every one that is proud in heart, is an abomination to the Lord: though hand join in hand, he shall not be unpunished. 6 By acts of mercy or Kindness and of truth or Faithfulness and Justice iniquity is purg'd *i. e. Mens Anger for Private offences and Gods Anger for Private and Publick may be appeas'd ; and especially if by the fear of the Lord men depart from all evil.* 7 When a mans ways please the Lord, he makes *i. e. inclines* even his enemies to be at peace with him. 8 Better is a little with righteousness, than great revenues without right. 9 A mans heart deviseth his way *i. e. may design an End and Means to attain the same, but the Lord directeth his steps so as to attain the said end.*

10 A divine sentence is in the lips of the king : his mouth transgresseth not in judgment *i. e. God assists in a special manner a Pious King to give Right Judgment even in difficult Cases.* 11 None but a just weight and balance are by the Lords appointment to be used in Dealing : all the weights of the bag are his work *i. e. God requires exact Justice in all our Dealings, and therefore it is One part of a Pious Kings Duty to take Care thereof.* 12 It is or should be an abomination to kings to commit wickedness themselves or to suffer Others : for the throne is established by righteousness. 13 Righteous lips are or should be the delight of kings ; and they of his Subjects shew that they truly love him, that speaks right, dealing Sincerely with him, and telling him the Truth, tho' it may be Ungrateful to him to hear it. 14 The wrath of a king strikes such Terror into him with whom he is offended, that it is as Terrible as if messengers were sent to execute the Sentence of death upon him : but a wife or good man or Courtier will endeavour to pacify it, whereas Ill men will be apt to exasperate it. 15 In the light or Pleasantness of the kings countenance towards One especially with whom he has been offended, is life or what mightily revives one, and his favour is what promises a man Prosperity, as a cloud of the latter rain promises or gives Hope of a plentiful Harvest.

16 How much better is it to get wisdom than gold? and to get under-

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understanding, rather to be chosen than silver? 17 The high-way or main Care of the upright is to depart from evil: he that keepeth his way *i. e. takes Care of his Actions that they be Good*, preserves his soul. 18 Pride goeth before destruction: and an haughty spirit before a fall. 19 Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud. 20 He that handleth a matter wisely, shall find good: and who so trusteth in the Lord, happy is he. 21 The wise in heart shall be call'd or gain the Reputation of a prudent man; and the sweetness of the lips increaseth understanding *i. e. if he has also the powerful charms of Eloquence to convey his Wisdom to Others, it will add a greater Value to his Wisdom, as making it more Diffusive and Instructive*. 22 Understanding is a (1) well-spring of life unto him that hath it: but the instruction of fools is folly. 23 The heart of the wise teacheth his mouth, to speak judiciously, and so adds learning to his lips *i. e. enables him to instruct others*. 24 Pleasant words are as an hony-comb, sweet to the soul, and health to the bones *i. e. If the Instructions of a wise man be delivered with Eloquence too, they are apt to ravish the Affections and afford great Comfort and Cure, as Hony is esteem'd not only Sweet to the Taste, but also very Wholsome to the Body*. 25 And there being never more need of Caution, than when we hear a moving Orator, therefore here may well be repeated this following Instruction *viz.* There is a way that seemeth right unto a man: but the end thereof are the ways of death. 26 He that laboureth, laboureth for himself; for his mouth craveth it of him to keep him from starving, and therefore this is a powerful Motive to honest Labour. 27 An ungodly man diggeth up evil *i. e. takes as much pains to contrive and do Mischief, as if he was digging for a Treasure*: and in his lips there is as a burning fire. *i. e. and One way he does Mischief is by branding others with false Slanders*. 28 A froward man soweth strife, and a whisperer separateth chief friends. 29 A violent man is often not content to live by Violence himself, but enticeth his neighbour, and leadeth him into the way that is not good. 30 He shuts his eyes, as Men are wont to do when they would think or study closely of a thing, to devise froward or evil things: and the sign being given by moving his lips he bringeth evil to pass. 31 The hoary head is a crown of glory, if it be found in the way of righteousness *i. e. Old age is most highly Venerable, when a Mans past Life has been truly Vertuous and Useful*. 32 He that is slow to anger is better or more Commendable than the mighty that quell their Enemies by overcoming 'em; and he that rules his spirit, has nobler Strength and Empire than he that takes a city. 33 The lot is cast into the lap or any other place design'd

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*sign'd for it, but the whole disposing thereof is of the Lord.*

Chap. XVII. Better is a dry morsel, and quietness therewith, than a house full of sacrifices or Goodcheer with strife. 2 A wise servant shall have rule, or is often appointed Governor over a son that causes shame to his Family; and shall have part of the inheritance among the brethren *i. e.* He is not only left Executor of the Fathers Will, or Trustee for the Children, but his Merits perhaps rewarded with a part of the Estate, which is to be divided among 'em. 3 The fining-pot is found out by man for to try silver, and the furnace for gold: but only the Lord tries the hearts. 4 A wicked doer giveth heed to false lips: and a liar giveth ear to a naughty tongue. 5 Who-so mocketh the poor, reproacheth his maker: and he that is glad at calamities, shall not be unpunished. 6 Childrens children are the crown of old men *i. e.* The Honour and Comfort of Parents is esteem'd to be in a numerous Progeny, which degenerates not from their Ancestors Virtue: and the glory of children are their Good and Worthy fathers or Ancestors. 7 Excellent speech becometh not a fool *i. e.* A fool should not take upon him to discourse of weighty Matters, which, as they are Above him, so are not Regarded out of his Mouth, tho' he should speak excellent things: much less do lying lips a prince, being not only a Greater Sin in him, and so more below him than Others; because he has not that Temptation to Lye, which Others have viz. the Displeasing of their Superiors or Fear of their Punishment; but also because it destroys his Authority when his Subjects find they can't rely on his Word. 8 A gift or Bribe is as a precious stone in the eyes of him that hath it offer'd to him, and so is seldom refused: but on the contrary whithersoever it turneth, it prospereth *i. e.* a Bribe generally prevails over Men, and carries all Causes. 9 He that covers or overlooks a transgression against himself seeks love or takes the Best course to preserve Friendship, and makes himself Universally Beloved; but he that repeats a matter *i. e.* takes up afresh an Offence that has been as it were forgotten, separates very friends *i. e.* breaks the Strictest Bands of Amity, and makes an irreconcilable Separation. 10 A single reproof enters more into *i. e.* does more Good upon a wise man, than an hundred stripes into a fool. 11 Namely such a Fool or an evil man that seeks only rebellion *i. e.* that seeking nothing but his own Will, has shaken off all Reverence to God and his Governors and is wholly bent on Mischief, and not to be Reclaimed: so that it remains therefore only that a cruel messenger shall be sent against him *i. e.* that the severest Execution, even of Death, be done upon him without Mercy. 12 Let a Bear robbed of her whelps meet a man, rather than a fool in his folly, there being less pernicious Danger in the Former than in the Latter.

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*Latter.* 13 Whoſo rewardeth evil for good, evil or Punishment for ſuch Ingratitude ſhall not depart from Himſelf, nor even from his houſe i. e. Family or Poſterity. 14 The beginning of ſtrife is as when one letteth out water by cutting the Banks of a River or Dam, which One knows not how far it may Overflow, and ſo what Miſchief it may do, and can't eaſily be ſtop't again: therefore leave off contention, before it be meddled with i. e. before the Contending parties be ſo far engaged, as to hearken to no Reconciliation. 15 He that juſtifieth the wicked, and he that condemneth the juſt, even they both are abomination to the Lord. 16 Wherefore is there a price or Wealth in the hand of a fool, whereby he is indeed enabled to get wiſdom, ſeeing he hath no heart to get it? 17 A true friend loveth at all times, he is born to be even a brother for to help in adverſity. 18 A man void of underſtanding ſtriketh hands, and becometh ſurety in the preſence of his friend, which may make him more Careleſs to pay himſelf, than he would have been, if Unknown to him, he had been Security for him. 19 He loveth tranſgreſſion that loveth ſtrife: and he that exalteth his gate i. e. raiſes more ſumptuous Buildings than his Eſtate will bear, ſeeks or takes the Ready way to the deſtruction of his Eſtate. 20 He that hath a froward or wicked heart ſo as to ſtick at nothing to accompliſh his Deſigns, ſhall find no good or be deceiv'd in his Expectation: and he that hath a perverſe or deceitful tongue falleth into miſchief. 21 He that begetteth a fool, doth it to his ſorrow: and the father of a fool hath no joy; Wherefore Great Care ought to be taken in Marriage and the Education of Children, if a Man would live long and not ſhorten his days with Grief. 22 For A merry heart doth good like a medicine: but a broken ſpirit drieth the bones. 23 A wicked man taketh a gift or bribe out of the boſom or ſecretly to pervert the ways of judgment. 24 Wiſdom is before him that hath underſtanding: but the eyes of a fool are in the ends of the earth i. e. A wiſe Man may frequently be known by his very Face, and a Fool by his ſilly Look and Gazing about. 25 A fooliſh ſon is a grief to his father, and bitterness i. e. the Cauſe of a Bitter or Sorrowful life to her that bare him. 26 Whatever ſpecious Preſences there may be for it, together with the Guilty alſo to puniſh the juſt or Innocent is not good, nor to ſtrike princes for equity i. e. much leſs to puniſh Governors or Magiſtrates for doing equal Juſtice on all Offenders. 27 He that hath knowledge ſpareth his words: and a man of underſtanding is of an excellent ſpirit, which reſſeſſes his Heat and Haſtineſs, and makes him Coolly de-

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*deliberate, What and When it is fit to Speak.* 28 So commendable is Silence, that even a fool when he holdeth his peace, is counted wise: and he that shutteth his lips, is esteemed a man of understanding.

Chap. XVIII. Through desire or *Affectation* a man having separated himself, seeketh and intermeddleth with all wisdom *i. e.* He that affects Singularity, enquires into all manner of things, as his Vain-glorious Humour leads him, which makes him also bend himself, with all the Wit he has, to overthrow the solid Reasons of Wiser Men. 2 For such a fool hath no delight in understanding, but that his heart may discover it self *i. e.* such an One does not delight in true Understanding, but all his Aim is to make a Vain Ostentation of Wisdom, and so he loves to hear Himself Talk, tho' thereby he only discovers the Folly of his Heart. 3 When the wicked and Profane person comes or is admitted into any Company or Society, then comes along with him contempt of God and Religion and good Men, and with such ignominy or Contempt, as Growing out of it, comes even reproach or Blasphemous Language in respect of God, and Reproachful Language in respect of Good men. 4 The words of a mans mouth that is of Understanding are as deep waters, and the well-spring of wisdom as a flowing brook *i. e.* a Wise man is never Exhausted as to his Wisdom, out of which, like a Fountain, Wise thoughts spring perpetually, and flow abroad for the Common Good. 5 It is not good to accept the person of the wicked, for it tends to overthrow the righteous in judgment. 6 A fools lips enter into contention, and his mouth calleth for strokes *i. e.* A Fool will thrust himself into others Quarrels, and instead of making them up, increases the Differences, till from Words they come to Blows, of which himself has a Share. 7 A fools mouth is his destruction, and his lips are the snare of his soul. 8 The words of a tale-bearer are as wounds to the Reputation of him he backbites, and they go down into the innermost parts of the belly *i. e.* sink deep into the Mind of those they are spoken to. 9 He also that is slothful in his work, is brother or like to him that is a great waster. 10 The name *i. e.* Almighty Power and Goodness of the Lord is a strong tower: the righteous runneth into or betakes himself to it, and is safe: 11 Whereas the rich mans wealth is his strong city, and as an high wall in his own conceit. 12 Before destruction the heart of man is haughty, and before honour is humility. 13 He that answereth a matter before he heareth it, it is folly and shame unto him. 14 The spirit of a man will sustain his infirmity or Affliction, if only Bodily or Outwardly: but a wounded spirit who can bear? *i. e.* If the Spirit or Mind it self be afflicted and cast down it is not in Man's power to raise it up. 15 Therefore the heart of the

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prudent getteth knowledge; and the ear of the wise seeketh knowledge *i. e. the truly Wise make it their chief Care to Know and Obey God's Will, as the Best or Only means to keep the Spirit from being Wounded or Dejected.* 16 A mans gift or a Man by Gifts and Presents makes room for himself, so as to be let out of Prison if in it, and even brings him before great men, either winning their Favour, or also procuring him some Office about 'em. 17 He that is first in telling his own cause, seems or may seem just, but his neighbour cometh and searcheth or examines what has been said by him, and then shews the Falsity or Deceit of It. 18 When Causes can't be easily determin'd otherwise, then the lot causeth contentions to cease, and parts or decides the matter between the mighty. 19 A brother offended is harder to be won, than a strong city: and their contentions are a like hard to be ended, as it is to break the bars of a castle. 20 A mans (m) belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled. 21 Death and life are in the power of the tongue *i. e. A man may Make or Marr himself by his Tongue, and that in respect of (u) the Other Life as well as this:* and they that love it *viz. to talk much,* shall eat the fruit thereof *i. e. suffer by It.* 22 Whofo finds a wife indeed, or a good Wife that truly answers the Character of a Wife, finds a good thing, and obtaineth favour of the Lord. 23 The poor useth *i. e. ought to use* intreaties, but the rich answereth *i. e. is apt to answer the* He should not, roughly. 24 A man that hath friends must shew himself friendly again, if he will preserve the Friendship of Others; and there is a friend that sticketh closer to One in any strait than a brother.

Chap. XIX. Better is the poor that walketh in his integrity, than he that is perverse in his lips *i. e. gets great Riches by circumventing and cheating others, and is therefore Cunning in his own Conceits, but in Reality a fool.* 2 Also, that the soul be without knowledge, it is not good; and he that haltereth with his feet, sinneth *i. e. Ignorance and Inconsideration are both Mischievous; for he that knows not what to choose and what to avoid, can never do Well; and he that hastily and without due deliberation pursues an End even Reasonably propounded, must needs commit many Errors.* 3 Thus the foolishness of man perverteth his way *i. e. Man commits Errors thro' Ignorance or Inconsideration, and so miss their ends, and then his heart frets not against himself for his Misfortunes, but against the Lord, as if Providence was Unkind to him.* 4 Wealth maketh many friends; but the poor is separated from or loses the friendship of his neighbour,

(m) See the Paraphrase on Chap. 12. 14. and 13. 2. (u) Compare *Matth. 12. 37.*  
which

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*which he had afore he was poor.* 5 A false witness shall not be unpunished, and he that speaketh lies shall not escape. 6 Many will intreat the favour of the prince; and every man is a friend to him that giveth gifts. 7 All the brethren of the poor do *or are apt to* hate or slight him; how much more do his friends go far from him? he pursueth them with words, *i.e. urges them with their former Promises or Proteſtations of Kindneſs*, yet they are wanting to him. 8 He that getteth wiſdom, loveth his own ſoul: he that keepeth underſtanding, ſhall find good. 9 A false witness shall not be unpunished, and he that ſpeaketh lies ſhall periſh. 10 Delight *or to do his Will* is not ſeemly for a fool; much leſs for a ſervant to have rule over princes. 11 The diſcretion of a man deferreth his anger, and it is his glory to paſs over a tranſgreſſion. 12 The kings wrath is as terrible as the roaring of a lion; but his favour is as Comfortable and Reſreſhing as dew upon the graſs. 13 A fooliſh ſon is the calamity of his father; and the contentions of a wife are a continual dropping *i.e. makes a Man no more able to live at home with Her, than in a rotten and ruinous Houſe, thro' which the Rain is continually dropping.* 14 Houſes and riches are the inheritance of Children that deſcends to them from their fathers; but a prudent wife is from the Lord. 15 Slothfulneſs caſteth *or brings Men by degrees* into a deep ſleep or ſtupid Unconcernedneſs for and Neglect of their Affairs; and an idle ſoul ſhall ſuffer hunger. 16 He that keepeth the commandment, keepeth his own ſoul; but he that deſpiſeth his ways *i.e. cares not how Diſorderly he lives*, ſhall dy. 17 He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he pay him again. 18 Chaiſten thy ſon while there is hope, and let not thy ſoul ſpare for his crying. 19 A man of great wrath ſhall ſuffer puniſhment *or great Evils*, for if thou deliver him *out of one Inconvenience and Trouble he has brought himſelf into by his exceſſive Wrath*, yet he will by the ſame means quickly run into another Trouble, out of which thou muſt do it *i.e. deliver him again, if thou wouldſt have him freed from it.* 20 Hear counſel, and receive inſtruction, that thou mayſt be wiſe *ſo as to have Comfort* in thy latter end. 21 There are many devices in a mans heart, *which fail of their end*, but the counſel of the Lord ſhall ſtand. 22 The deſire of a good man is *to have wherewithall to ſbew his kindneſs to Others*: and a poor man that has not *wherewithall to be Kind to Others* is better than he that ſwears, and is a liar in not making good the great Profeſſions and Promiſes of Kindneſs which he made to Others. 23 The fear of the Lord tendeth to life, and he that hath it ſhall abide ſatiſfied: he ſhall not be viſited with evil *ſo as to take away the Satisfaction of his Mind.* 24 A

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lothful man hideth or would be content or glad to keep his hand in his bosom, and will or would not willingly so much as bring it to his mouth again to feed himself. 25 Smite or punish Severely a scorner of Religion and tho' it does no good on him, yet it will have this good effect, that the simple or such as are not so bad as to scoff at Religion will beware or awaken'd the more to their Duty: and only reprove one that hath understanding, and he will understand knowledge so as to amend his Fault. 26 He that wasteth the estate of his father or his health, and chases away his mother, either turning her out of Doors or making her weary of the House, is a son that causeth shame to his Parents, and brings reproach on himself as well as Family. 27 Cease my son to hear the instruction that causes i. e. him that under the pretence of Instructing, causes thee to err from the words of knowledge or true and Virtuous Instruction. 28 An ungodly witness scorns or laughs at you, if you tell him of Law and Justice and God's judgment falling upon him; and the mouth of the wicked devours iniquity i. e. some are so wicked as to boggle at no Wickedness, but swallow it down as Glibly as Drunkards do their Liquor. 29 However judgments or severe Punishments are prepared for and shall certainly fall upon scorners, and stripes or due Punishments are also prepared for and shall be laid upon the back of fools or other Wicked persons as well as Scorners.

Chap. XX. Wine drunk to Excess is what will make a Man to be a mocker or Abusive and Scurrilous in deriding not only Good men, but even the most serious and sacred things, and any other strong drink taken to excess is what will make a Man raging or Furious and Quarrelsome: and therefore whosoever is deceived thereby or prevail'd upon by his Liking Wine or other strong Drink to take it to Excess, is not wise. 2 The fear caused by the Wrath of a king is as the fear caused by the roaring of a lion, which comes to devour One: So that whoso provoketh him to anger, sinneth against his own soul i. e. brings his Life, if not his Soul, into Danger. 3 It is an honour for a man to cease from strife: but every fool will be meddling in such Cases. 4 The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing. 5 Counsel in the heart of man is like deep water; but a man of understanding will draw it out i. e. Tho' the Designs of Men of Deep Reach or Wit are as hard to be sounded as Deep Waters, yet there are Others of so penetrating an Understanding as to be able to discover their Designs. 6 Most men will proclaim or boast of every one his own goodness or Readiness to be Kind to others, but a faithful man who will be as Good as his Word in time of need, who can find? 7 The just man walketh in his integrity i. e. does not boast of his Goodness, but actu-



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ally does Good to others, and therefore his children are blessed after him. 8 A king that sitteth in the throne of judgment *i. e.* applies himself to his Peoples Good and to do them Justice, scattereth away all evil with his eyes *i. e.* prevents a deal of Mischief by his Inspection into Matters. 9 Who *i. e.* No one truly can say, I have made my heart clean from all Affection to Evil, I am pure *so as I need do no more to purify my self from Sin.* 10 Divers weights and divers measures *viz. too heavy and big for to Buy with, and too light and small for to Sell with,* both of them are alike abomination to the Lord. 11 Even a child is to be known by his doings, whether his work will be pure, and whether it be right *i. e. whether he be like to make a good honest Man or not.* 12 The hearing ear, and the seeing eye, the Lord hath made even both of them *i. e. It is peculiarly to be ascrib'd to the Divine Grace, that Children and Others are well disposed, so as to listen to Instruction, and have a clear Understanding to receive Instruction.* 13 Love not too much sleep out of Laziness, lest thou come to poverty; open thine eyes *i. e. Get up in good time and follow some honest Employ,* and thou shalt be satisfied with bread. 14 It is naught, it is naught, saith the buyer; who unjustly goes about to over-reach the Seller by disparaging his Goods, that so he may buy them the Cheaper: but when he has got 'em at his own Rate and is gone his way from the Seller, then he boasts how he has trick'd him, and so boasts of what is Sinful. 15 There is that thinks himself Rich and Happy, if he has but gold, and a multitude of robies: but the lips of knowledge are a or the most precious jewel, to be valued above all other Riches. 16 Take his garment or Present and the utmost Security he can give thee, that is so rank a Fool as to become surety for One that is a stranger to him; and likewise take a present pledge of him that is so Foolish as to be Security for a strange or naughty woman. 17 Bread of deceit is sweet to a man: but afterwards his mouth shall be filled with gravel *i. e. Tho' Riches got by Cheating and Pleasure arising from secret Sins as Adultery &c. may be Sweet at the first, yet it will prove like Greety bread, which relishes well at first to an Hungry man, but being chaw'd proves very Ungrateful to him.* 18 Every purpose is established by counsel: and with good advice make war. 19 He that goeth about as a tale-bearer, revealeth secrets: therefore meddle not with him that flattereth with his lips. 20 Whoso curseth or wishes Mischief to his father or mother, his lamp shall be put out in obscure darkness *i. e. his Prosperity shall be turn'd into great Adversity.* 21 An inheritance may be gotten hastily at the beginning by using Ill means, but the end thereof shall not be blessed. 22 Say not thou, I will recompence evil, in a Case wherein thou art not the proper Judge, but wait on the Lord,

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Lord, and he shall revenge thee and also save thee from future Injuries. 23 Divers weights are an abomination unto the Lord: and a false balance is not good. 24 Mans goings i. e. his Designs and Using means to carry 'em on, are not without the permission, if not direction, of the Lord, how can a man then understand *Aforehand*, what will be the Event of his own way or of what he is doing. 25 It is one piece of Profaness in, and so a snare or Guilt to the man who devoureth that which is holy, making no Distinction between things Common and Holy, but converting sacred things to his Own use: and it is another piece of Profaness, To vow somewhat to God when in distress, and after he has made such vows and has obtain'd his Desire of God, to make enquiry how he may be loosed from the performance of the said Vows. 26 A wise king scattereth the wicked, and bringeth the wheel over them i. e. As Chaff is parted from the Corn in these Countries by a Wheel, and when parted is scatter'd and driven away by the Wind, so a Wise king makes a just distinction between Good and Bad Men, and rids his Country of such as much as he can. 27 That Faculty of the spirit or soul of a man which we call the Understanding, and more particularly in some Cases the Conscience is as the candle of the Lord, searching all the inward parts of the belly i. e. is a Principle of Light to guide and direct man in all his Motions, and whereby he is enabled to reflect not only upon his Own Actions, but his own most secret Thoughts, and to discover the Goodness or Badness of 'em. 28 Mercy and truth preserve the king: and his throne is upholden by mercy. 29 The glory of young men is their strength, whereby they are enabled to defend their Country, and the beauty of old men is the gray head i. e. What makes old men Venerable is their Aged Gravity and Experience, which qualifies them for to consult and advise for the Good of their Country. 30 The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly i. e. Such as can't be amended without, are rather to be beaten Black and Blue, and Scourg'd till their Very hearts ake, than not be made to leave off their Evil courses.

Chap. XXI. The kings heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will i. e. As Men turn the Water of Rivers unto what part of their Ground they think good, by cutting Trenches for that purpose, so God diverts all Men even Kings, when he pleases, from carrying on what they Once intended, or inclines 'em to what they Once resolved against. 2 Every way of a man is right in his own eyes: but the Lord pondereth the hearts. 3 To do justice and judgment, is more acceptable to the Lord than sacrifice. 4 An high look, and a proud heart, and the plowing i. e. the continuances of the wicked is sin. 5 The thoughts of the diligent tend only

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only to plenteousness: but of every one that is hally or inconsiderate only to want. 6 The getting of treasures by a lying tongue, is a vanity tossed to and fro of them that seek death *i. e. Riches unjustly got are no more durable than Heaps of Chaff or Clouds of Smoak, which the Wind presently scatters abroad, and they bring such as get 'em at last to a Woful end.* 7 The robbery of the wicked shall destroy them: because they wilfully refuse to do judgment. 8 The way of such a man is froward or wicked and strange or wholly different from the Law of God: but as for the pure, his work is right. 9 It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house. 10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes. 11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge. 12 The righteous man or just Judge wisely considers the house of the wicked *i. e. makes a prudent but strict Scrutiny into all the Behaviour of a wicked mans Family, and so he overthroweth the wicked for their wickedness i. e. he punishes 'em for what mischief they have Already done, and renders 'em Un capable to do any More.* 13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. 14 Men do not love to be thought to do any thing for Money, but a gift in secret pacifieth anger: and a reward in the bosom, strong wrath. 15 It is joy to the just to do judgment: but destruction shall be to the workers of iniquity. 16 The man that wandereth out of the way of understanding *i. e. will not live according to the wise Laws of God, shall be sent to Hell, and there remain in the congregation of the (o) Damn'd.* 17 He that too much loves pleasure shall be a poor man; he that too much loves Delicacies as wine and oil shall not be rich. 18 The wicked shall be a ransom for the righteous; and the transgressor for the upright. 19 It is better to dwell in the wilderness, than with a contentious and an angry woman. 20 There is a treasure to be desired, and oil in the dwelling of the wise *i. e. Wisdom furnishes a man not only with the Necessaries, but also Conveniencies and pleasures of this Life, that he can reasonable desire: but a foolish man spendeth it up i. e. spends his Estate and so loses all the Conveniencies and even Necessaries of Life.* 21 He that followeth after righteousness and mercy, findeth life, righteousness and honour. 22 A wise man or Commander scaleth the city even of the mighty, by some Stratagem, and so casteth down the strength of the confidence thereof *i. e. gets over its Walls wherein the Citizens trusted, or else induces them to yield to his Goodness, to which they trust more*

(o) See the foregoing Note (c) on Chap. 20. 18.

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than to their Walls; of so much Greater Efficacy is Wisdom and Virtue of the Mind, than bare Strength of Body. 23 Who so keepeth his mouth and his tongue, keepeth his soul from troubles. 24 Proud and haughty scorner is his name, who dealeth in proud wrath i. e. He whose Ambition makes him insatiable in his Desires, regards neither God nor Man, but in the most furious manner proceeds against all that oppose or cross his Designs. 25 The desire of the slothful killeth him: for his hands refuse to labour, so as to obtain honestly what he desires, and therefore he either dies for want of it if Necessaries, or else forgetting it by some Unjust means. 26 Hence he coveteth greedily or is in great Want all the day long, but the righteous gets so much by his honest labour that he gives to others and spareth not. 27 The sacrifice of the wicked, only on account of his being so Wicked as not to think of Amendment, is abomination to the Lord; how much more when he bringeth it with a wicked mind or on account of some Wicked Design, which they think thereby the Better to bring about. 28 A false witness shall perish: but the man that testifies Nothing but what he hears or the like, speaks constantly i. e. never varies from what he first witnesses, and so is continually Believ'd. 29 A wicked man hardeneth his face, so as not to Value other mens Reproofs; but as for the upright, he on the contrary often mistrusts and so examines his own actions, and directeth his way Aright. 30 There is no wisdom nor understanding, nor counsel that will stand Good or take Effect against the Lord. 31 Nor is any Power of Force against him: for the horse or Forces and all things requisite is or may be prepared against the day of battle: but safety or Victory is of the Lord.

Chap. XXII. A good name is rather to be chosen than great riches, and loving favour of good men rather than silver and gold. 2 The rich and poor meet together i. e. are mixt together in this World, which consists not nor can of either singly so well, and therefore the Lord is the maker of this Inequality in them all for their mutual Good, which will be promoted hereby, if the Reason of the said Inequality be duly consider'd, and that God is the Author thereof. 3 A prudent man foreseeth the evil that is Coming, and hides or withdraws himself from it; but the simple or Incautious and Credulous pass on, being easily persuaded by Crafty men to think no Mischief is intended against 'em when it is, and so they are punished by falling into the said Mischief. 4 By humility and the fear of the Lord, are riches, and honour, and life. 5 Thorns and snares are in the way of the froward i. e. The Wicked by their Wickedness bring on themselves Trouble and Danger: but he that keeps or has a due Care of his soul shall be far from them i. e. keeping Company with  
such

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*such wicked Men, and consequently far from the Trouble and Danger such bring upon themselves.* 6 Train up a child in the way he should go i. e. in Religion and Virtue, and when he is or as he grows old most likely he will not depart from it. 7 The rich by means of his Riches rules or has a sway over the poor; and so likewise the borrower tho' he be not absolutely Poor yet thereby is made as it were a servant to the lender, so as that he dares not displease him. 8 He that soweth or commits iniquity by abusing the Power or Sway his Riches give him to the Injury of Others, shall reap vanity i. e. shall miss of his Aim therein and receive a due Punishment from God at least: and the rod of his anger shall fail i. e. namely God shall punish him by making his Riches to fail, and so the Power and Sway he had by his Riches to cease, and Himself to be duly Punish'd for all such Injuries. 9 He that hath a bountiful eye i. e. he that beholding a Poor body, takes Pity on him and relieves him, shall be blessed: for he giveth of his bread to the poor and does not put 'em off to be supply'd by others, or by any other Pretences. 10 Cast out the scorner of All that is Good out of any Society, and contention shall go out with him; yea strife and reproach shall cease. 11 He that loveth pureness or Sincerity of heart so as he will not flatter, nor put false Colours on any thing; for such the grace of his lips i. e. speaking the Truth, the king shall be his friend. 12 The eyes or special Providence of the Lord preserve such as guide themselves by true knowledge or Wisdom, and give others suitable Advice, and he overthrows the words i. e. Counsels and Designs of the transgressor. 13 The slothful man saith, there is a lion without, I shall be slain in the streets i. e. such never want Pretences to excuse themselves from Labour, and are apt to feign to themselves imaginary difficulties. 14 To be seduced by the mouth of strange or lewd women is a means to Destruction as much as to fall into a deep pit: he that is abhorred of the Lord, shall fall therein. 15 Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him. 16 He that oppresseth the poor to encrease his riches, and he that giveth to the rich and Powerful to induce them to wink at his Oppression of Others, shall surely come to want.

17 Bow (p) down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. 18 For it is or will be a *fulfilling* of these pleasant thing if thou keep them within thee; they shall or let *Instructions* them withal be fitted in thy lips i. e. Be careful also aptly to communicate them for others Instruction. 19 That thy trust may be in the Lord, I have made known to thee this day, even to thee, these

(2) See the Preface.

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*wise and pious Rules.* 20 Have not I written to thee excellent things in counsels and knowledge i. e. excellent Rules for thy Conduct whether private or publick; 21 That I might make thee know the certainty of the words of truth i. e. that thou mayst have Certain and Solid Knowledge of Truths necessary for thee, and also that thou mightest answer the words of truth i. e. be able to give sound Advice to them that send to thee for it?

Against In- 22 Rob not the poor, because he is poor and so not able to with-  
jury to the stand thee, neither oppress the afflicted in the gate i. e. by doing  
Poor. him Injustice in the Courts of Judicature. 23 For the Lord will plead their cause, and spoil the soul of those that spoiled them.

Against An- 24 Make no friendship with an angry man i. e. One given to  
ger. Anger, and with a furious man thou shalt not go i. e. keep Company:  
25 Lest thou learn his ways, and art induced to quarrel on his account, and so get a share to thy soul or bring thy Life into Danger.

Against Sure- 26 Be not thou one of them that strike hands, or of them that  
risers. are Sureties for debts (q) especially when thou art not able to pay  
the Debts: 27 For if thou hast nothing to pay, why should he i. e.  
why shouldst thou be so egregiously Foolish, as only to incense the Cre-  
ditor against thee by taking upon thee to pay what thou wert not able,  
and so provoke him to show thee no Pity, but even to take away thy  
bed from under thee.

Against In- 28 Remove not the ancient landmark, which thy fathers have  
jury and of set. 29 Seest thou a man diligent in his business? he shall stand  
Honest Diligence before kings, he shall not stand before mean men, i. e. he shall quick-  
ly be taken Notice of and preferred to the Service of his Prince, and  
shall not continue long in the Service of a Private person.

Chap. XXIII. When thou sittest to eat with a ruler i. e. Prince  
Of Behavi- or other great person, consider diligently what is before thee, and  
our before great whom thou art before, and behave thy self accordingly with all Circum-  
Persons. spection. 2 And particularly put a knife to thy throat i. e. be care-  
full thou art not Too free in Eating or Talking, of which there will be  
the more danger, if thou be a man given to appetite i. e. that loves  
Eating and Drinking. 3 Be not so desirous of his dainties that are  
before thee, as to be tempted thereby to any Intemperance: for they  
are deceitful meat i. e. such Dainties are apt to tempt Men to Intem-  
perance, and lead 'em into it afore they are Aware; and perhaps it  
was out of some ill design, not out of Kindness, that thou wast invited.

Of Riches. 4 Labour not to be rich with too great Sollicitude, much less by ill  
means: cease from thine own wisdom i. e. Depend not so much on  
thy own prudent Management for success in thy honest Undertakings,

(q) See the Paraphrase, Chap. 6. 1. and 11. 13.

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as on God's blessing. 5 For why wilt thou set thine eyes or be so intent on that viz. Riches which perhaps is not ever to be attain'd by thee; or if thou dost attain 'em, they may go away again as fast as they came; for riches certainly oftentimes go away so fast, as if they did make themselves wings, as if they did fly away, as an eagle towards heaven.

6 Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats i. e. Accept not of an Invitation even to a Feast from a Sordid man. 7 For as he thinketh in his heart, so is he Really tho' he may act Outwardly to the contrary viz. eat and drink saith he to thee, but his heart is not with thee i. e. he hath rather thou wouldst not eat nor drink or but Very little. 8 So that if thou acceptest the Invitation of such an One, the morsel or every bit which thou hast eaten, shalt thou have cause to be ready to vomit up, or Nauseate and wish thou hadst not eaten, when thou comest to understand his Temper, and shalt lose thy sweet words i. e. all bestow thy Commendations of his Entertainment, or any edifying Discourse thou madest use of at his Table. 9 For 'tis a good general Rule, to speak not of any Serious thing in the ears of a fool; for he will despise the wisdom of thy words.

Of a Sordid fellow.

10 Remove not the old land-mark; and thereby more especially enter not into the fields or invade not the Estates of the fatherless. 11 For God is in a special manner their redeemer or Protector, who is mighty above All others, and he shall plead their cause with thee.

Against injuring the Fatherless.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge; particularly in reference to what Parents are often faulty in viz. Be sure thro' a weak Fondness to 13 Withhold not correction from the child: for if thou beatest him with the rod when he deserves, he shall not dy i. e. It is the best means for to prevent his bringing Worse Punishments on him, even Death itself. 14 Thou shalt beat him with the rod, and shalt deliver his soul from hell i. e. Body and Soul from utter destruction.

Of correcting Children.

15 My son, there is the more Reason for Parents to use due Correction on toward their Children, because so much Sorrow arises to themselves from their Children if Bad, and so much Joy if Good: for instance; if thine heart be wise, my heart shall rejoice, even mine, not to mention now the Happiness thou wilt have thereby thy self. 16 Yea my reins, shall rejoice, i. e. My Joy shall be such as is Better felt than express'd, when thy lips speak right things. 17 Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long. 18 For surely there is an end, or Time when thou shalt be rewarded for thy Piety, and thy expectation thereof shall not be cut off.

The Comfort of good Children.

19 Hear thou, my son, and be wise, and guide thine

Against In-temperance.

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heart in the way. 20 Be not amongst wine-bibbers; amongst riotous eaters of flesh. 21 For the drunkard and the glutton shall come to poverty: and drowfulness shall clothe a man with rags.

*Of gold*  
*Children.* 22 Harken unto thy father that begat thee, and despise not thy mother when she is old. 23 Buy the truth and sell it not *i. e.* Spare no cost nor pains to acquire the Knowledge of what is True and False, Good and Bad, and think nothing of equal value with it, and therefore neglect not the study of it to get Money or Honour: Prefer also wisdom and instruction, and understanding. 24 The father of the righteous shall greatly rejoice: and he that begetteth a wise child, shall have joy of him. 25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

*Against Whoring and Drinking.* 26 My son, give me thine heart, and let thine eyes observe my ways or directions especially as to avoiding lewd Women. 27 For an whore is One that will swallow up all thy Money as if thou didst fling it into a deep ditch; and a strange woman is so enticing that notwithstanding all the Mischiefs she brings upon thee, it will be as hard for thee to free thy self from her when once engag'd with her, as it is to get out of a narrow pit. 28 Tho' she pretends Love to thee, yet she also like a High-way robber, lies in wait for thee as for a prey, and by her Enticements only increaseth the transgressors among men. 29 The Better to avoid such Women, avoid also Intemperance, as also on account of other sad Effects of Intemperance: for who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? 30 They that tarry long at the wine, they that go to seek mixt wine *i. e.* the richest Wine. 31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth it self aright *i. e.* when it appears to have all the Properties of an excellent wine in its Kind, so as to be tempted thereby to drink thereof to Excess. 32 For at the last it biteth like a serpent, and stingeth like an adder *i. e.* such Excess will cast thee into diseases as hard to Cure, and into intolerable pains, as if thou wast bit by a Serpent or Adder. 33 When thou art overcome with Wine, thy eye shall be apt to behold strange women and entice thee to Lewdness, and thy heart shall utter perverse or Unseemly things. 34 Yea, thou shalt be so senseless, as he that being a Pilot lieth down to sleep, when his Ship is toss'd in the midst of the sea, or as he that lieth down to sleep upon the top of a mast, whence he must certainly fall and kill himself in all likelihood. 35 As Contentions (v. 29.) arise from Intemperance in Wine, so shall it be thy Lot to be often beaten thereby, and yet thou shalt become so Senseless, that they have stricken me in the late quarrel, shalt thou say or confess afterwards, and I was not lick or pain'd by



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by it; they have beaten me, and I felt it not. When I shall awake or be so well recover'd of my present Bruises as to go about again, I will seek it yet again i. e. I will have another Drunken Bout, come what will of It: so Senseless wilt thou become by accustoming thy self to drink to Intemperance, as to utter (as v. 33.) such perverse things.

Chap. XXIV. Be not thou envious against evil men, neither desire to be with them. 2 For their heart studieth destruction, and their lips talk of mischief. 3 Through wisdom is an house builded, The Excellency of Wisdom. i. e. an Estate got and Family raised, and by understanding it is established: 4 And by knowledge shall the chambers be filled with all precious and pleasant riches. 5 A wise man is as Good as or Better than a strong man in many Cases, yea, a man of knowledge increaseth strength or Power by his skill to manage it. 6 For by wise counsel thou shalt make thy war i. e. Experience teaches us that Victory depends not so much on mighty Armies, as good Conduct, Discipline, and Stratagems; and in multitude of counsellors there is safety. 7 Wisdom is too high for a fool or a Vain and inconsiderate fellow to have a due Value of, and consequently to take due Pains to attain to: Whence it is that he that is such a Fool opens not his mouth in the gate i. e. never comes to be a Judge or like Magistrate.

8 He that deviseth new ways to do evil, shall be called in a special manner a mischievous person. Against contriving Mischief. 9 The thought of foolishness is sin i. e. to contrive any Hurtful thing tho' out of Folly or Inconsiderateness only, is sinful; and the Icorner is an abomination to men i. e. he that contrives any Hurtful thing Purposely, and out of the Disregard he has to Religion or the Good of Others, is or ought to be abhorred of all mankind.

10 If thou faint in the day of adversity it is a sign that thy strength or Courage of Mind is small, and consequently that thou wantest true Wisdom or Piety to support thee. Of succouring the Oppressed. 11 If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain Unjustly, 12 If thou sayest to excuse thy self, behold we knew it not viz. that they were to dy, or were Innocent, or how to save them; Consider duly with thy self, does not he viz. God that ponders or knows the very Secrets of the heart consider it viz. what is done in such a Case? and he that keepeth thy soul, doth not he know it viz. whether thou only excuseth thy self with false Pretences or not? and shall not he render to every man according to his works? 13 My son, eat thou honey, because it is good; and the honey-comb, which is sweet to thy taste i. e. hearken to these my Instructions and meditate upon 'em with as much Pleasure as thou eatest the best Honey. For as Honey is pleasant to thy Taste and wholesome to thy Body, 14 So shall the knowledge of wisdom be unto thy

## PARAPHRASE.

thy soul: when thou hast found it, then there shall be a reward of thy Pains, and thy expectation shall not be cut off.

Against re- 15 Lay not wait, O wicked man, against the dwelling of the  
joicing at others righteous: spoil not his resting-place. 16 For a just man falleth  
Misfortunes. seven i. e. many times into Trouble, and riseth up or gets out of 'em  
again; but the wicked shall fall into mischief so as never to get out  
of it. 17 Rejoyce not when thine enemy falleth into Trouble, and  
let not so much as thy heart be glad inwardly, when he stumbleth  
or is disappointed of any Expectation that it is but Reasonable for him  
to have. 18 Lest the Lord see it viz. thy Inward Gladness which  
man can't see, and it as being Unreasonable and so Sinful displease him,  
and he turn away his wrath from him and transfer it on thee thy self.

19 Fret not thy self because of evil men, neither be thou envious at the  
wicked. 20 For at the end there shall be no reward to the evil man,  
the candle of the wicked shall be put out i. e. his Prosperity shall cease.

Of Duty to 21 My son, fear thou the Lord, and the king as his  
a King. Vice-gerent; and meddle not or have Nothing to do with them that  
are given to change i. e. Being discontented with the present State  
of things, or being Lovers of Novelty, would have a change in the Go-  
vernment. 22 For their calamity shall rise suddenly, and who  
knoweth the ruin of them both i. e. What Vengeance God and the  
King may take, both of them that first move Rebellion, and also of those  
that afterwards assist 'em.

Of doing 23 These things also which follow belong to the wise Conduct of  
Justice. Life: It is not good to have respect of persons in judgment.  
24 For instance, He that saith unto the wicked, thou art righteous  
i. e. The Judge which contrary to the clearest Evidence given against a  
Wicked person, shall nevertheless on account of the said Wicked Person  
being a Great man, or out of any other Respect to the said Wicked Per-  
son, pronounce him Righteous, him shall the people curse, nations  
shall abhor him. 25 But to them that rebuke him i. e. To such Ma-  
gistrates as duly punish Wicked Persons without respect to their Great-  
ness &c. shall be delight arising not only from their Own Conscience of  
having done what they ought, but also from hearing Others speak well  
of 'em for the same; and a good blessing from God himself shall  
come upon them. 26 For every man shall kiss his lips that giveth  
a right answer i. e. Every honest person will much love him that gives  
Sentence without Fear or Favour; and likewise Such as by their great  
Wisdom and Integrity know how, and also actually do speak Appositely  
and Agreeably to Truth on any Occasion.

Of doing 27 Prepare thy work without, and make it fit for thy self in the  
things Orderly. field: and afterwards build thine house i. e. Do every thing in Order;  
and First mind things which are most Necessary, contenting thy self  
with

PARAPHRASE.

with an Hutt in the Field, till thou hast got Enough, by a Careful Improvement of thy Land; and then it will be Time enough to build thee an House, and to bring a Wife to it.

28 Be not a witness against thy neighbour without cause i. e. Against Revenge. When thou hast no good Ground for to accuse him, nor seduce others into a wrong Opinion of him, and deceive not with thy lips i. e. much less suborn others against him by Promises of Reward, when all the while thou pretendest to be his Friend. 29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work or doings toward me, for this will not Excuse thee in so Acting, but rather Aggravate thy Fault, as Assuming to thyself That Vengeance which God has reserv'd to himself as his Prerogative, Deut. 32. 35.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding. 31 And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. 32 Then I saw, and considered it well: I looked upon it, and received instruction i. e. Against Idleness. This sad spectacle so deeply affected me, that thereby seeing the Miserable effects of Idleness, I was abundantly admonish'd to avoid that Vice my Self, and to correct it in Others; which I can't Better do than in those Words afore used (Chap. 6. 10, 11.) 33 Yet a little sleep, a little slumber, a little folding of the hands to sleep. 34 So shall thy poverty come, as one that travelleth; and thy want as an armed man.

SECTION III.

Chap. XXV. These that follow to the end of Chap. 29. are also Proverbs of Solomon, which the men of Hezekiah King of Judah i. e. some proper Persons appointed by the said King copied out of the Ancient Records then in Being.

1 It is the peculiar glory of God, as being a Prerogative justly due to his transcendent Majesty, Wisdom, and Goodness and Justice, which cannot permit him to be Ignorant of any thing, or to do any Ill or Unjust thing, to conceal a thing i. e. not to make known all the Reasons of his Providence, or of his Decrees and Judgments, but the honour of earthly kings, forasmuch as their Knowledge is very Imperfect, and they are liable to other Imperfections also, is to search out a matter before they decree and judge any thing about it, and to give the clearest Reasons for their Proceedings. 3 The heaven for height, and the earth for depth, and the heart of kings i. e. Secrets of State and the like, is unsearchable. 4 Take away the dross from the

I.  
Of Kings.

## PARAPHRASE.

the silver, and there shall come forth *such Metal, as will be fit for a vessel for to be made by the finer,* 5 *In like manner take away the wicked who are the Dross of a Nation from before the king, and his throne shall be established in or by the righteousness of his people.* 6 Put not forth thy self in the presence of the king *i. e. Do not make thy self taken Notice of by too Splendid appearance at Court, and stand not in i. e. thrust not thy self into the place of the great men of the Court or Kingdom.* 7 For better it is that it be said unto thee, Come up hither: than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen.

II.  
Against  
Quarrelling.

8 Go not forth hastily to strive *i. e. go not to Law hastily,* lest thou know not what to do in the end thereof *i. e. lest at last thou wishest thou hadst not begun,* when thy neighbour hath put thee to shame by Casting thee. 9 Debate rather first thy cause with thy neighbour himself; and if ye can't compose it, yet out of Hatred or Anger discover not a secret to another *meerly to disgrace thy Adversary when it appertains not to the Cause;* 10 Lest he that heareth it, put thee to shame for thy Perfidiousness in discovering a Secret, and thy infamy turn not away *i. e. can never be wiped off.*

III.  
Of seasonable  
Advice and  
mild Language  
&c

11 A word fitly spoken is a like Valuable and Pleasant to the mind, as apples of gold in pictures of silver *i. e. Golden balls set in frames* or sockets of Silver, or Tellow beautiful Apples presented in a Silver net-work Basket are Valuable and Pleasant to the sight. 12 As an ear-ring of gold, and an ornament of fine gold, so is a wise reprove upon an obedient ear *i. e. A Good man esteems him that gives him seasonable Reproof as much for the same, as if he had given a Jewel or Ornament of Gold.* 13 As Drink which is as Cold as cold snow is refreshing to Labourers in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters. 14 Whoso boasteth himself of a false gift *i. e. promises much and performs little or nothing,* is like clouds and wind which promise Rain but at last go away without rain, and so sail mens Expectations. 15 By long forbearing is a prince most likely to be perswaded as well as Any other, and a soft tongue breaketh the bone *i. e. bows the stiffest Mind and bends the hardest Heart.* 16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it; and in like manner should all other innocent Pleasures be used with Moderation, which makes 'em Serviceable to the Comfort and Refreshment of Life; not to Excess which makes them Hurtfull to Health and Life. 17 In like manner withdraw thy foot from going Too often to thy neighbours house even in a Friendly manner and for the Pleasure of his Company, lest he be weary of thee, and so hate thee. 18 A man that beareth false witness against his neighbour, his tongue is like a maul

## PARAPHRASE.

to beat down his Neighbour's Credit, or to break in pieces his Estate, and a sword to take away his Life, and that too at a distance like a sharp arrow. 19 Confidence in an unfaithful man in time of trouble, is like a broken tooth and a foot out of joint, both which not only fail a man when he comes to use them, but also puts him to Pain. 20 As he acts very Improperly that takes away a man's garment in cold weather, exposing him thereby the more to the Cold; and as he that puts vinegar upon nitre thereby imitates the Nitre; so is he that singeth songs to an heavy heart, his unseasonable Mirth only increasing the heaviness of the said heart. 21 If thine enemy be hungry give him bread to eat: and if he be thirsty, give him water to drink: 22 For thou shalt heap coals of fire upon his head i. e. If he has the least Spark of Goodness in him, it will make him lay aside his Enmity: or if not, His punishment shall be the greater, and the Lord shall reward thee. 23 As the north-wind in some Countries driveth away rain: so doth an angry countenance of one, that is displeased with and justly detests Backbiters, drive away from him a backbiting tongue: Or as in other Countries the North-wind brings (r) forth Rain, so does a Backbiting Tongue cause an Angry Countenance, both in him that believes the Calumny, and also in him that is calumniated, when he knows it. 24 It is better to dwell in a corner of the housetop, than with a brawling woman and in a wide house. 25 As cold waters to a thirsty soul: so is good news from a far country refreshing to him, who has Friends in the said Country, from whence he seldom has Opportunity of hearing. 26 A righteous man falling down before the wicked, is as a troubled fountain, and a corrupt spring i. e. When a truly Good man is oppress'd and put out of Authority, or when he loses his Courage so as not to dare to oppose Impiety, or when he disgraces himself by any Foul and Sinful Action, All about him suffer no less Damage, than when Dirt or Filth is cast into a publick Fountain, or a Spring is stopp'd up or made otherwise useless. 27 As It is not good to eat much hony: so for men to search or hunt greedily after their own glory or honour, is not a glory but reproach to them. 28 He that hath no rule over his own spirit or Passions, is thereby expos'd to innumerable dangers, like a city that is broken down, and without walls.

Chap. XXVI. As snow is Unseasonable in summer, and as rain in harvest; so honour is not seemly for a fool. 2 As the bird or Sparrow is for wandering, and as the swallow or Wild Dove is for flying Swiftly, so the curse that is causeless shall not come upon him it is

IV.  
OF FOOLS:

(r) The same Hebrew word, which we render here, drives away, does generally signify, to begot; and therefore I have inserted both Significations into the Paraphrase.

## PARAPHRASE.

pronounced against, but shall be only as Words spoken into the Air, wherein Birds fly and wander about, without doing any Harm except to him that rashly denounced the Curse. 3 A whip for the horse, a bridle for the ass, and in like manner a rod is for the fools back, who is not to be reclaim'd by Words. 4 Wherefore at first answer not a fool, at least according to his folly or in his Own way with Bawling and Reviling, lest thou also be like unto him. 5 But if he abuse thy Silence so as to make it an Argument, that what he says is Unanswerable, then answer such a fool according to his folly, or so far as to make it appear that he is a Fool, lest he be wise in his own conceit. 6 He that sendeth a message by the hand of a fool, cutteth off the feet, and drinketh damage i. e. Had as good sent no body or better, for he can only expect to receive Damage by the Miscarriage of the Business such an One was sent about. 7 As Dancing is Unfit for the legs of the lame which are not equal, and appear to be so most when he dances: so is a parable or wise saying Improper in the mouth of fools, who are never more Ridiculous than when they would seem Wise. 8 As he that bindeth a stone in a sling, which stays not long there but is slung out, or as he that puts a Precious stone to an heap of Common stones, so is he that giveth honour or bestows any place of Honour or Authority on a fool it being as ill placed in his hands as a Jewel in an heap of Common stones, and he being One that will quickly forfeit or cast away his Honour, as a Stone is quickly cast out of a Sling. 9 As a thorn goeth up into the hand of a drunkard, and he feels it not hurt him: so is a parable in the mouth of fools, they being not touch'd with any Compunction or Sense of and Sorrow for their Folly, by the Wise<sup>st</sup> and Sharpest saying, tho' spoken by themselves. 10 The great God that formed all things, both rewardeth the fool, and rewardeth transgressors i. e. Punishes men suitably to their Sins, whom a Good Prince imitates, whilst a Bad one lets such go unpunished to the Vexation of his other Subjects. 11 As a dog returneth to his vomit i. e. Tho' he has often Vomit<sup>ed</sup> afore by eating Too much or what is very Nauseous to the Stomach, yet will again do the like, and so make himself Vomit again: so a fool that is not to be reclaim'd returneth to his folly, tho' he has suffered often afore for it. 12 Seest thou a man wise in his own conceit? there is more hope of a fool that does not think himself above Admonition, than of him.

V. 13 The slothful man saith, There is a lion in the way, a lion is  
Of Sluggards. in the streets 14 As the door turneth upon his hinges but stirs not thence, so doth the slothful upon his bed. 15 The slothful hideth his hand in his bosom, it grieveth him to bring it again to his mouth. 16 Yet the sluggard is sometimes wiser in his own conceit, than seven or many men that can render a reason, or a satisfactory Account for what they do.

17 He

PARAPHRASE

17 He that passeth by, and inter-meddleth with others that be at strife about a thing belonging not to him, is like one that taketh a snappish dog by the ears. 18 As one that pretends to be a mad man, that he may the securer do mischief, and so under that pretence is One who casteth about firebrands, arrows and any other thing that may cause death, and thus he is worse than one that is Really mad.

VI.  
Of Con-  
tentious busy-  
bodies.

19 So is the man that deceiveth his neighbour, and saith, Am not I in sport, much worse than an Open Enemy. 20 Where no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth. 21 As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife. 22 The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly. 23 Burning lips, and a wicked heart are like a potsherd covered with silver drofs i. e. Ill and angry language suits as well with Ill will, as Silver drofs with a potsherd: And he that studies to hide his Hatred under fine Words will as certainly be detected and vilified, as a Potsherd that makes a Fair shew at a distance, when it is cover'd only with the drofs of Silver. 24 Yet he that hates, usually dissembles with his lips, and so lays up or conceals his deceit within him, till he has Opportunity to shew his Hatred. 25 When he speaketh fair, believe him not: for there are seven abominations in his heart i. e. he has the most detestable Designs; and that a great many against thee. 26 Whose hatred is thus covered by deceit, it often happens that his wickedness shall be shewed or made at length to appear before the whole congregation or a publick Court of Judicature. 27 For by the righteous Judgment of God, Whoso diggeth a pit, shall fall therein: and as he that rolleth a stone up hill, when he has so done, it viz. the stone will return upon him if let alone and crush him to pieces, so the Designers of Mischief are often ruin'd by the Mischief they design'd against others. 28 A lying tongue hateth those that are afflicted by it i. e. have suffer'd by his Lies, his Guilt making him not care to see or hear of em: and a flattering mouth worketh ruin at last to the Flatterer himself.

Chap. XXVII. Boast not thy self of what thou wilt do to morrow; for thou knowest not what a day may bring forth. 2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. 3 A stone is heavy, and the sand weighty: but a fools wrath is heavier or more troublesome than them both. 4 Wrath is cruel, and anger is outrageous; but who is able to stand before envy? 5 Open rebuke is better than secret love. 6 Faithful are the wounds of a friend i. e. the Reproofs of a Friend, tho' Sharp and Cutting, yet ought to be Thankfully accepted, as coming from the Fidelity of his Friendship: but the kisses of an enemy are deceitful.

VII.  
Of Self-  
love and true  
Love.

7 The



## BARAPHRASE

7 The full soul or Stomach loatheth an hony-comb; but to the hungry soul every bitter or Unpleasant thing is as sweet or Pleasant: In like manner mean persons value and are thankful to God for Blessings, which the Rich slight. 8 As a bird that wandreth from her nest, does not quickly find another place to make her a new Nest, so is a man that wandreth from his place i. e. quits his Home, Trade or Office wherein he was well enough placed, thro' Levity or causeless Discontent, such an One rarely mending his Condition. 9 As Ointment and perfume rejoice the heart i. e. refresh and comfort the Natural Spirits; so does the sweetness or Kindness of a mans friend by the hearty or faithful counsel he gives him, especially if in Distress, rejoice a Mans Soul. 10 Thine own friend and thy fathers friend forsake not: neither forsaking them, go to thy brothers house for shelter or relief in the day of thy calamity, only because he is thy Brother, or unless thou art well assur'd beforehand he is thy True Friend as well as Brother: for better is a neighbour that is near to One in True Affection and Friendship, than a brother that is only near in Kin, but far off in Affection.

VIII. Of Care to avoid Offences &c.  
 11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me, or would reproach me Otherwise with thy Miscarriages, as proceeding from the Want of my due Care of thy Education. 12 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished. 13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman. 14 He that blesteth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him i. e. He that spends his time chiefly in proclaiming the Praises Extravagantly of Him, who has been his Benefactor, disparages rather than commends his said Benefactor, in that he has done so much for a base Flatterer; who magnifying hereby rather his Own Deserts than his Benefactor's Bounty, justly incurs his Displeasure. 15 A continual dropping in a very rainy day, and a contentious woman are alike. 16 Whosoever hideth her or goes about to make her hold her Tongue, or to conceal her Bawling humor, hides or may as well go about to stop or conceal the Blowing of the wind, and the smelling of the ointment, at or which is in his right hand which bewrayeth it self. 17 As iron sharpneth and brightens iron, so a man sharpneth the countenance of his friend i. e. One Wit whets Another, One Friend encourages and cheers Another, and Men are made either much Better or Worse by mutual Conversation, nothing being more Powerful as well as Natural than Society. 18 As whoso keepeth or duly takes Care of the fig-tree which he has, shall eat the fruit thereof: so he that waiteth or takes due Care of his Master and his Concerns shall be honoured



## PARAPHRASE.

honoured or duly rewarded for such his Care : 19 As when a Man looks into Water, the Representation of his face caus'd by the Reflection of the Water exactly answers to his Own face, so the heart of man answers to man i. e. So no one ought to expect other Affection from Others, but such as he expresses towards them. 20 As hell and destruction i. e. the Grave and Place of Torments are never full of the Bodies or Souls each have receiv'd, so the eyes of man, and likewise his Desire, are never satisfied, but still desire some New Object to please them. 21 As the fining-pot is for trying silver and the furnace for gold; so is a man to his praise i. e. so a man may be Discover'd what he is; by Trying how he can bear Praises, which will presently shew either the Modesty or Vanity of his Mind. 22 Though thou shouldst bray a fool in a mortar among wheat with a pestil, yet will not his foolishness depart from him i. e. The Folly and Wickedness of some is so Incurable, that tho' to Reproofs you add Blows and Stripes, nay beat and bruise 'em like Wheat in a Mortar, or till (as we speak) they are Black and Blue, they will not grow a Whit the Wiser or Better.

23 Be thou diligent to know the state of thy flocks, and look well to thy herds. 24 For riches are or will not last for ever without taking due Care of 'em : and doth even the crown endure to every generation or all Posterity in a Family, without due Care to manage its Revenue, (as well as Other matters belonging thereto) and the Chief or Best and most durable part of Our Revenue in this Country of Israel, in respect both of King and Others, are their Flocks and Herds. 25 For the Feeding of which the hay appeareth, and the tender grass sheweth it self, and herbs of the mountains are gathered i. e. The Earth brings forth plentifully, and thou must take Care or Pains to drive thy Cattle to fit Pastures in Spring and Summer and Autumn, and to get in Hay in season for to serve them in Winter. 26 The lambs and other sheep are for or will afford thee cloathing, and the goats are the price of the field, i. e. With the price thou sellest them for thou mayst buy a Field to sow Corn for to make thee Bread, or at least mayst buy Corn or Bread, which may supply thy Want of Corn, as well as if thou hadst a Field of thy Own. 27 And thou shalt have goats milk enough for thy food, besides Bread and other Corn, and for the food of thy household, and for maintenance for thy maidens.

Chap. XXVIII. The wicked as having an Evil Conscience which makes them Timorous, flee when no man pursueth : but the righteous are bold as a lion. 2 For the transgression or Wickedness of a land or People, which makes them fall into Factions, many are the princes thereof, several being set up at the same time as such, or One quickly detroning Another : but by a Prince that is a man of understanding.

IX.  
Of household  
Care.

X.  
General Ob-  
servations of  
Impiety and  
Religious in-  
tegrity.

## PARAPHRASE.

standing and knowledge, and who consequently will keep his People from transgressing God's Laws in such an heinous manner, as to provoke him to punish them by Factions and rebellions; or else when come to the Throne after such Factions, will take proper Courses to put an end to such Divisions, especially will take due Care of Religion; by such a Prince the State thereof shall be prolonged in Peace and Prosperity.

3 A poor man that being got into Power oppresseth the poor, is like a sweeping rain which instead of Refreshing the Corn beats it down and lays it so flat that it never rises again, and so leaveth no food or causes a Famine.

4 They that forsake the law, praise the wicked: but such as keep the law contend with them.

5 Evil men understand not judgment or regard not the Difference between Right and Wrong, but they that seek the Lord understand all such things so as not to injure others.

6 Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

7 Whoso keepeth the law, is a wise son: but he that is a companion of riotous men, shameth his father.

8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor, God transferring his Riches into such an Ones hands.

9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

10 Whoso causeth the righteous to go astray in an evil way, i. e. Whoso by false Suggestions and deceitful Representations seduces a well-meaning man into dangerous practices, he shall fall himself into his own pit or that very Mischief he design'd against the other; but the upright preserving his Integrity shall have good things in possession or flourish.

11 The rich man, that becomes so rather by a fortunate Hit or Success of his Affairs than by his own extraordinary Skill in management of 'em, is apt however to become hereupon wise in his own conceit, as if he had got his Riches by his wise management; but the poor that has more understanding in such matters than he, and has not the Luck to have the like Hit or Success, searches him out i. e. upon discoursing with him easily discovers and makes it appear, that he got not his Wealth by his Wisdom.

12 When righteous men do rejoice, or are advanced, there is great glory accruing thence to a Kingdom; but when the wicked rise, a man is hidden i. e. Good men are forced to hide themselves.

13 He that covereth i. e. goes about to deny or lessen rather than forsake his sins, shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

14 Happy is the man that seareth God alway, but he that by casting off the Fear of God hardens his heart in Wickedness, shall fall into mischief.

15 As a roaring lion, and a ranging bear are dreadful to weaker beasts and destroy 'em; so is a wicked ruler over the poor people.

16 But only

## PARAPHRASE.

only the prince that wanteth understanding, is also a great oppressor, and thereby often shortens his Reign; but he that hateth covetousness, and all Oppression of his Subjects, shall prolong his days. 17 A man that doth violence to the blood of any person *i. e.* willfully kills him, shall flee to the pit, let no man or no men shall stay him *i. e.* He shall never think himself Safe, but lead a Restless life to his Grave, All men looking on him as a Common Enemy and so refusing to Succour him; no, tho' they see him falling headlong into a Pit, they shall not go to save him, but let him perish. 18 Whoso walketh uprightly shall be saved: but he that is perverse in his ways, shall fall at once or so as never to recover himself. 19 He that tilleth his land shall have plenty of bread: but he that followeth after vain persons, shall have poverty enough. 20 A faithful man shall abound with blessings: but he that maketh haste to be rich, shall not be innocent. 21 To have respect of persons, is not good; for, for a piece of bread that man will transgress. 22 He that hasteth to be rich, hath an evil eye, *i. e.* will stick at nothing to get Riches; and likewise he that has an Evil eye or envies the Riches of others, is thereby push'd on to make Haste to be Rich himself by any means; and each considereth not that poverty shall or may after all come upon him, and he then stand in need of the Mercy of Those whom he will not now pity himself. 23 He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue. 24 Whoso robbeth or takes all he can lay his hands on away from his father or mother and saith or thinks, It is no transgression; pretending they keep him too short, or have no need of it themselves &c. the same is the companion of a destroyer *i. e.* Wicked enough to be an Highwayman, and murder others to have wherewithall to spend himself in Luxury. 25 He that is of a proud heart, stirreth up strife: but he that putteth his trust in the Lord, shall be made fat *i. e.* shall live Comfortably if not Plentifully. 26 He that trusteth in his own heart or to his own judgment, is a fool: but whoso takes due Advice from Others, he walketh wisely, and he shall be delivered from many dangers he might otherwise fall into. 27 He that giveth unto the poor, shall not lack: but he that hideth his eyes, or has not due Regard to their Misery, shall have many a curse *i. e.* shall bring on himself the Curse of God as well as Man, and fall into many great Misfortunes. 28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

Chap. XXIX. He that being often reprov'd, hardeneth his neck, or will not submit or hearken to the said Reproofs, shall suddenly be destroyed, and that without remedy. 2 When the righteous are

XI.  
Of Publick  
Government.

in authority, the people rejoyce: but when the wicked beareth rule,

## PARAPHRASE.

rule, the people mourn. 3 Who loveth wisdom, rejoiceth his father: but he that keepeth company with harlots, spendeth his substance. 4 The king by judgment stablisheth the land: but he that receiveth gifts *i. e. takes any Illegal courses to enrich himself*, overthroweth it. 5 A man that flattereth his neighbour, spreadeth a net for his feet *i. e. is so far from being a true Friend, that he is rather a Traitor to him, and leads him unawares into Dangers*. 6 In the transgression of an evil man there is a snare *i. e. A wicked man has an Heavy heart at last, when he finds himself undone by those Arts, whereby he thought to have ruin'd others*: but the righteous do sing and rejoyce *i. e. have always cause to be Cheerful on account of his Righteousness*. 7 The righteous considereth the cause of the poor: but the wicked regardeth not to know it. 8 Scornful men, by laughing at all things Serious whether Sacred or Civil, bring a city or country into a snare or Confusion and Danger; but or unless wife or good and pious men turn away the wrath of God and Man by their Piety and Prudence. 9 If a wife man contendeth with a foolish man, whether he rage or laugh *i. e. deal Gently or Roughly with him*, there is no rest or end of the Controversy, but the Fool will still have his Way or the last Word. 10 The blood-thirsty hate and would destroy the upright Magistrate that would bring him to Punishment, but the just seek to preserve his soul or the Life of such a Magistrate out of their Love and Esteem of him. 11 A fool uttereth all his mind at first, but a wise man keepeth so much of it as is fit, and till he sees Occasion afterwards to make it known. 12 If a ruler himself hearken to lies, all his servants are likely to be wicked. 13 The World is made up of several Sorts of Men, as the poor and the deceitful man or rich man who cheats or oppresses by Extortion the Poor that is forced to borrow of him; but these would Agree better when they meet together, would they but consider that the same Lord lightneth both their eyes or causes the Sun to shine Equally on all, and intends All should live Happily, tho' in an Unequal condition. 14 The king that faithfully judgeth the poor, his throne shall be established for ever. 15 The rod and reproof give wisdom: but a child left to himself, bringeth his mother to shame. 16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall. 17 Correct thy son, and he shall give thee rest from anxious Thoughts, which his Ill-doing will otherwise cause in thee, yea he shall give delight unto thy soul by his Well-doing. 18 Where there is no vision *i. e. None to instruct the people, and expound the Will of God unto them*, the people grow wicked and so perish: but he that keepeth the law, happy is he. 19 A servant or One that is of a Servile nature will not be corrected by words: for though

XII.  
Of Private  
Government.

he.

## PARAPHRASE

he understand what you say to him, he will not answer or do as he is bid unless he be forced by blows. 20 Seest thou a man that is hasty in his words i. e. forward to speak to a Business before his Betters, or before he understands and has considered the matter? there is more hope of a fool or One that is wholly Ignorant of the matter, being sooner Rightly informed in the Case, than him who is so self-conceited.

21 He that delicately bringeth up his servant from a child i. e. expresses too much Kindness to a Servant, thereby makes him become Sawcy, so that he shall have him become or domineer and take upon him as if he was his son at length.

22 An angry man stirreth up strife, and a furious man aboundeth in transgression. 23 A mans pride shall bring him low: but honour shall uphold the humble in spirit. 24 Whoso is partner with a thief, hateth his own soul: bringing the same Guilt upon himself with that of the Thief, and consequently the like Danger as to his Life, which may tempt him still to do more Evil, for he heareth cursing, and bewrayeth it not i. e. being adjured to discover what he knows he will likely forswear himself for fear of being hang'd. 25 For often the too great fear of a man brings him into a snare or makes him Sin against God to avoid the Punishment of Men; but whoso putteth his trust in the Lord shall be safe from thus sinning against God. 26 Many seek the rulers favour, but Few consider that every mans judgment cometh from the Lord, and therefore that His Favour is to be chiefly sought. 27 There is such a perfect Antipathy between Virtue and Vice, that an unjust man, tho' never so Great, is on account of his Unjustness an abomination to the just: and he that is upright in the way, tho' he be never so Usefull to his Country, is abomination to the wicked.

XIII.  
Of Anger,  
Pride &c.

## SECTION IV.

Containing Chap. XXX. or The words of Agur the son of Jakeh, even the prophecy or weighty Sentences, which, like a Prophetical teacher, the said man Agur spake unto Ithiel, even unto Ithiel one of his most eminent Scholars, and to Ucal another of his Scholars. (s)

2 Whereas out of the Esteem you have for my Wisdom, you desire to be resolv'd in some difficult matters, I must tell you in Modesty, that surely I am more brutish than or not to be compared with any man that is duly esteem'd for his Excellency in Wisdom; and have not the

I.  
Agur's modest Opinion of Himself, and the Impossibility of Man's giving a full Account of God or his

(s) See the Prefac.

## PARAPHRASE.

understanding of such a man. 3 For I neither learned wisdom, nor have the knowledge of the holy i. e. I have not had the Advantage that such and some other men have had, having never been brought up in the Schools of the Prophets; nor have I ever receiv'd the Knowledge of such Sacred Mysteries as you enquire after: the Most I pretend to, is Only to know what belongs to a Pious Life. 4 But were I never so Wise, it were impossible for me to give you such an Account of the Works of God as you desire, much less of God himself. For who hath ascended up into heaven, or descended thence again, and so has been enabled to give us an accurate Account of what is or is done in Heaven, or of the Heavenly bodies as Sun &c.? Who hath gathered the wind in his fists? i. e. Who can give any tolerable account of the Wind, but God alone, who wholly has it in his Power to make 'em blow or cease, as he pleases? who but God can give any Account, by what means he hath bound the waters as in a garment i. e. keeps the Sea from coming beyond its bounds? who but he can tell how he hath established all the ends of the earth or fixed it so as never to be moved out of its place? what is his name viz. of the Man that can duly explain these things, and what is his sons name or the Name of his Family, tell me if thou canst tell? 5 The most that any man can do for your Satisfaction herein is this viz. to advise you to read and study the Book of God, and to be Content with what he has there reveal'd of Himself and his Will; which is Enough and Enough for our Happiness here and hereafter. For every word of God is pure, i. e. As all his Commandments are Holy and Just and Good, and therefore fit to be obey'd, so the Promises he has made so such as obey them are without any Deceit, and will certainly be made Good by him; and you will find by Experience, that agreeably to his Promises he is a Shield or Defence to them that put their trust in him. 6 Let what thou meets with in God's Word, suffice thee to know, and add thou not unto his words Any thing of thy Own and Vouch it for his, pretending to be more acquainted with his Will than really thou art, lest he reprove or severely punish thee, and that because thou shalt so be found or become a liar, or Guilty of the Worst of Forgeries in counterfeiting Divine Inspiration.

II.  
Of Prayer.

7 In Answer to your Question about Prayer, viz. What things you should ask of God, I shall only say, I would not have you multiply needless words, or be Importunate for many things in this World, but to pray as I am wont thus: two things only and in general have I required or humbly and earnestly begg'd, and do still beg, of thee, O God: deny me them not, I beseech thee, before I die or as long as I live in this World. 8 First in respect to my Soul, remove far from me vanity and lies i. e. Secure me from being deceiv'd my self by False opi-

ans,

**PARAPHRASE.**

ons, especially concerning Thee or Religion; and also from being any ways guilty of Deceiving Others: Secondly in respect to my Bodily Necessities give me neither poverty, nor riches, but feed me with food convenient for me i. e. Give me a Competent allowance, sufficient to maintain me Decently, in a middle state and condition of Life. 9 Left I be full or abound with Wealth, and thereby indulge my self in sinful Pleasures, and so, in effect at least, deny thee, and say, Who is the Lord, that I should be ty'd to obey his Commands; or left I be poor and steal, and take the name of my God in vain i. e. run into Perjury to clear my self from the Charge of Theft.

10 As to Rules of Behaviour toward Others, they are in the main well enough known, and therefore I need only admonish you to avoid One thing, to which our Nation is too prone, viz. Not to abuse or wrong any poor Slave, whose condition is wretched enough in it self; and therefore for Instance, accuse not especially Unjustly, but rather Excuse, such a servant or slave to his master, who perhaps is Already too Rigorous and Severe to the slave, lest he curse thee i. e. being Wrong'd by thee, and not knowing how to Right himself, appeal to God and pray him to punish thee, and thou be found guilty and therefore feel the heavy Effects of God's Vengeance for thy wrong to such a poor helpless Creature.

11 To answer your Enquiry, what sort of Company you should keep, there are Four sorts of Men I would have you Carefully avoid. First, there is a generation or sort of Men that have no Sense of Obligations on account of the Benefits they have receiv'd from others, but that curseth or rails against their father and wish him Dead, and doth not bless or will not speak a Good word of their mother. 12 Secondly there is a generation that are Hypocrites, being pure in their own eyes, and willing to be thought so by others, and yet is not washed from their filthiness i. e. hide the greatest Filthiness or Sins, which either they do not see, or care not to leave off, under the Outward Shew of Piety. 13 There is a third generation or sort of Proud persons; O how lofty are their eyes! and their eye-lids are lifted up i. e. Their Pride appears in their very Countenance, and they Proudly overlook Others, as not worthy of being taken Notice of by them. 14. There is a fourth generation of Mischievous and Cruel persons, whose teeth are as swords, and their jaw-teeth as knives i. e. whose Ravenous Cruelty has no Example, unless you conceive a Lion or Wolf, that has Teeth both small and great, as sharp as Swords or Knives, Coming with Open Mouth to devour every Creature, that is Weaker than themselves: For in like manner such Cruel men, as Tyrants, Extortioners, False Accusers &c. Study to devour or destroy the poor or such as can't withstand their Malice from off the earth, and the needy of Help from among men.

## PARAPHRASE.

V.  
Four things  
unsatiable.

15 *As to your other Question, what Creature is One of the most Unsatisfiable, I answer, The horseleach which sucks the Blood of other Creatures till it bursts, as those cruel wicked men (mention'd v. 14.) do the Livelibood of the Poor, till they ruin themselves. And as to this perpetual Craving of more, the Horseleach hath two daughters i. e. there are two things so like her herein, that they may be call'd her Daughters, they always crying, give more, give more. Nay there are three things that are never satisfied, yea, four things, that say not ever, it is enough. 16 The grave which has receiv'd All generations past, and will receive those to come; and the barren womb, or Woman who never thinks she can have Children enough, the earth that receives all the Rain, and yet is not filled with water so as not to still stand in need of Rain, and the fire that saith not, it is enough i. e. that never ceases burning as long as Fuel is put to it.*

VI.  
The Doom  
of those men-  
tion'd v. 11.

17 *And here let me add the Doom of the First sort of Wicked men afore mention'd (v. 11.) viz. The eye or Person that with his Eye or any other way mocketh at his father, and despiseth to obey his mother, shall come to some Untimely or Infamous end so as to be expos'd when dead to the Fowls of the Air, and that the ravens of or which frequent the Brook which runs in the valley shall pick it viz. his Eye out, and the young eagles shall eat it.*

VII.  
Four things  
hard to be  
known.

18 *To your next Question my Answer is, that there be three things which are too wonderful for me, or whose Motions are beyond my Reach, yea four or a Fourth which I know not how to account for. 19 Viz. the way or wonderful swiftness and high Flight of an eagle in the air, the way or manner of a serpent's Creeping without feet upon or up to the top of a rock, the way of a ship in the midst of the sea, or which a Ship makes in the Sea, tho' it seems sometimes to sink to the bottom of the Water, and again to mount up into the Air, and lastly the way of a man with a maid i. e. the Slipperiness, Impatience, Restless tossing, Cunning and Sleights of One that goes a Wooing, and the Wonderful Arts he has to win the Love of Her he courts. 20 And such also is the way or Subtily of an adulterous woman: she eateth, and wipeth her mouth and saith, I have done no wickedness i. e. She abuses her Husbands bed, and yet looks Modestly or Demurely and professes the greatest Innocence, and carries her self as if she was the Honestest Woman and Kindest wife in the World, like One that having eaten something forbidden her, wipes her Mouth, and says not only that she has not tasted it, but also that she even abhors to let it come within her lips.*

VIII.  
Four things  
intolerable.

21 *To your Question what things are most Intolerable, I answer, for three things the earth is much disquieted, and for four or a Fourth which it cannot bear: 22 Viz. for the insolent Cruelty of a vile*



## PARAPHRASE.

wile servant or slave when he is advanced to a Throne and reigneth; and for the petulant Rudeness of a fool when he is filled with meat i. e. when he grows debauch'd and is in one of his Drunken fits: 23 For an ill-qualify'd and therefore odious woman when she is married, and an handmaid, that is puff'd up on account of her being left heir to the estate of her mistress, or which is worse, that having supplanted her Mistress, and thrust her first out of her Husband's Affections, and then out of Doors, succeeds in her place and becomes his Wife.

24 There be four things which are little upon the earth, but they are exceeding wise in their way. 25 *Viz.* the ants are \* a sort of creature not strong, yet they with great Wisdom prepare and safely lay up their meat in the summer. 26 The conies or rather Mountain mice are but a feeble \* sort of creature, yet they are so wise as to make their houses in the rocks for their Safety, into which they have several Inlets and Outlets, that if they be assaulted one way, they may escape another. 27 The locusts have no king or Leader among 'em to guide and govern 'em, yet go they forth all of them by bands i. e. like Soldiers to battle in Good order. 28 The spider weaves a Curious Web, and therein takes hold of her prey, and both these she does as well as if she did it with her hands, and she is in kings palaces notwithstanding all Care to the Contrary.

IX.  
Four things  
exceeding wise.

29 To your last Question, what Creatures go most Stately, I answer, there be three things which go well, yea, four are comely in going: 30 A lion which is strongest among beasts, and turneth not away for any, 31 A fine good-spirited horse, especially when equipt for the Battle, an he-goat also with his long beard, when he walks in Pompous State before the Flock; and a king of Invincible courage, especially when he marches at the head of a Victorious Army, and Faithful to him, so that he is one against whom there is no rising up.

X.  
Four things  
stately.

32 If thou hast done foolishly in lifting up thy self i. e. If thy Pride or Passion has engag'd thee in some foolish Action to thy Disgrace, or Wrath or Quarrel, if thou hast thought evil or contriv'd and endeavour'd any Unwar-like thing, lay thy hand upon thy mouth i. e. do not add one Fault to another by excusing it, or by blaming any other for it; much less by quarrelling with those that admonish thee of it, but by thy Silence at least acknowledge thy Error. 33 For as surely as the churning of milk bringeth forth butter, and the wringing of the nose too long or hard bringeth forth blood, and thus from Little things there is an easy Progress to Greater; so the forcing of wrath bringeth forth Strife i. e. So Words first stir up Anger, and Anger is apt to make Men insist on their Own Opinion or Desire, and so turns to Quarrels and irreconcilable Enmities.

XI.  
Wrath or Quarrelling is to be prevented.

## PARAPHRASE.

## SECTION V.

*Containing Chap. XXXI. or The words i. e. Weighty Sayings of king (t) Lemuel, even the prophecy that his mother taught him i. e. even the Sayings taught him with such Authority as if she had been a Prophetess.*

I. *Against Un-what 2 What great Concern have I for thy doing Well, O my son? and challenge. what may I not Reasonably desire of thee, as being the son of my womb, to do toward thy Good, for My sake as well as thy Own? and what may I not Reasonably even expect or require of thee, as being the son of my vows i. e. for whose Coming safe into the World and living here Happily I made Vows to God. Wherefore in Gratitude to Me for what I have endured and done for thee, I may Reasonably expect thou shouldst hearken to the following Directions which I give thee.*  
 3 Give not thy strength unto women, nor thy ways to that which destroyeth kings i. e. In the first place give not thy self to Women, for it will destroy thy Strength both of Body and Mind, and even thy Treasures which are the Strength of thy Kingdom, and so it will engage thee in such Courses as will ruin both Thee and thy Kingdom.

II. *Against In-4 Next It is not for kings, O Lemuel, it is not for kings of all temperance. Men to drink wine to Excess, nor for them or their princes or Great Officers &c. to drink Intemperately any sort of strong drink: 5 Left they drink, and forget the law, and pervert the judgment of any of the afflicted. 6 Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts. 7 Let him drink and forget his poverty i. e. Let such an One drink Freely till he has cheer'd his Heart and raised his drooping Spirits so, as that he is able to think of something else beside his Poverty, and to remember his misery no more so as to deject him again.*

III. *Of doing appointed to destruction i. e. The third thing I recommend to thee is, Justice. to take special Care that Justice be duly administer'd to thy Subjects, and if thou seest or knowest a Man in Danger to lose his Right or suffer Wrongfully, because thro' Fear or Ignorance, or Want of Elocution, he can't speak for himself, and make his Cause out, Keep not Silence but undertake his Defence from any Wrong or Mischief design'd against*

## PARAPHRASE.

him, especially if he be an Innocent person; and his Very Life is sought by his Enemies. 9 This of Justice is a matter of so important Consequence to thy Kingdom, that I can't but enforce my Advice thereto by Repeating it viz. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

10 The Last thing I shall recommend to thee as a matter also of Great importance is the Choice of a Good Wife: But who can, or how hard is it to, find such a vertuous woman as I would have thee choose for thy Wife: for her price is far above rubies i. e. She is One that is not only Industrious but also Pious, and knows how to govern Well both her Self and Family. and so is enrich'd with all those good Qualities, which are far more Valuable than the Jewels Women love to adorn themselves with. 11 The heard of her husband doth safely trust in her Chastity and Frugality, so that he shall have no need of fearing any Spoil or damage done to Him or his Estate. 12 She will do him good and not evil all the days of her life. 13 She seeketh wool, and flax, and worketh willingly with her hands i. e. she hates Idleness, and loves to be always employ'd in some piece of good Housewifery suitable to her Condition. 14 She is like the merchants ships for she bringeth her food from afar i. e. By exchange of what is made by her Own Care at Home she procures such Foreign Goods as the Family needs, and her own Country does not afford. 15 She riseth also while it is yet night or very Early, and giveth meat to her household that such as work in the Fields may go to their Work time enough, and she sets a portion or their several Tasks to her maidens at home. 16 She considereth whether a field be worth the Money that is ask'd for it, and if so, buyeth it: with the fruit or Gain of her hands she buys also and planteth a vineyard. 17 She girdeth her loyns with strength, and strengtheneth her arms i. e. As she is diligent, so she is not Slow but Quick about her business, not sparing her self, but putting her whole Strength to it. 18 She perceiveth by Experience that her merchandise is of good Advantage to her in respect of her Labour contributing to her Health as well as Gain, and therefore her candle goeth not out by night i. e. she works by Night as well as Day. 19 She layeth her hands to the spindle, and her hands hold the distaff. 20 She being not only for Getting, but also for Giving when proper, stretcheth out her hand to the poor: yea, she reacheth forth her hands to the needy. 21 Yet she is so prudent as not to give away so much to Others, as to be afraid of the snow for her household i. e. as not to provide what is requisite for her Own family in the severest part of the year, for Instance, sufficient Cloathing in the Coldest weather: for all her household are then cloathed with double

IV.  
Of a good  
Wife.

## PARAPHRASE.

double (u) Garments, which are the Uppermost of 'em scarlet, that so they may appear the more Splendidly. 22 She maketh her self coverings of tapestry, her cloathing is silk and purple. 23 Her husband is known or taken Notice of in the Gates or Courts of Judicature, when he sitteth among the elders of the land, as on other accounts so on account of the Fineness and Neatness of his Robes. 24 She maketh fine linen, and selleth it, and delivereth curious girdles unto the merchants. 25 Strength and honour are her cloathing i. e. Her chief Ornaments are the Constancy and Vigour of her mind, and her modest, decent, and so honourable Behaviour toward every One; and on these accounts she shall rejoyce in time to come, being One that may meet Old age, and even Death it self, with Satisfaction. 26 She openeth her mouth with wildom i. e. loves not to talk of frivolous things, but of somewhat that may do Good; and in her tongue is the law of kindness i. e. her Discourses are instructious to do Good, shew Mercy, live Peaceably and Lovingly together. 27 She looks well especially to the ways or manners of her household, and eateth not the bread of idleness i. e. takes particular and extraordinary Care that no one of her Family be corrupted thro' Idleness. 28 Her children have reason to arise up out of their Seats in Respect to her, and to call her blessed for the Care she has taken of their Education when young; her husband also respects her, and he praises her to this effect viz. 29 Many daughters have done vertuously, but thou excellest them all i. e. Daughters may do much by their Housewifery, but nothing like to a Carefull and Virtuous Wife; and of all such Good Wives as I have heard of, I think there was never One Comparable to thee. 30 Gracelulness of Shape and Behaviour is deceitful, forasmuch as many Ill Qualities may be concealed under it, and beauty is vain or soon Fades and Vanishes; but a woman that feareth the Lord, she shall be praised Always by her Husband, as One who will always be such a Person, and do such things, as will or ought to please him. 31 Give her of the fruit of her hands i. e. the Commendations which she justly deserves, and let or her own works shall praise her in the gates i. e. Let her Good deeds be publicly praised in the greatest Assemblies, where if All men should be Silent, her Own Works will proclaim her Excellent Worth.

(u) The word here render'd in the English Text *Scarlet*, may also signify double garments, as is observed in the Margin of our Bible. I shall add here, that what is said of the Care and Diligence of such a Wife, as Lemuel's Mother advises him to make Choice, is not to be thought too low or mean for a Queen, as his Wife must be since he was a King. For it is evident from Ancient Common Writers, particularly from Homer's *Odyssie*, that such was the Simplicity of the more Early times, that Then even the Queens at least of petty Kings did actually severall things here mention'd, as requisite to be done by Lemuel's Wife, if she would make a Good one. And it is most probable that Lemuel was only a petty King, of which see more in the Preface.

THE  
P R E F A C E  
TO  
ECCLESIASTES.

**T**H A T this Book was writ by *Solomon*, tho' it carries not his Name in the Title or Beginning of it, is sufficiently evident from several Passages in it, which can agree to none but Him. As Chap. 1. 16. and Chap. 2. 4—9. and Chap. 12. 9, 10. &c.

I.  
This Book  
writ by *Solomon*.

As the *Canticles* were writ by him in his *Youth*, and his *Proverbs* in his *Riper* years, so this Book was writ when he was *Old*, and *repented* of the Sins he had been drawn into by the Snares of Women. And this is not only the bare Assertion of the Jewish Writers, but is confirm'd by the Very Subject matter of this Book itself.

II.  
The Time  
when it was  
writ.

For this Book may be distinguish'd into *two general parts*, viz. the *First*, wherein *Solomon* shews, that All things relating only to this World are Vain and Perishing, and therefore can't afford true or solid and lasting Satisfaction or Happiness: And the *Second*, wherein he shews, that Piety is the Only means whereby to attain true and lasting Happiness. Accordingly I have divided my Paraphrase into two Sections: the former of which takes up the *Six first* Chapters, and the other the *Six last*.

III.  
The two general  
Parts thereof.

# Ecclesiastes, or the Preacher.

## PARAPHRASE.

### SECTION I.

*Wherein Solomon, by a long enumeration of Instances, largely proves that All mens Designs, which relate only to this World, are Vain or Perishing, and so what cannot afford real or lasting Satisfaction: And herein he spends the first Six Chapters of this Book.*

I.  
The Title.

Chap. I. **T**HE words or Instructions of King Solomon, who thought the Title of (a) THE PREACHER, or Publick Instructor of God's people, to be no less Honourable than that of the son of David, king of Jerusalem.

II.  
The grand Proposition herein prov'd viz. All in this World is meer Vanity. Which is prov'd,  
2. Things here below, at least Comparatively with things Above are Vanity of vanities i. e. most extremely Vain and Empty, or Unable to give Solid and lasting Satisfaction, says the preacher; and for want of other Words or Ways fully to express the Vanity thereof, he must content himself to do it by Repeating the same again viz. that they are vanity of vanities, even all in this World is vanity.

III.  
First in respect of the Mind  
and Body of Man receiving no full or lasting Satisfaction by any thing here.  
3. For first in general as to the Mind of Man, what profit or solid Satisfaction of Mind has any man reap'd of all his labour which he of the Mind taketh under the sun? Either they have ended in Disappointment; or if he has enjoy'd what he aim'd at by them, yet the very Enjoyment of such his Desires has in some little time took away the Pleasure he propos'd to himself therein, or at least lastly the Pleasure of such his Enjoyment is much abated if not quite spoil'd by this single consideration, that he could not long enjoy what he took such Pleasure in, but if that did not leave him, he must in no long time Certainly leave it. 4. For as to the Body the other part of Man, that must dy and return to the Earth, and so one generation passeth away, and another generation comes and follows the former to the Grave, tho' the earth itself abides for ever or thro' all the several Generations that shall be in this World, for to receive the Bodies of men when dead into their Graves, out of which they are not to return till the general Resurrection, tho' other things have their daily or frequent Returns upon the Earth. 5. Thus for instance, As the Earth abides for ever, so the sun also ariseth daily, and daily the sun goes down, and then hastens to his

(a) See my Preface to this Book.

## PARAPHRASE.

place or part of the Heaven where he arose the day afore, and there arises again. 6 In like manner the wind goeth toward the south, and then turns about to another Quarter perhaps the north; and so it whirleth about continually, and the wind returneth again according to his circuits i. e. to the several Quarters of the World. 7 Likewise all the rivers run into the sea, yet the sea is not full, so as to swell beyond its bounds, because unto the place from whence the rivers come, thither they i. e. the Waters of the said Rivers that run into the Sea, return again out of the Sea, either by secret passages thro' the Earth, or else by being exhal'd in Vapours by the Sun into the Air, and there condens'd into Rain falling down upon the Earth. 8 Another thing which render things here below such Vanity, is this, that all things here are full of labour or Trouble some how or Other, for so many ways are there to make things thus full of Labour that man cannot utter it or tell all the said Ways: One chief way or Cause thereof is this, that things here afford no full Satisfaction; for instance the eye is not satisfied with seeing, nor the ear filled with hearing, but are still desirous to see or hear some New thing, which in Reality or Strictness is impossible for Us now adays. 9 For the thing that has been in former ages, it is that which shall be again in the present; and that which is done in the present, is that which shall be done in future ages; and so strictly speaking there is no new thing under the sun. 10 This is so true that I dare any one to contradict it by putting this Question to him, Is there any thing whereof it may be said, see, this is new or what has never been seen or heard of before? If there be any One that thinks the Contrary, it must proceed only from his Ignorance in the main or many things of Former ages, for what is now or shall be after Us, it hath been already of old time which was before us. 11 And no wonder we should be Ignorant of many or most things that have been Formerly, since there is no remembrance or History of those former things left us, and we may foresee by the like Neglect of Registering all Events at present, and which will doubtless continue in all future ages, that neither shall there be any remembrance of many things done at present or that are to come, with those that shall come after.

12 I the preacher or Writer of these Instructions was king over Israel in Jerusalem, who wanted nothing either for Body or Mind, and had both Opportunity and Ability to make Trial of all things where in men place their Happiness, and therefore ought to be the more Believ'd, when I declare nothing but from my Own Experience. 13 And I gave my heart to seek and search out by wisdom, concerning all things that are done under heaven i. e. With all imaginable diligence I set my self to search into the Nature of all Creatures here

IV.  
Secondly,  
Knowledge of  
natural things  
or Human wisdom afford  
no solid Satisfaction.

## PARAPHRASE.

below, thinking this would much conduce to my Happiness or Satisfaction of Mind. But I quickly found, that this sore travel hath God given to the sons of man, to be exercised therewith i. e. That this was a Tedious business, wherein after great Pains I met but with small Satisfaction, and that God has thus made this Study so very Laborious and yet very Unsatisfactory, to keep Men from or punish 'em for such vain Curiosity, especially it being frequently attended with a Neglect of Heavenly Wisdom. 14 Thus I have seen all the works that are done under the sun i. e. I have search'd into Natural things as far as Man can, and behold I have found no solid Satisfaction thereby, but rather that all such study after the Knowledge of Natural things is vanity or of little or no use, and yet attended with vexation of spirit i. e. Much Trouble while we carry on the said Study, and much Disappointment at the end as to the Satisfaction thence expected. 15 For by all such Study or Knowledge we can attain to, that which is crooked cannot be made straight by us i. e. We can't prevent or remove what crosses our Designs, much less Alter the Nature of things, or redress the Grievances in Government, and yet that which is wanting or defective in all Things and Conditions here below, is so Manifest that it cannot be so much as numbered by Us. 16 However I continued on my Study after such Knowledge for a considerable time, for I communed with mine own heart, saying i. e. I thought with my self thus: Lo, I am come to great estate or Esteem by this my Knowledge, and have gotten the Name of One that has more wisdom in such matters, than all they that have been before me in Jerusalem: for yea or Verily my heart had great experience of wisdom and knowledge i. e. I actually went a great way into all sorts of such Knowledge. 17 And as the Nature of Knowledge is to excite a Thirst after more, so I gave my heart to know wisdom, and to know madness and folly i. e. I set my self to enquire into the meanest as well as greatest Matters, for instance, to mark the Actions and Occupations of Fools and Mad men, as well as the Motions of Wiser persons: but I perceived that this also is vexation of spirit i. e. That to have the Name of the Wisest man living or in his Country, as to such Knowledge I am here speaking of, viz. of Men and other Creatures here below, is at the bottom Vanity or what can't give solid Satisfaction, tho' it can't be attain'd without Vexation of Spirit, and also in many respects proves it self a Vexation to us. 18 For in much of such human wisdom is much grief: and he that increaseth such knowledge, increaseth sorrow; Such his very Knowledge and Wisdom serving to raise in him many More Doubts than Otherwise he would have had, and such as he can't resolve: Also it causes him to meet with Troublesome Opposition from various Opinions that clash with it; and it is in some Cases



## PARAPHRASE.

Cases Dangerous for a Man to be more Knowing than Others,  
 &c.

Chap. II. Being thus disappointed in the Expectation I had of Happiness or Solid Satisfaction in Natural and Human Wisdom, or the Knowledge of Men and Other Natural things here below, I said in mine heart, Go to now, I will prove thee with mirth i. e. I will try What Satisfaction Mirth and Pleasure can give me: therefore I set myself to enjoy all the pleasure a Man can: and behold after Trial I found that this also is vanity. 2 Wherefore I said of laughter, It is a mad thing for any one to look for Satisfaction from Excessive or Silly Laughter, which proceeds from a Madness of Mind; and of mirth I said, What doeth it? i. e. It can give I find no solid Satisfaction.

3 Hereupon I sought in my heart or deliberated about a middle Course of Life, viz. to give my self unto wine (yet acquainting my heart with wisdom) and to lay hold on folly i. e. not to follow altogether the Study of the aforesaid Wisdom, nor yet altogether Pleasure, but to mix 'em together; till I might see what was that good for the sons of men, which they should do under the heaven, all the days of their life i. e. till I had sufficiently try'd, whether herein lay That so much desi'd Good, which men should pursue here all their Life Long. 4 To this end I made me great works, the Best that could be contriv'd for the Pleasure of All the Senses, viz. I built me stately and pleasant houses, I planted me fine vineyards. 5 I made me curious gardens and orchards, and I planted trees in them of all kind of fruits. 6 I made me pools as well as Fountains or Cisterns of Water, and that as for my Delight and Fish, so to water therewith the Flowers and Herbs, and especially the wood that bringeth forth trees i. e. the young Nurseries of Trees. 7 I got me men servants and maidens, and of them I had Children, which were therefore also my servants, born in my house, some of whom I employ'd in looking after my Estate and Cattel: for also I had great possessions of great and small cattle, above all that were in Jerusalem before me. 8 I gathered me also or laid up a Vast quantity of silver and gold, and the peculiar treasure of kings and of the provinces i. e. I procured me Whatever was choice and precious in other Kingdoms, and especially in such Countries as were Subject to me: I gat me men-singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts. 9 So I was great, and increased more in Greatness and Splendor than all that were before me in Jerusalem: also my wisdom remained with me i. e. Among these Pleasures I continued my Pursuit after Human Wisdom or the Knowledge of Men and other Natural things. 10 And whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy, or the Enjoyment

V.  
 Thirdly,  
 Worldly Pleasure or Mirth, affords no solid Satisfaction.

VI.  
 Fourthly,  
 Worldly Pleasure and Wisdom can't together afford solid Satisfaction.

## PARAPHRASE.

joyment of any thing that Any of my Senses made me desire: for my heart rejoiced in all my labour, and this was my portion of all my labour i. e. The Human Wisdom or Natural Knowledge I sought after did not lay any Restraint upon me in taking what Liberty I thought good to please All my Senses, but rather taught me to look on such Pleasing my Senses as the Fruit or Recompence of my Studies and Pains, or Care to get what I had got of all Pleasant or Valuable Earthly things; the Free enjoyment of 'em for the Present being the Only Portion of 'em I could take to my self. 11 Then after I had thus for a considerable time pleased all my Senses, I looked on all the works that my hands had wrought, and on the labour that I had laboured to do viz. in making magnificent Buildings, curious Gardens &c. and behold after due Trial of all the foremention'd Earthly Pleasures and Enjoyments, I found that all of it likewise was vanity and vexation of spirit, and that there was no solid profit or Satisfaction to be expected from any thing under the sun or that meerly belong'd to this World. 12 And hereupon I turned from indulging my self in Pleasure to behold wisdom i. e. to pursue again the Study of Human Wisdom, and to consider the Difference between It and madness and folly in pursuing and indulging the Pleasure of our Senses. (And by these means I think I may without Arrogance say, that I am able by my Own Experience to make the Best judgment of the Preference, that even Human Wisdom or the Study of Natural Knowledge, ought to have before pleasing our Senses: for what can the man do More, or indeed can Any other do so Much, in the Trial or Experimentally finding out the true Difference between the foresaid Particulars, that cometh after the or a king as I am who write this, and that consequently has not the like Means, either as to Estate or Power, to make a like Trial as I have? even he can do at Most no more, than that which hath been already done by Me in the Case.) 13 Then upon turning my self to behold Wisdom and Folly (as v. 12.) I saw, that even Human wisdom excels the folly of indulging ones brutish Pleasures, as far as the light of the Sun, which shewes things here below distinctly to Us, excels the darkness of Night which hinders us from Rightly discerning things here below, and thereby oft brings Men into many Dangers, even to the Loss of Life. 14 For the wise mans eyes are in his head, but the fool walketh in darkness i. e. The Man that has but human Wisdom so far as relates to the good Conduct of his Life, so as to enjoy Health and Ease in this Life, uses all due Caution or Circumspection so as to avoid all the Inconveniences, and much more the Troubles and Dangers of This life, into which a Fool or One that has not this Human Wisdom runs Blindfold or for Want of due Circumspection or Caution: yet I my self perceived also by my own Observation that one event happeneth to them all

VII.  
Human Wisdom excels brutish Pleasure.

Yet human Wisdom (as afore is said) can afford no solid Satisfaction.

## PARAPHRASE.

all i. e. That very Often He that has great Human Wisdom falls notwithstanding into many Inconveniencies, or Troubles, or even Dangers, as well as He that has not. 15 Then said I in my heart, As it happeneth to the fool, so I perceive it happeneth even to me in many Cases or Inconveniencies &c. and why was I then at all the Pains I have taken to be more wise in Natural and Human things than Others? Then I said in my heart or concluded, that this also viz. Human Wisdom or the Knowledge of Things here below is vanity. 16 For there is no remembrance of the wise in these respects more than of the fool, as to for ever or their Recompence with Eternal Life: seeing that All which now is done by such persons as have only Human Wisdom, in the days to come shall all be forgotten for the generality, or unless recorded in History, even in this world; and in the world to come they shall be so far Forgot, as that there will be no Consideration of 'em at the last day, at least so as to attain thereby Eternal Happiness: and therefore how dieth the wise man only in respect to the things of this World, but as the fool, One having no better Claim to Solid or Eternal Happiness than the Other? 17 Therefore I hated or became Quite out of Love with this life, because the work that is wrought under the sun, is grievous unto me i. e. the Toil attending this Life is Grievous and yet after all affords no Solid or Lasting Satisfaction: for all of it is or ends in vanity and vexation of spirit. 18 Yea there is also another Reason, why I hated or was Quite out of Conceit with all the Noble Structures and other Works which I have done here, because I should not long enjoy it my self, but leave it unto the man that shall be after me, and who shall enjoy it after Me, I can't tell, whether a Child of my Own or a Stranger. 19 And suppose my Own Son enjoys it, who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed my self wise under the sun. This is also vanity. 20 Therefore I went about to cause my heart to despair of ever attaining solid Satisfaction by all the labour which I took under the sun. 21 For what I mention'd v. 19. as only possible to my Knowledge has actually befall others (and therefore may me) viz. there is or was a man whose labour is or was in wisdom, and in knowledge, and in equity i. e. who was eminent for his Wise Contrivances, Prudent Management, and Upright or Honest Dealing, yet to a man that has not laboured therein viz. in Wisdom &c. i. e. had not Prudence to contrive or manage, nor so much as Honesty, shall or did he leave it viz. his Estate for his portion or Inheritance. Therefore as I said afore (v. 19) This also is vanity, and a great evil. 22 For by this and other means what solid or lasting Satisfaction hath man of all his labour, and

## VIII.

Human Labour Vain, because Fruits thereof left to One knows not whom.

## PARAPHRASE.

of the vexation of his heart wherein he hath laboured under the sun? 23 For out of want of true Satisfaction arising from his Labours all his days are spent in Labours which may be esteem'd sorrows, and his travel or Care and Pains may be well esteem'd only grief; and yet so weak is the Generality of Mankind, that they are continually caring for the things of this Life, yea so far that his heart i. e. many an One taketh not rest in the night. This is also vanity.

24 In short there is nothing better for a man, or whereby he can enjoy more the Benefit of his Labour here, than that, instead of Carking and Heaping up for his Heirs, he should eat and drink, and that he should make his soul enjoy good in his labour i. e. he should live Comfortably and Cheerfully upon what he has. This also Ability to use and enjoy aright Ones self what one has, and Not to be Covetous and Miserly I saw, that it was from the hand of God i. e. a Quality or good Disposition wrought in us by the Grace of God. 25 For who can eat, or who else can halten hereunto more than I? i. e. It is well known, that when I could have boarded up as Much as any Other man, I chose rather to enjoy Freely my self what I had, and was as Forward to Spend as I was to Get, which Disposition I attribute to God's Grace to Me. 26 For it is God that giveth to a man that is good in his fight, wisdom and knowledge, and joy i. e. gives him Wisdom and Knowledge to judge When and How to enjoy or take the Comfort of what he has: but to the sinner he giveth or permits to have such a Covetous Mind as to make him to travel or toil, to gather and to heap up Wealth to this End viz. not that he may enjoy it himself, but that he viz. God may give or dispose of it to him that is good before God. This also is vanity and vexation of spirit to such a Covetous Wretch.

## X.

The Prodigality of Seasons &c. teach us to enjoy what we get, as well as to get it, and also adds to the Vanity of things here.

Chap. III. How requisite it is for a Man to enjoy what he has got as well as to get it, God has taught us by so ordering the Course of this World, as that To every thing there is a season, and a time to every purpose under the heaven: 2 A time to be born, and a time to die: a time to plant, and a time to pluck up that which is planted: 3 A time to kill Cattel viz. when Fat, and even Men viz. when Malefactors, and a time to heal Men and Cattel, viz. when only sick or hurt: A time to break or take down Buildings and a time to build up: 4 A time to weep, and a time to laugh: a time to mourn, and a time to dance: 5 A time to cast away Stones as out of the Fields or Vineyards &c. and a time to gather stones together, as in order to make a Wall or the like: a time to embrace or for married Persons to enjoy the ends of Marriage, and a time to refrain from embracing: 6 A time to get, and a time when must be content to lose: a time to keep or lay up some part of what one has gotten, and a time to cast away or lay it out. 7 A time to rent ones Gar-

ments

## PARAPHRASE.

ments as in great Troubles, and a time to sew 'em up again viz. after the Troubles are Over : a time to keep silence, and a time to speak : 8 A time to love others, viz. when do Well, and a time to hate or avoid others, viz. when do Ill : a time of war, and a time of peace. 9 What profit therefore hath he that worketh, in that wherein he laboureth, unless he do's it in the proper Season? 10 I have seen the travel which God hath given to the sons of men, to be exercised in it i. e. I have observ'd that God has hereby made it our Business to mark the Times or Seasons proper for any thing we would do, which has no small Trouble in it. 11 He has made every thing beautiful or Best to be done in his time and there is a Beautiful Order in the several Vicissitudes and Contrarieties of Seasons, as of Day and Night, Heat and Cold &c. Also he has set the world in their heart i. e. God has given man Ability to discern or judge of Events in part, and to conclude that there is a like Beauty in all Events, tho' never so Opposite, and we are not able to find it out, because so short is our Life here, that no man can find out the work that God maketh from the beginning to the end i. e. no one can find out what Respect the present Changes have to the Changes that have been Afore him or will be After him 12 Wherefore I know by Experience that there is no good or Benefit in them viz. fruitless Enquiries about what is Past or Future, but 'tis Best for a man to rejoice by making the Best he can of his Present condition, and to do what good he can in his life : 13 And also (as I said afore Chap. 2. 24.) that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. 14 I know that whatsoever God doth i. e. Whatever Course or Order God has settled things in (as v. 1.—8.) it shall be for ever : nothing can be put to it, nor any thing taken from it i. e. No alteration can be made in it by Man, and God doth it or orders the Course of things thus Unalterably, that men should thereby learn or be brought to fear before him, or humbly submit to his Government. And therefore as it is a Madness as well as Sin to be discontent, that we can't alter the settled Course of things, so it is sufficient to silence all such Unprofitable as well as Undutiful Complaints, to consider that Only 15 That which hath been, is now; and that which is to be, hath already been, and God requireth that which is past i. e. The Course of things were settled in the same manner ever since the World began, as it is now, and will be so to the end of the World, and so God deals with Us at Present in the same manner, as he has dealt and will deal with all others.

16 And moreover I saw that a great many Evils are occasion'd under the sun, because the place of judgment is such, that wickedness was there; and the place of righteousness was become such, that

XI.  
Fifthly,  
Power or Authority especially

## PARAPHRASE.

ally when a-  
bused can't af-  
ford any solid  
Satisfaction.

iniquity was there *i. e.* because Justice is not duly executed by such as are in Authority, but the Innocent often condemn'd, and the Guilty acquitted. 17 Hereupon I said in my heart, God shall judge One day Right between the righteous and the wicked, for there is or will be a time there or in the other World or Life for God's examining every purpose or design of Men here, and for calling to account every work of Man here, and rewarding or punishing it duly. 18 I said or wis'd in my heart concerning the estate of the sons of men, that God in the mean while might be pleas'd to manifest or make them that so abuse their Power here to be sensible of their Wickedness, in abusing other Men as if they were Beasts, and that they might see that they themselves are in reality no better than beasts in many respects. 19 For that which befalleth the sons of men, befalleth beasts, even one thing befalleth them in several respects: For instance, as the one dieth, so dieth the other, yea, they have all one Air to draw in for their breath, so that in these respects a man hath no preeminence above a beast: for all *i. e.* Men as well as Beasts is vanity or mortal. 20 All go unto one place *viz.* the Earth; for all are of the dust, and all turn to dust again as to the Body. 21 As for the Spirit of Man and Beast, they are indeed vastly different, but who knows *i. e.* How few men live as if they knew the Spirit or Soul of man to be such that it is immortal, and when the Body dies, goeth upward or to God to be judg'd by him; and or whereas the Spirit of the beast is such that it dies with the Body and with it goeth downward to the earth and there is consum'd or perishes. 22 Wherefore, since our Bodies differ not from Beasts in the foresaid respects, I perceive that for this reason also there is nothing better than that a man should rejoice in his own works at present, for that is his portion or all the Enjoyment of 'em he can be sure of: for who shall bring him to see what shall be after him *i. e.* No one can secure him the Enjoyment of that Hereafter, which he makes no Use of Now; much less can any one bring him to Life again when Dead to enjoy it. Chap. IV. So I returned and considered *i. e.* I went on to consider all the oppressions that are done under the sun especially by wicked Men that abuse the Authority they are entrusted with: and behold the the tears of many such as were oppressed, and they had no comfort-er: to wit, on the side of their oppressors there was great power, so that they had no comforter *i. e.* No one dar'd to appear in their Behalf. 2 Wherefore I praised the dead which are already dead, more than the living which are yet alive. 3 Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun. 4 Again I considered all travel, and every right work *i. e.* All the several honest Ways, where-

## XII.

Of a future  
Life and Judg-  
ment.

## PARAPHRASE.

whereby Diligent and Ingenious men get themselves Wealth or Credit; and I observ'd that for this a man is often envied by his neighbour, and so undergoes a great many Troubles. Wherefore this is also another Cause of vanity, and vexation of spirit. 5 Especially if we consider what use some make hereof: for hereupon the fool foldeth his hands together, and eateth his own flesh i. e. some are so absurdly foolish, as by means of the foremention'd Oppressions and Envy, to be utterly discourag'd from Working, and to be perfectly Idle, and thereby even to Starve themselves, and so consume themselves as much as if they had eaten their own Flesh. 6 In excuse of themselves such are apt to use that Common Saying, better is an handful with quietness, than both the hands full with travel and vexation of spirit i. e. Better is One handful with Ease than Two without it: Which is very True, if Rightly understood viz. that as Idleness and Emptiness always go together, and therefore 'tis in vain to expect so much as one handful without Labour; (which is sufficient to shew the Folly of such as use the foresaid Saying for an Excuse of their Idleness) so a moderate Estate got honestly with moderate Diligence, and enjoy'd handsomely with perfect Contentment, is Better than the Greatest estate got by Oppression or with infinite Toil, and enjoy'd with anxious Thoughts, and which expose a man to the Hatred or Envy of Others.

7 Then I returned or reflected again on the several Vanities of Men in this World, and I saw or called to mind another vanity under the sun which I had observ'd viz. 8 There is one alone, and there is not a second i. e. It is not rare to find a Man that lives Single, or not only Unmarried, but All alone, for yea or surely he hath neither child nor brother or kinsman to make his Heir: yet is there no end of all his labour, neither is his eye satisfied with riches, neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a fore travel or One of the greatest Evils of Human life. 9 Such an One does not consider the Common Saying, Two are better than One; which is most Certainly and Evidently True in many respects viz. because when Two or More consult together and join together in carrying on any Work, they are more likely to do it Well as well as more Easily, and so to have a good reward for their labour, or to have their Labour answer their Ends. 10 But if they have ill Success and fall into any Danger, it will make the Benefit of Society or Fellowship appear more plainly: For if they fall One after the other, the one that falls not will be able to lift up or rescue his fellow from the Danger he is fallen into: but wo to him that is alone when he falleth, as suppose into a Pit, for he hath not by him another to help him up. 11 Again we know that in the Very Beginning of the World God did not think fit to let Adam be Alone, but gave him

XIII.  
Of the folly  
of Covetousness.



## PARAPHRASE.

an Help meet for him, which probably is the main as well as first Foundation of the forementioned Saying viz. Two are Better than One: and accordingly if two ly together, then they have heat and can Cherish or take Care One of Another, if One happens to be took Ill in the Night; but how can one be so well warm alone, especially if his Natural (b) heat be decay'd thro' Age or any other Cause, or what can One do that lies Alone and is taken Ill in the Night when all others in the House are not only Asleep, but at a Distance from him; and much more if he has no Body in his House but himself. 12 And another Occasion of the foremention'd Saying may well be suppos'd to be this viz. the Benefit of Help or Assistance in Case of being assaulted by any sort of Enemy; for if one that is an Enemy may be able to prevail against him whom he assaults if Alone, yet two i. e. He that is assaulted with the Help of another shall withstand him; and this is no More than what we learn from meaner instances, as that a threecord cord or a Cord made of three Threads or smaller Cords twisted together is not so quickly broken as a single Cord or Cord made of a single Twist.

## XIV.

Even Kings are sometimes dethron'd and brought to Distress, and Generally all Kings are slighted when Old and going off, and the next Hair is curst.

13 But it is not Society that will make a Man happy without Wis- dom and Virtue: For better is a poor and a wife child, than an old and foolish king, who will no more be admonished. 14 For it has been known, that out (c) of prison where he has been put as being a poor Slave that had been thought at least to have injured his Master, He that was born a poor or mean Child, by his singular Prudence com- eth or has come to reign, whereas also he that is born in his kingdom i. e. He that is born of Royal Ancestors, and so possess'd his Kingdom by Hereditary Right, is sometimes thro' his Folly deserted by his Sub- jects, and not only loses his Kingdom, but even becometh poor. 15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead i. e. If what is mention'd v. 13 and 14. happen not to a King, yet I have seen or heard of another great In- felicity which more usually befalls Kings viz. Their being left only with the bare Title and Outward state of Royalty, while the Hearts and Affections of All thro' his whole Kingdom incline to his Child or Son that is the Second to him or to be his Heir in his Kingdom. 16 And there is or will be no end of this Humour of all the people or Mankind in general, so rooted is it in 'em: for as it has been the Humour even of all that have been before them: to be Weary of what they have for some time enjoy'd, and to be pleased with Novelty, and Future

(b) It is not improbable but Solomon might here have respect to his Father David's Case expressly taken notice of 1 Kings 1, 1, 2, &c.

(c) It is not unlikely that Solomon has here respect to the Case of Joseph in Egypt.



## PARAPHRASE.

*Expectations in this Life more than present Enjoyments, and consequently to slight an Old King and court Him that is to be his Successor; so they also that come after, shall not rejoyce in him i. e. shall in like manner slight the present Young Prince, and Heir, when he comes to be an Old King, and court his Son or Heir as they now do him. Surely, this also is vanity, and vexation of spirit; it hence appearing that solid Happiness is not to be found in the highest Earthly Honour or Power.*

Chap. V. The only thing that can give true or lasting Satisfaction is true Piety, concerning which take the following few Rules: keep thy foot when thou goest to the house of God i. e. Be very Careful to shew all Outward and Bodily Reverence as a Token of the Inward Reverence of thy Mind, One piece of which Outward Reverence in this our Country is to put off thy Shoes from thy Feet, as in other Countries it is to pluck off the Hat: and be more ready or look upon it to be more thy Duty to hear and obey the Word of God there read and explain'd to thee than to give the sacrifice of fools i. e. than barely to offer Sacrifice without due Care to live also an Holy Life: for they that be such Fools as to think so, consider not that they are so far from pleasing God by their Sacrifices, that they only do evil thereby and provoke God's wrath the more. 2 Next be not rash with thy mouth in Prayer to or Praises of God, and let not thine heart be hasty to utter any thing before God, for such Rashness or Hastiness is not consistent with that profound Reverence which is due to the Divine Majesty from thee, inasmuch as God is the Infinitely great and supreme King ruling in heaven over all the World, and thou a poor mortal on earth: therefore let thy words be few as a Token of thy great Reverence toward him. 3 For as a dream commonly comes through the multitude of business in the day, Men being apt to dream in the Night of what they have been much busied about in the Day: and so a fools voice is known by multitude of words, i. e. He that uses many words in his Prayers, is in danger to vent a great many Vain and Unseemly things, altogether unworthy of the Divine Majesty. 4 Lastly when thou vowest a vow unto God, defer not to pay it, when the time is come so to do, according to the tenour of thy Vow: for he i. e. God has no pleasure in such as be so great fools as to go about to trifle with or mock him by not paying their Vows: therefore duly pay that which thou hast vowed. 5 Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. 6 Therefore suffer not thy mouth to cause thy flesh to sin i. e. Do not hastily engage thy self in such Vows, as the Weakness of human Nature and thy Fleishly reluctances will not suffer thee to perform; neither say thou or think to excuse thy self from the Obligations

XV.

Superstitious and Vain Worship of GOD can't afford true Satisfaction, but only true Piety can do so, concerning which some weighty Rules are here given.

## PARAPHRASE.

tions thou thus layest on thy self before God and the particular or Guardian angel assigned thee, and who is therefore a Witness of thy Vow, that it was an error or Mistake, I did not mind what I said, or That was not my meaning: wherefore should God be thus provoked to be angry at thy voice or using such trifling excuses, and destroy the work of thine hands, after he has blessed thee with Success therein so as to finish it, on account of thy not performing the Vows thou madest to him for such Success. 7 For as in the multitude of dreams, and so in many words or rashly engaging ones self in many Vows, there are also divers vanities or senseless and absurd things: but our Hasty Vows are so far from pleasing God, that they arise from the want of a due Fear of him; wherefore to prevent thy self from running into such Vows, fear thou God with that Awfulness as is due.

## XVI.

Riches as well  
as Power can't  
afford solid  
Satisfaction.

8 To return now to what I was afore discoursing of (Chap. 3. 16 &c.) and from being too much Troubled at which, the true Fear of God or true Piety will preserve thee. For if thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest of them that so oppress, viz. God regardeth, and there be with God many higher than they viz. his holy Angels who are ready to execute God's Vengeance on such. 9 Moreover as the Love of Money or Riches is the cause of Oppression, so the Senselessness of such Love may appear from considering, that the profit or Fruitfulness of the earth is sufficient for to supply the Necessities of all, would men but be content therewith. Even the king himself in any country can't live only upon his Riches, but is served by the field with Bread and other things Necessary to the Sustenance of Life: Wherefore 'tis strange Men should be so led away with the Love of Money, as to oppress Others. 10 But 'tis remarkable that by the just judgment of God, and for a Punishment of such their Love of Wealth, he that immoderately loveth silver, shall not be satisfied with silver: nor he that loveth abundance, with increase: this therefore is also another vanity or Madness that infects Mankind. 11 Further when goods increase, they are increased that eat them, it being requisite for a Man that has a great Estate, to have likewise the more Servants to look after it &c. and what good is there arising from the Goods or what is not expended in the maintenance of Families to the owners thereof, saving the beholding of them with their eyes? 12 Further the sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep, either for fear of being robbed, or else by cramming himself too Much before he goes to Bed. 13 There is another sore evil which I have seen under the sun, namely,

## PARAPHRASE.

namely, riches kept for or by the owners thereof to their hurt, *their Riches occasioning 'em to be kill'd by Thieves or Servants, or even their Own Children that they might become Masters of 'em.* 14 Also those riches which are thus kept by the Owner, often perish by some other evil travel or misfortune, as Fire or Shipwrack &c. and so he begetteth a son whom he thought to have left Heir to a great Estate, and before he dies himself there is nothing in his hand to leave his Son. 15 But suppose No such Misfortune happens, yet 'tis certain that As he came forth of his mothers womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. 16 And *or* surely this also is a fore evil, that in all points as he came, so shall he go: and what profit hath he then when he dies of his Riches, more than One that has None? May it not be truly said of him that he is or was One that hath only laboured for what he can hold or keep no more than he can the wind? 17 And as at Death he finds no Comfort in all his Wealth, so often all his days also he that is such an One eateth in darkness or lives meanly and obscurely, denying himself what is Fitting, and he hath much sorrow and wrath or Vexation together with his sickness, whether of Body which grows lean and meagre by his Carking and Pinching himself, or of Mind which is grieved by Disappointments or Losses he meets with. 18 Behold therefore All this tends to confirm the Truth of that which I have seen or observed, (as I have said afore More than Once) viz it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun, all the days of his life, which God giveth him: for it is his portion. 19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. 20 For he shall not much remember the days of his life i. e. such an one will not think his Life here Tedious or Irksome, because God answereth him in the joy of his heart i. e. God gives him his Very hearts desire, in enjoying Comfortably the Fruits of his honest Labours.

Chap. VI. But alas the Divine Blessing I have just spoke of is desired by Very Few in Comparison, for there is an evil humour which I have seen under the sun, and it is common among men: 2 Viz. 'tis common to find a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God gives or permits him in his just judgment to be so far over-ruled by his Covetous temper, as that he has not power or the heart to eat thereof for fear he should come to want, but so he leaves his Wealth, and perhaps a stranger becomes Master of it, and eateth or lives plentifully upon it; this is vanity, and it is an evil disease

of

## PARAPHRASE.

*of the Mind.* 3 If such a man beget an hundred children, and live many years, so that the days of his years be many, in which Circumstances Great Happiness is usually placed, and yet if his soul be not filled with good i. e. he will not allow himself what is fitting while he lives, and also he have no Care for a decent burial of himself when dead, I say, that such an One is so far from being a what the happier by living a long Life, and having many Children, that he is thereby only the more Miserable, insomuch that an untimely birth is better than he i. e. It had been better for him to have been an Abortive; and so either Dead-born, or to have dy'd presently after he was born. 4 For tho' he that is the Abortive cometh into the World with vanity or as to no purpose to himself, and departeth again in darkness or Obscurely and without any One much Minding it, and his name shall be covered with darkness i. e. his Memory shall quickly be forgot, and in these respects the Abortive is but like the Covetous man; 5 Yet moreover in this he differs from the other viz. that he hath not seen the sun, nor known any thing i. e. He did not live long enough to be acquainted with any thing in this world, nor consequently to be uneasy with so much as the Desire of any thing, much less with Carking Cares and Pains, of which he would not allow himself to reap the benefit, as the Covetous wretch does for many years: So that this Abortive hath more rest or Freedom from Pain or Uneasiness than the other. 6 Yea, though he that is so Covetous live a thousand years twice told, yet hath he seen or enjoy'd no good of his Wealth while living. And when he is dead, do not all, Rich as well as Poor, the Longest liver as well as the Abortive, go to one place or the Grave. 7 All the labour of man, that is needful to be taken, is only for his mouth or what is necessary to Sustain him and so to cloath him also &c. and yet the appetite of the Covetous is not ever filled, and such his Unsatiabie desire makes him Continually miserable. 8 For what happiness hath the wise in other things, if he knows not how to bridle his Appetite or Desires, more than the fool? and what great Happiness has even the poor man; that knoweth to walk before the living i. e. Knows to behave himself among men suitably to his condition, and to be contented therewith. 9 Better is the sight of the eyes or present Enjoyment of what One has, than the wandring of the desire or Living on the Hopes of that which ones Unsatiabie desires continually pursue. This last is also vanity and vexation of spirit. 10 What if a man has already gotten a name as well as Wealth? yet it is known that he is but a man; neither may he contend with him that is mightier than he i. e. With God, so as to think to be free from Disasters, which it is not possible for him by Care to prevent, or by his Power and Wealth to get rid off when he pleases;

## PARAPHRASE.

**11** To conclude this Discourse about the Vanity of this World, seeing there be many things that increase vanity, what is man the better by all the Methods he takes to get to himself the things of this World, since all of 'em together can't afford him solid Satisfaction? **XVII.** The Conclusion of the first part of this Book.

**12** For instance, who knows what is good or Best for a man in this life, whether to enjoy or not enjoy what he desires &c. especially if we consider together all the days of his life, which he spends as fast as a shadow of a Dial moves? And for another instance, who can tell a man what shall be after him under the sun i. e. whether his Posterity shall enjoy what he leaves them, &c.

## SECTION II.

Having in the first Section demonstrated, that All things relating to this World only are Vain and Perishing, and so can't make a Man truly Happy, Solomon proceeds in this Section or the Six remaining Chapters of this Book, to teach men the Best and indeed Only Course to attain true or lasting Happiness, viz. by a sincere Piety.

Chap. VII. A good name which the Worldly wise have no due Value of, and so forfeit by their Oppression and other ill means to get Wealth or Honour, is better than the most precious ointment, inasmuch as it not only gives as Great as or Greater Pleasure to the Mind of him that has a Good name, than the best Perfume does to the Senses of him that uses it, but also is much more Lasting and Durable; inasmuch as a Good name remains long after a Man is dead, and his Body is rotten, and so stinks notwithstanding all the Perfumes that some use about 'em when Alive: and in like manner the day of death is better to him that has got a Good name by his Virtuous and Pious life, than the day of his birth; his Birth being an Inlet into the Troubles of this Life, whereas his Death is no other than a Happy Outlet from 'em.

**2** And in order to make Death such an happy Outlet, it is better to go to the house of mourning for the Death of a Friend, as what will tend to make us prepare for our Own Death, than to go to the house of feasting where Death is seldom thought of: for that viz. Death is the end of all men, and the living will be the more dispos'd to lay it to his heart by going to a Funeral. **3** So in general sorrow is better than laughter, for by Sorrow which causes the sadness of the countenance the heart is made also sad, and so dispos'd to think more Seriously and Rightly of things, and so made better. **4** Whence it is that the heart of the wise is in the house of mourning; but the heart

**I.** The Remedy against Vanity, or the means to attain true Satisfaction is only Piety, which gets a man a Good Name, and renders his Death happier than his Birth.

**II.** Mortification a great means to Piety, and so to true Happiness.

## PARAPHRASE.

heart of fools is in the house of mirth i. e. *Wise men love to think of such things, when they do not see them, as shew them the Vanity of this World, whereas Fools endeavour all they can to divert such thoughts.* 5 On the same account it is better to hear the rebuke of the wise to the Amendment of any Fault One has been Guilty of, than to hear the Commendations or the long or finest Musick of fools i. e. wherein Foolish persons delight to Extravagancy, or so as to take no Care to prepare for Death as they ought. 6 For as the crackling of thorns under a pot is attended with a Blaze, as if they gave a mighty heat, but the Blaze quickly goes out, and the Water is left cold or not heated as it ought; so is the laughter of the fool I am speaking of, He thereby makes a great noise and shew as if such as he were the Only persons that enjoy this World, but their Mirth and Jollity quickly ends, and that in Heaviness.

## III.

Piety gives Men Patience and Contentment, which are requisite to Happiness. 7 And as Vain pleasures unsettle the mind, so also surely oppression maketh or tends to make even a wise man mad, unless he be furnish'd and fortify'd with other than meer Human or Worldly Wisdom; and if he be One that is above Oppression, yet he has need of Godly Wisdom to preserve his Integrity when in Power or Authority; for a gift i. e. Bribe destroys or tends to corrupt the heart of One in Authority, so as to do Injustice. 8 Better is it toward the good Conduct of Life, to consider what will or may be the end of a thing, than what is the beginning thereof; for what promises Fair at first, may prove Ill; and what seems at first Disadvantageous, may prove very Advantageous; and the patient is better than the proud and so impatient in spirit. 9 Be not hasty in thy spirit to be angry; for hasty anger resteth in the bosom of fools. 10 Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this, Such an Enquiry carrying in it a Complaining or Murmuring against Providence, whereas no Age is so Bad as to hinder us from being Good.

## IV.

Piety teaches to use Riches aright. 11 Wisdom consists not in despising Riches but using 'em Well, and so is good with an inheritance or Wealth; and by it viz. having both Wisdom and Wealth there is great profit to them that see the sun. 12 For as wisdom is a means of defence, and so also money is a means of defence; but the excellency of knowledge above Riches is, that wisdom giveth life or support to them that have it, under all Calamities which Riches often can't do. 13 For it is a part of Wisdom

## V.

To behave ourselves suitably to our Condition. 14 Therefore 'tis good to suit our minds to our present State; and in the day of prosperity to be joyful, but in the

## PARAPHRASE.

the day of adversity to be patient, and consider among other things that there may be a Change again: for as Prosperity and Adversity come both from God, so God also hath set the one over against the other, to the end that man should find nothing after him i. e. God has balanced Prosperity and Adversity with such Exactness, that the meanest Man has no Reason to complain of him, nor the Greatest to think himself more than a Man; who can't invent any means to dispose things otherwise, much less Better, than God has done. 15 All manner of things or Events have I seen in the days of my vanity or this Vain life, and it may be objected to what is said v. 14. that it seems very Hard, that often there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness. 16 To which besides what else may be replied, I advise thee to be not righteous overmuch, neither make thy self otherwise: why shouldest thou destroy thy self or expose thy self Unnecessarily to Danger, either by doing more than is required of thee, or Doing what is required in a too severe or Unseasonable manner or the like: which is the Case of some Pious Men, and so brings Mischief on themselves without doing Good to others. 17 On the other hand be not overmuch or Enormously wicked, neither be thou so Extremely foolish: why shouldest thou i. e. This is the way to cause thee to dy before thy time, either by the publick Justice for the Common Safety, or by the Divine Vengeance, or by the natural effects of thy Excessive Wickedness in destroying thy Health. 18 It is good that thou shouldst take hold of this Advice given v. 17. yea also from this other v. 16. withdraw not thine hand or do not disregard it: for he that fears God aright, thereby shall come forth of them all, or keep himself from the Inconveniencies mention'd (v. 16.) as well as (v. 17.) 19 Wisdom or the true Fear of God strengtheneth the wise more or is a stronger Guard or Support to a pious Man, than ten mighty men or Commanders, which with their Forces are in the City, strengthen or defend the City. 20 Tho' in all this Discourse of Wisdom or Wise men, it must be understood that there is not so wise or just a man on earth as that doeth good and sinneth not at all. 21 Also take no heed to or of all words that are spoken; lest thou hear thy servant speak slightly of thee, which can't be taken Notice of by thee without great Disturbance, but may easily be pass'd by as not heard by thee. 22 For this reason likewise thou shouldst do so, because oftentimes also thine own heart knoweth, that thou thy self likewise has spoken slightly of others that are thy Betters. 23 All this have I proved by wisdom, or all the Rules of Wisdom I approv'd of my self; and I said, I will be wise i. e. resolv'd to follow exactly the said Rules, but it was far from me in the Event. 24 That

VI.

True Piety  
teaches us not  
to expose our  
selves to unne-  
cessary Dangers.

VII.

Piety gives  
Men true Cou-  
rage of Mind.

VIII.

Piety enables  
us not to take  
Notice of the  
Calumnies of  
Others.

## PARAPHRASE.

which I have done, is much of it far off from the Rules of Wisdom; and exceeding deep, who can find it out? *i. e.* Who can tell, when he once sinks into Sin, how much deeper he shall plunge himself therein, before he gets out again? 25 However I applied again mine heart to know, and to search, and to seek out wisdom, and the reason of things or Reasonableness of Piety above Impiety, and to know the wickedness of folly, even of foolishness and madness *i. e.* to know the very height of Folly and Wickedness, even that Wickedness which besets a man, and makes him act as a Mad man. 26 And I find more bitter than death, the woman whose heart is snares and nets, and her hands as bands *i. e.* I find a lewd Woman, who has so many ways to ensnare a Man and keep him fast from leaving her, to be so pernicious that one had better Dy than have to do with her: whose pleaseth God, shall by his Grace be enabled to escape from her, but the sinner that willingly indulges himself in other sins, shall for his Punishment be permitted to be taken by her. 27 Behold, this have I found (saith the preacher) counting one by one, to find out the account *i. e.* having distinctly consider'd all things, I find nothing so dangerous as the Conversation of Women, especially those that are lewdly inclined. 28 Where to meet with such as one may Safely converse with, is that which yet my soul seeketh, but I find not: one man among a thousand have I found truly honest, but a woman among all those I have been acquainted with, have I not found that is such an One as may Safely be conversed with. 29 Lo, this only have I found, that God hath made man and woman upright; so that I do by no means accuse God by what I said (v. 28) but they have sought out many inventions, or have found out many ways to corrupt themselves.

## IX.

Piety enables us to withstand the Temptations of a lewd Woman.

Chap. VIII. Who is as the wise man? and who knoweth the interpretation of a thing *i. e.* It is one part of a wise Man, to be able to solve Doubts and difficult Cases: a mans wisdom maketh his face to shine, and the boldness of his face shall be changed *i. e.* Such a man, if truly wise, will in a friendly, courteous and affable manner be ready to advise others, and will not carry himself Surly or Proudly. 2 And such an One would, as do I, counsel thee to keep the kings commandment, and that in regard of the oath of Allegiance which thou tookest, and whereby thou calledst God to witness to the Sincerity of thy heart. 3 Be not hasty thro' passion to go out of his sight, and shew no other sort of Disrespect to him: Stand not in defending an evil thing when thou hast done it, for he doth whatsoever pleaseth him. 4 Or which comes to the same, where the word of a king is, there is power *i. e.* His Commands are back'd with power, so that if he once condemns thee, his Officers are ready to execute his Sentence. And who may say unto him, What dost thou?

5 Whoso

X.  
Piety teaches one to behave himself as he ought toward all persons, and particularly toward Kings.



## PARAPHRASE.

5 Who so keepeth the commandment of the King, shall feel no evil thing from him; and a wise mans heart discerneth both time and judgment, so as Prudently to decline what he can't Honestly do, and to take the Fittest time and the most inoffensive and winning manner to insinuate Good advice, when the King commits an Error. 6 Because God has so order'd things, that to every purpose there is a proper time and judgment or proper manner of doing what is intended: and therefore the misery of man is often great upon him, because he does not duly observe the said time and manner. 7 For he knoweth not that which shall be, nor consequently whether he may ever have the like Opportunity again, for who can tell him when it shall be? 8 There is no man, tho' a King that hath power over the spirit to retain the spirit, or hindring another from thinking what he please; neither hath he power in the day of death i. e. A King must dy as well as Others, and then all his Power over others ceases; and there is no discharge in war i. e. a King can't rule the Chances of War, neither shall wickedness deliver those that are given to it i. e. a King can't deliver himself always from the due Punishment of his Wickedness. 9 All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt i. e. I have observ'd among other things that a King by ruling Arbitrarily and Unjustly often ruins himself at last. 10 And so likewise I saw the wicked buried, who had come and gone from the place of the holy i. e. Who had been honoured as Gods while they lived, because they were God's Ministers, and sat in the Judgment-seat where God himself is present: and they were soon forgotten in the very city where they had so done i. e. had enjoy'd so great Authority. This is also vanity. 11 But because sentence or Vengeance against an evil work is not executed speedily upon wicked persons, especially Kings; therefore the heart of such Kings and of others the sons of men is fully set in them to do evil. 12 None of'em considering that though a sinner particularly a Wicked King, do evil an hundred times, spoiling or killing an hundred or more of his Subjects, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him i. e. God will certainly reward at last those Good Men which chose rather to suffer, than to sin against God by Rebelling against their Wicked King, as well as by any other ways: 13 But it shall not be well with the wicked, particularly wicked King or Tyrant, neither shall he prolong but often by his Tyranny shorten his days which are or vanish as a shadow; because he feareth not before God. 14 There is a vanity or afflicting Consideration which is done or often happens upon the earth, and which binders

XI.

Piety teaches  
all to live as  
those that must  
one day dy,  
and be judg'd.

XII.

Piety keeps  
Men from  
making wrong  
Inferences from  
the Afflictions  
wicked of the just.

## PARAPHRASE.

wicked men from being deterr'd from Wickedness by the Calamities it brings upon 'em, and that is this viz. that there be just men unto whom it happeneth according to the work of the wicked: again there be wicked men to whom it happeneth according to the work of the righteous: I have already said, that this also is vanity.

15 Then I commended mirth, or hereupon I must again commend the Advice before given viz. That this ought neither to discourage a Man in Virtuous proceedings, nor make him Careful or Sollicitous about Future events; but only move him, in the Fear of God or with Sobriety to be Merry whilst he may, because a man hath no better thing under the sun, than to eat and to drink, and to be merry: for that is all the Portion which shall abide with him of his labour, the days of his life, which God giveth him under the sun i. e. Such a Cheerful Enjoyment (with Sobriety and Piety) of what he has got, whilst he may, is the only Benefit of his Labour he can assure himself of in this Life. In this therefore rest Satisfy'd, and trouble not thyself with curious Enquiries, Why things are in this World administer'd with such Inequality as is aforementioned. For

16 When I had applied mine heart to know wisdom, and to see the business that is done upon the earth i. e. To search into the Causes and Reasons of the whole Management of Affairs in this World (for also there is that neither day nor night seeth sleep with his eyes i. e. I was as Eager to find out this, as One that toils day and night after Riches.)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun i. e. All the Satisfaction I could attain was this, That the Providence of God, without All Doubt, governs every thing here, but why he suffers such Unequal doings, as for the Wicked to prosper and the Pious to be oppress'd &c. it is Impossible for Man to give a Full account; because though a man labour to seek it out, yet he shall not find it; yea further, though a wise man or the wisest man in the World think to know it, yet shall he not be able to find it.

Chap. IX. What I have just asserted, is no Rash Assertion, for all this I have considered in my heart or as Thoroughly as I could, even in order to declare all this or give Others a Full and so Satisfactory account thereof; but after all I can only say, that it is Certain the righteous, and the wife, and their works are in the hand or under the special Care of God; yet such a secret is there in it, that no man knows or can know either the love or hatred of God to them, by all that is before them i. e. By what befalls 'em Visibly.

2 For it is evident that all things here come alike to all, there is one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as it is with the good, so is it with the sinner;

## PARAPHRASE.

sinner; and he that swears *Causlessly* or *Falsly* thrives often as well as he that feareth or has due regard to an oath. 3 This is an extraordinary evil, i. e. Afflicting consideration among all things that are done under the sun, that there is one event unto all: yea, also hence it is that the heart of the sons of men is full of evil, and such madness is in their heart that without any Fear they indulge themselves in Wickedness, while they live, and after that they have liv'd so Wickedly, they go to the dead without Repentance; They wrongly inferring from the Like hapning to the Good and Bad here, there will be no Difference between their Conditions also in the World to come. 4 Such I say are Mad (v. 3.) that thus not only dy without Repentance, but even hasten their Death by their Wickedness: for to him that is joyned to all the living i. e. as long as a man lives, there is hope of his Repentance, but he that is dead without Repentance, is lost: for which and the like reasons it is become a Proverb, that a living dog or meanest man is in a better condition than a dead lion or a King that dy'd Impenitent. 5 For the living have yet time to know or consider that they shall dy, and so to Repent if Wicked, and to enjoy even the things of this Life, with a sober Freedom: but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten i. e. The wicked that are Dead have no longer means to Repent, and so as a Reward of their Repentance to enjoy the things of this Life with Sobriety, and much less to enjoy Happiness in the World to come: for as to what they had in this World, it often falls to such as never think of 'em, and so the memory of them is forgotten. 6 Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun i. e. No one values their Favour, or fears their Displeasure, as having nothing more to do in this World when once dead; but are to be Rewarded or Punished according as they lived whilst here. 7 Wherefore laying aside all perplexing Thoughts about Providence, and remembering thou art to Dy and so canst not Long enjoy the things of this Life, if thou dost not while thou mayst, go thy way, eat thy bread with joy, and drink thy wine with a merry heart, so as is consistent with the bounds of Sobriety and Piety, for if thou art truly Pious, as God now accepteth thy works of Piety, so it is Acceptable to him, that thou shouldst Soberly enjoy the Good things which he has given thee here to that End. 8 Let thy garments be always white; and let thy head lack no ointment i. e. At all proper times dress thy self in such manner as betokens thy Cheerfulness or Rejoycing. 9 Live joyfully with the wife whom thou lovest, avoiding all Unchastness all the days of (d) the life of thy

## XIII.

Piety teaches us to enjoy soberly the Comforts of this Life:

(d) See Chap. 7. 15.

## PARAPHRASE.

XIV.  
And to all  
as those that  
know, that  
God's Provi-  
dence rules over  
all things;

vanity, which he hath given thee under the sun, all the days of thy vanity: for that *viz. to enjoy the Comforts of this Life which God has given thee, especially of a Good Wife*, is thy portion in this life, and in thy labour which thou takest under the sun. 10 Whatsoever thy hand findeth to do *i. e. thou hast Ability and a Mind to do, and is fit to be done*, do it with thy might whilst thou mayst: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. 11 But no one is to presume merely on his own Diligence for Success in any undertaking; for I returned, and saw under the sun *i. e. I have further observ'd* that the Prize of the race is not always to the swift, nor the Success of battel to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and chance happeneth to them all *i. e. several times several chances happen which make the swiftest lose the Race, and the strongest Army the Battel &c.* 12 And no wonder for so far is man from being able to foresee all Events, that also he knoweth not his time of Death, but is often seized thereby unawares, as the fishes that are taken in an evil net *i. e. a net destructive to their lives*, and as the birds that are caught in the snare; so are the sons of men snared in an evil time *i. e. surprised sometimes by an Unavoidable Mischiefe*, when it falleth suddenly upon them.

XV.  
And that  
however Pru-  
dence is to be  
used in the  
Management of  
our Affairs.

13 However we are not to think there is no use of prudent Counsel and Forecast: For this wisdom have I seen also under the sun, and it seemed great unto me: 14 There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: 15 Now there was found in it a poor wise man, and he by his wisdom *i. e. Wise Counsels, Stratagems and Conduct* delivered the city: yet such was the Ingratitude of the Citizens that no man remembered or regarded afterward that same poor man. 16 Then said I, It sufficiently appears from the foregoing Instance, that often Wisdom is better than strength, nevertheless the poor mans wisdom is despised, and his words are not heard only because he is poor, and they that despise his Wisdom, are often punished for their Folly. 17 The words of wise men tho' Poor are to be heard in quiet and with Attention, tho' spoken without Noise and Clamour; yea more are they to be regarded than the cry of him that ruleth among fools *i. e. than the Clamorous and Imperious Language of a Foolish Commander*. 18 Wisdom (as I said afore v. 16.) is better than weapons of war: but one sinner destroyeth much good *i. e. One imprudent Commander binders a whole Army from doing what else they might to their Advantage*. Chap. X. And as dead flies tho' little things, by lying therein cause the ointment of the

## PARAPHRASE.

the apothecary to send forth a stinking savour: so doth a little folly blemish him that is in reputation for wisdom and honour. 2 A wise mans heart is at his right hand; but a fools heart is at his left *i. e.* *A wise Man takes things by the Right handle, and manages Affairs with Dexterity, but a Fool takes things by the Wrong handle, and manages 'em Awkwardly.* 3 Yea also when he that is a fool walketh by the way, by his very Gate and Behaviour he shews that his wisdom faileth him, and this he shews as plainly as if he saith to every one that he is a fool.

4 If the spirit of Anger of the ruler rise up against thee, leave not thy place or go hastily from him in a Passion, but keep where thou art in an Humble manner, and if thou hast any Office under him, sting it not up out of Resentment, but hold it and manage it with all due Submissiveness: for yielding pacifieth great offences. 5 There is an evil which I have seen under the sun, as an error which proceedeth from the ruler. 6 Folly is *i. e.* *Witless men and of base Condition* are sometimes set in great dignity, and the rich or Noble tho' endued with excellent Qualities as well as Riches sit in low place *i. e.* are not advanced to any Eminent Stations. 7 I have seen such as have been servants or Slaves appear in great State upon horses, by reason of their great Preferment, and princes or Men of the best Families walking by as servants to attend the Other and that upon the earth or on Foot. 8 Which foul Indignities a Wise Man will rather endure, than make any publick Disturbance on that account; for he knows the Common Proverb viz He that diggeth a pit, shall fall into it, which teaches him that Contriving any Mischief especially against his King is like to end in his Own Ruin; and also he knows that other Proverb, whoso breaketh an hedge, a serpent shall bite him, whereby he is warned that the Overthrowing of a Government or the settled Laws thereof proves often Fatal to them that attempt it. 9 There are several other Proverbs to this purpose, as whoso removeth or pulls down the Stones of an Old Building, shall be in danger to be hurt therewith by some Stone falling upon him and killing him; and he that cleaveth wood, shall be endangered thereby to give himself a Wound: Now unsettling a Government is like pulling down an House, or cleaving a Tree to pieces. 10 If the iron Tool be blunt and he that uses it do not whet the edge; then must he put to more strength to the Tool to work with it, and yet never do it Well, if at All: so nothing in a State can be manag'd Well, unless the Proper means be made use of: but wisdom is profitable to direct what such Proper means are. 11 Surely, the serpent will bite without it is hinder'd by enchantment, and a babler or One that secretly traduces his Governours and engages the People against 'em, is no better for that he

XVI.

Piety teaches to behave Reverently toward a King, and not to disturb a Government.

## PARAPHRASE.

*mischieves his Governours thereby, as much as a Serpent does One it bites.* 12 The words of a wise mans mouth are gracions *i. e.* does Good to them he converses with, and wins their favour: but the lips of a fool will swallow up or often ruins himself. 13 The beginning of the words of his mouth is foolishness or silly Stuff, and beating himself into a Rage before he has done, the end of his talk is mischievous madness. 14 A fool also is full of words or will be talking of what he does not understand any more, than what is to come which he can't know: for a wise man cannot tell what shall be; and what shall be after him, who can tell him? 15 The labour or talk of the foolish wearieth every one of them that bear him, because he talks as Rambling, as one that knoweth not how to go to the city Jerusalem or the way thereto, and so misses the Right way and rambles about greatly. 16 Wo to thee, O land, when thy king is a child in Age or Understanding, and thy princes eat in the morning *i. e.* only mine their Pleasure all day. 17 Blessed art thou, O land, when thy king is the son of nobles *i. e.* descended of an ancient Noble Family, and is not only arriv'd to years of Discretion, but acts as One that has Discretion, and thy princes eat in due season, for strength and not for drunkenness. 18 By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through; and in like manner a whole Kingdom is ruin'd by the Sloth and Idleness of such as have the Care and Government of it. 19 A feast is made for laughter, and wine maketh merry; and there are proper times for the Feasting and Mirth even of Kings and other great Men that have the Care of the Government: but then Care must be taken also that so much Money is not spent on such Occasions, as not to leave enough for to supply what is Necessary for the Kingdom, or that the Publick money is so managed as that it answers all things for all the Publick Needs. 20 But how Ill soever the Publick Government is managed, curse not the king, no not in thy thought, and curse not the rich or great Ministers of State in thy bed-chamber, where none but thy Wife or some other intimate Friend is with thee: for 'tis not safe to trust Any Body so far, and as God certainly knows it, so he may order things so, that a bird of the air shall carry the voice, and that which hath wings shall tell the matter *i. e.* It shall be carried to the Kings ear by some undiscern'd means or other, and that as suddenly, as if a Bird that sat in the Window or flew by when the Words were spoken, had carried the Report thereof.

## XVII.

Piety teaches to be Charitable, which is a great means to Happiness.

Chap. XI. Give to the Poor and think not that thou dost only cast thy bread upon the waters, or do thereby what will turn to no Advantage to thee: for thou shalt find the Advantage of it after many days, or in the next life if not in this. 2 Give a portion suitable to

## PARAPHRASE.

to thy Circumstances to seven, and also to eight *i. e.* To as many as thou canst afford: for thou knowest not what evil shall be upon the earth even such as may deprive thee of all thou hast, and so leave thee in need of others Charity, which thou mayst the more reasonably expect when thou hast been Charitable thy self. 3 Consider that if the clouds be full of rain, 'tis to this end that they may empty themselves upon the earth, so that by thy Charity to Others thou dost imitate God's Goodness as to the Use he makes of the Clouds: and consider also that if the tree fall being blown or cut down toward the south, or toward the north, in the place where the tree falleth, there it shall be of it self, without rising any more or growing and bearing Fruit or so much as Leaves: In like manner now in thy Life is the Time for thy exercising or bringing forth the Fruits of Charity. 4 Do not use pretences to put off thy Charity from time to time; for as he that observes the wind and stays to have it in such a Point or Quarter before he sows, perhaps shall not sow till Seed-time is over; and as he that regardeth the clouds so as he will not reap while he sees any Cloud threaten Rain, perhaps shall not reap till his Corn be spoiled and Harvest over: So he that puts off his Charity, till the Times be just as he would have 'em, or till he meets with Objects against whom lies no Exception, may defer it till his Death and so till he is become Uncapable of doing any Charitable office. 5 As thou knowest not what is the way of the Spirit *i. e.* how the Soul comes in or goes out of the Body, nor how the bones or Body itself do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh and orders all things; and so thou knowest not how long thou shalt live and have Opportunity or Ability to be Charitable; thou knowest not but God may make thy Estate dwindle by saving, and increase wonderfully by giving away Bountifully. 6 Wherefore in the morning sow thy seed, and in the evening withhold not thine hand *i. e.* take all proper Occasions to exercise thy Charity as long as thou livest: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good *i. e.* thou knowest not which Occasion may hit to do the most good to others, and bring the greatest Blessing on thy self; or whether all may prove alike Beneficial to both.

7 Truly the light or Life here is sweet, and a pleasant thing it is for the eyes to behold the sun, and such an One is justly esteem'd as a Happy person, that lives here many Tears with Joy and Comfort: 8 But it is only with this Condition, that if a man live many years, our very Youth, and joyce in them all; yet he has allowed himself no other Pleasure or Mirth than what is Innocent, or consistent with the Rules of Sobriety and Piety, and so such as will not cause him Remorse of Conscience. XVIII. Lastly, Piety teaches to live Piously from which is a certain means to attain solid or everlasting Happiness.

## PARAPHRASE.

science and Dreadfull apprehensions when he comes to dy: for God affords such a Man Length of Life and the Comforts thereof to enjoy 'em with Sobriety, to which end let him duly and frequently remember He is to dy, and the days of darkness that will follow in the Grave, for they shall be many or More than those of his Life here, and there will be no Room for Repentance all that time, if he does not Repent in due time of any Intemperance he has been Guilty of. And therefore let him always remember that all that cometh or is enjoy'd in this World, if not Rightly used is no other than what will end in vanity, or stand him in no stead or afford him no Comfort, but only increase his Misery in the World to come, on account of the Abuse of it here.

9 Wherefore thou mayst rejoyce, O young man, in all the Pleasures thy youth inclines thee to more than Elder persons are inclined, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes i. e. thou mayst deny thy self Nothing thou desirest: but know thou i. e. Only if thou takest due Care to desire and enjoy Nothing any farther than is consistent with Piety or a true Fear of God, as knowing that for all these things God will bring thee into judgment.

10 Therefore on the like account I advise thee to remove sorrow or Fretting and Intemperate Anger from thy heart, when any Crosses befall thee, and take special Care to put away evil from thy flesh i. e. to avoid all Fleishly and Sinfull Lusts, to which the Vigour of Youth will be more incline thee: for childhood and youth are vanity i. e. unless Care be taken to lay due Restraints, Nothing is more apt to be Unreasonably foolish and to ruin itself, than a Man in his Childish Youth, or when he first comes acquainted with the Pleasures of this World.

Chap. XII. Therefore be Sure, O young Man, to remember now thy Creator so as faithfully to serve and obey him in the days of thy youth, while the evil days of Sicknes. or of the Infirmities and Pains of Old Age come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them i. e. in the said years or days of Sicknes &c.

2 While the sun, or the light, or the moon, or the stars be not darkened, so thee thro' the Dimness of thy sight or quite Blindness; or the Day is not as Sorrowful to thee as the Night by reason of Pain, nor thy Pains return upon thee or succeed one the other as the clouds return or gather again after rain.

3 Be sure not to defer serving God, till thou wilt not be able to serve thy self, as will be thy Case in the day or time of Old age, when thy Hands which were wont to be the keepers of thy house, or wherewith thou wast once able to defend thy self and family, shall tremble with Weakness, so as that thou shalt not be able so much as to feed thy self with 'em. and the strong men shall bow themselves, Old Age making 'em go Stooping and with their backs bending, and their



## PARAPHRASE.

their Legs being scarce or not at all able to support 'em; and the grinders as well as other Teeth cease to chew thy meat, because they are rotten or worn away, so that thou hast but a few if any Teeth left, and those Eyes that did enable thee to see things at a great distance when thou didst look out of the windows be darkened or blinded; 4 And the doors shall be shut in the streets against thee i. e. thou shalt be unfit for publick Assemblies or private Converse, as for other reasons so because Old age is a time, when the sound of the grinding is low i. e. The Voice becomes so low as one can't be heard, and a man can only mumble for want of Teeth and the like; and he viz. the Aged shall not be able to sleep and so shall rise up Early at the voice of the bird or as soon as the Birds begin to stir and whistle, and he shall not at all be pleas'd with their whistling, because all the daughters of musick shall be brought low, i. e. His Hearing shall be quite lost, or so dull and flat as not to receive any pleasure from any Musick. 5 Also when they shall be afraid of going up to that which is high by reason of the Giddiness of the Head, and tears shall be in the way i. e. They shall be afraid to stir for fear of Falling, and the almond-tree shall flourish i. e. Gray hairs shall come, and the grasshopper shall be a burden, i. e. Their Shoulders, Backs and Hips shall be crumpled together so as to resemble the Posture of a Grasshopper when he sits; and the weight of their Bodies in this posture and weak Condition shall be burdensome to 'em; and the desire of all Bodily pleasure shall fail; because this is often the Condition of a very Aged man, when he goeth or is going to his long home or the Grave and Other World, and all his friends can do for him, is only to bury him Decently and with the usual Solemnities, One of which in this our Country is, for the mourners to go about the streets. 6 Wherefore be sure to remember thy Creator in the days of thy Youth, and so before the silver cord or Nerves be loos'd or shrink up and lose their Strength or Use for Motion and other Ends, or the Head which for its Form and Excellent use may be resembled to a golden bowl be broken i. e. lose all the Natural Faculties it has, as Reasoning &c. as much as if it was broken to pieces; or the pitcher be broken at the fountain, or the wheel of the Water-cart be broken at the cistern or other place whence the Water is fetch'd i. e. Before the Heart which is the Very Fountain of Life, as being that from and to which the Blood circulates, fails, and also the Arteries which carry the Blood from the Heart, and the Veins which carry it back again to the Heart, cease to carry it any longer. 7 Then when this Once comes to pass, shall the Soul and Body be parted, and the Body which was Originally made out of the dust, shall return to the earth and become again Dust as it was at First; and the Spirit or Soul shall return unto God who gave it.

## PARAPHRASE.

XIX.

Solomon *enforces the Observation of these Instructions from his Own Ability and Pains to write them, and their Agreement to the will of God.* 8 From what has been said sufficiently appears the Truth of what was at first asserted viz. that the things of this Life are vanity of vanities, saith the preacher or Writer of this Book; even all is vanity. 9 And moreover it is to be well observ'd, that because the preacher was wise, as being endued with Wisdom from above by the extraordinary gift of God, therefore he is at least as likely to judge Aright as any other Man, and the more Attention or Regard is due to his Instructions here given: for the more he understood himself the more he still taught the people knowledge; yea to this end he gave good heed or took great pains, and sought out or search'd into things, and set in order many proverbs or Excellent Sayings for instruction in Wisdom and Virtue. 10 The preacher has sought to find out acceptable words or the most useful Instructions; and that which is written by him, is upright, even words of truth i. e. is Agreeable to the other Divine Writings and so contains no other than Wholesome Rules of Life. 11 Now the words of the wise and so these Instructions are design'd to and should excite Men to Virtue, as goads excite the Ox to go forward; and as (e) nails fastened in a Board stick fast, so should these Instructions stick fast in Men's Minds; which they will the less fail to do, if duly inculcated by the masters of assemblies or those who rule and teach in the sacred Assemblies, which Masters or Teachers are given from i. e. appointed and directed by one shepherd or supreme Governour viz. God. 12 Therefore what remains to be said further of the Usefulness of this Book, but that by these Instructions herein contain'd thou wouldst my son, be duly admonished: of making many books there is no end i. e. There is no occasion for me to write more or other distinct Books for thy Admonition, and on the other hand much study is a weariness of the flesh i. e. For thee to read many other Books, would do thee little or no Service, but only tire thee.

XX.

A Summary Conclusion of the Whole. 13 Let us now hear the conclusion of the whole matter i. e. Sum it up as short as possible for a Conclusion to this Book, which may be done thus: fear God and keep his commandments: for this is the whole duty of man i. e. Every man is bound so to do, and they are bound to do No more, and in so doing consists their only true Happiness, and therefore they ought to make it their Chief Care and Business. 14 For God shall bring every Open work done here into judgment; together with every secret thing, whether it be good, or whether it be evil, and according to their Works shall men be Eternally rewarded or punish'd in the other World.

(e) There are several other Expositions of this last part of the Verse; which such as please, may see taken Notice of by Bishop Patrick. That followed by our Translators being as Good as any of the others, I shall not trouble the Reader with 'em here.

T H E

THE  
P R E F A C E  
TO THE  
SONG of SOLOMON.

**T**HAT this Song was compos'd by *Solomon* in his *Tenth* or *younger Years*, is not only asserted by the Jewish Writers, but very Probable and Confirm'd by several other Considerations. For it is reasonably supposed, that the Song made by *David* on the Marriage of his Son *Solomon* and *Pharaoh's* Daughter, I mean the forty fifth Psalm, was that which gave the *Hint* to *Solomon* to compose this his Song in the manner he did. For the Royal Prophet *David* having in the foresaid Psalm spoken Mystically and prophesy'd of *Christ* and his *Church* under the persons of *Solomon* and his *Queen*, who were then Married; this induced *Solomon* to cast his Meditations also concerning the great Love of *Christ* to his *Church* into a Song or sort of Pastoral Eclogue, wherein *Christ* is represented as the *Bridegroom*, and the *Church* as the *Bride* or *Spouse*. And therefore it is but Reasonable to suppose, that *Solomon* compos'd this Song, while the foresaid forty fifth Psalm made on the occasion of his Marriage, and in all likelihood Solemnly sung at it, was very Fresh in his Mind, and made as yet strong Impressions on him; and so it may Reasonably be Suppos'd, that he compos'd this Song not long after his Marriage aforesaid.

It may not be improper here to observe, that from the foresaid 45th Psalm and this Song of *Solomon* arose the Common way of speaking Afterwards among the Jews concerning *Christ* under the Title of the *Bridegroom*, and of the *Church* under the Title of a *Virgin*, *Spouse* or *Bride*. Thus the Prophets in the Old Testament frequently compare *Jerusalem* or *Sion*, (whereby they denote the *Church*) to a *Virgin*, call'd frequently the *Virgin-daughter of Sion*, whom God had espous'd unto

I.

This Song when compos'd, and why compos'd in such a manner.

II.

Of the Rise of denoting *Christ* by the *Bridegroom*, and of the *Church* by a *Virgin* and the *Spouse* or *Bride*.

unto himself. In like manner speaks St. Paul of the Church, 2 Cor. 11. 2. *I have espous'd you to one Husband, that I may present you as a Chast Virgin to Christ.* And again Ephes. 5. 31, 32. *For this cause shall a Man leave his Father and Mother, and shall be join'd to his Wife.—This is a great Mystery; but I speak concerning Christ and the Church.* So also St. John Baptist uses the words *Bride and Bridegroom*, Job. 3. 29. as what were well understood by those he spoke to, to denote the *Messiah or Christ and his Church.* Hence our Saviour himself represents the whole Business of Religion as a *Marriage-feast*, Matth. 22. 2. &c. And in like manner Lastly speaks the beloved Apostle St. John, Revel. 19. 7. &c. *Let us be Glad and rejoice and give Honour to him, for the Marriage of the Lamb is Come, and his Wife has made herself ready.* &c.

III. It is further to be observ'd in reference to this Song it self, that altho' therein are introduced or mentioned *Virgins* or *Daughters of Jerusalem* &c. besides the *Sponse or Bride herself*, yet they are not to be understood to denote any persons distinct from or out of the Church; any more than St. Paul, when he speaks 2 Cor. 11. 2. of his presenting the *Corinthian Believers or Church* as a *Chast Virgin to Christ*, is thereby to be understood to exclude *Himself and all other believers* but the *Corinthians* from being *Members of the Church.*

IV. Lastly, whereas it would have been Very Long to have both explain'd the *figurative Expressions* or *Allegories* all along used in this Song, and also to have given the *Mystical Sense of 'em* at Large, I have chosen sometime to do the One, and sometime the Other only, as seem'd to me most Requisite. And it being Impracticable in several places to interweave the *Paraphrase with the Text*, as I have done elsewhere, I have in such Cases made use of Bishop Patrick's *Paraphrase* without any Alteration, where I judg'd there was no Occasion to make any. And the like is to be understood in reference to *Ecclesiastes*, &c.

THE  
SONG of SOLOMON.

PARAPHRASE.

Chap. I. **T**HE Song of Songs, or the most excellent Song that was ever Compos'd, which is Solomons, wherein he sets forth the ardent Desire of the Church of God, which is the Spouse or Bride of Christ, to enjoy the great Blessing of Christ's Coming as being her Bridegroom, or He by whose Merits all the Faithfull are blessed or made Happy.

SPOUSE.

2 Let him kiss me with the kisses of his mouth (a) i. e. O that the Messiah or Christ would come and teach us with his own mouth: for thy love, my Bridegroom, is better than wine i. e. To see and hear the Expressions of thy infinite Love to me thy Church and Bride, is infinitely beyond all Pleasures of the Senses. 3 Because of the favour of thy good ointments, wherewith God (b) has anointed thee above thy Fellows i. e. Because God has exalted thee far above all other Kings and Prophets, thy name is as ointment poured forth i. e. Thy Fame is already spread over the World, and therefore do the virgins (c) love thee i. e. I thy Bride and the Virgins that attend me i. e. All truly Pious and Faithfull persons do love and long to see thee. 4 Draw or attract me more and more to thee by thy Grace and Love; we will run after thee i. e. All the truly Faithfull will readily devote themselves to thee. Methinks the king (d) or Christ hath brought me into his chambers, where I behold him in his Royal splendor, as Already come, and am made more Sensible of his Love and Affection to me his Church or to his Faithfull Servants: therefore we will be glad and rejoice in thee, we will remember thy love more than wine: for the upright or such are of sound judgment and honest heart will thereby be induced to love thee. 5 I the Church Universal, consisting of Jews principally at present, and hereafter to consist principally of Gentiles, am or rather shall be esteem'd by the Jews as black or polluted by means of the Idolatry, and other enormous Sins the Gentile Converts shall have been defiled with, before their Conversion by the Gospel to the Faith of Christ, but nevertheless I shall Then be esteem'd by Christ no less comely than

(a) See Psal. 45. 2. (b) Compare Psal. 45. 7. (c) Read the Preface hereto, and Psal. 45. 14. (d) Compare Psal. 45. 15.

## PARAPHRASE.

Now when I principally consist of you, O ye daughters of Jerusalem, i. e. of such as are Israelites and so dwell in Jerusalem or other Cities and Places of the Kingdom of Israel: Tho' by reason of the foresaid Impurity of the Gentile Converts that shall be in great Numbers after the Coming of Christ and Preaching of the Gospel thro' the World, I may be thought by the Jews to be as Black or Rustick, as the Skins of which the tents of the Arabians descended of Kedar are made, yet in the esteem of Christ I shall then be as Fine or Amiable, as the Fine linen of which the curtains of Solomon are made. 6 Therefore, O ye Jews, look not upon me, or despise not the Church of Christ when it shall consist principally of Gentiles, because I am or rather shall be then esteem'd by you black (as v. 5.) and that because the sun hath looked upon me i. e. because the Gentile Converts, of whom I shall then principally consist, shall before their Conversion have polluted themselves by worshipping the Sun and other Idolatrous Rites: for such Gentile Converts shall be cleans'd, or esteem'd as Clean and Holy by Christ, thro' their Belief of the Gospel and Obeying thereof: for Christ in his great mercy shall pity such as to their former Idolatrous Education, and shall look on me in respect of such Gentile Converts, as if my mothers children were or had been angry with me, and out of such their Anger they had made me the keeper of the vineyards of Others, but or and so my own vineyard have I not kept i. e. Christ shall shew the more Pity to the Gentile Converts, because they were descended from the same First Mother Eve, or from the same Wife of Noah after the Flood as you Jews are, but Those descended of the said Mothers, and which were the Parents of the said Gentile Converts, being bred up in Idolatry themselves, bred up likewise them their Children in Idolatry, which may be esteem'd the Vineyard of the Devil, as the Church is esteem'd the Vineyard of God. Wherefore it will be the Duty and for the Welfare of the Jews then living at the Preaching of the Gospel, not to reject but embrace and join with the then Gentile Converts; to which end Solomon represents the Church as thus praying to Christ: 7 Tell me, O thou whom my soul loveth above all things where thou feedest, where thou makest thy flock to rest at noon i. e. Be pleased in Mercy so to over-rule the Pride and Obstinacy of the then Jews, as to make them to understand the Holy Scriptures Aright, and that the Calling of the Gentiles by the Gospel is no other than what thou hast long since made known in Holy writ; and that the Preaching of the Gospel is to resemble the Sun at Noon, or when it is in its strongest and greatest Light, forasmuch as the Gospel is to be the clearest Manifestation of the Divine Will; and that wherein all the Church is to Rest in: This I humbly beseech of thee, O Christ my Love, for why should I be as one that turneth aside by the flocks of thy companions i. e. For I earnestly

## PARAPHRASE.

earnestly desire, that the Jews, of whom I thy Church principally consist at present, may not turn aside from being of thy Flock or of the Number of thy People, together then with the Gentiles, by the means of the Pride and Wickedness, and consequently Obstinate Unbelief of Those which shall then be the chief Rulers and Instructors among the Jews, and who shall thereby misguide and keep such as will hearken to them from embracing the Gospel.

## BRIDEGROOM.

8 If thou knowest (e) not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds tents i. e. O my Church, who art most dearly beloved by me as the Fairest Bride is by her Husband, I will take Care to send able Pastors and Teachers to convert the World to the True Faith, and I will endue the said Teachers with such Miraculous gifts, as shall be sufficient to convince all unprejudiced persons that they are Teachers sent from God. 9 And the number of Believers shall increase so by the preaching of my Apostles and other Disciples, that I have compared the Members of thee O my Church and love, to a company of horses in Pharaohs chariots i. e. To a Victorious Army of a mighty King, so (f) Victoriously shall the Gospel spread itself over the World. 10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold i. e. The Outward Face of the Church shall then be most beautifull by the various Gifts of the Spirit, wherewith I will enrich it as a Woman deck'd with Jewels.

## Chorus of Virgins.

11 We will make thee borders of gold with studs of silver i. e. The Members of the Church shall lead such holy Lives as shall adorn their Religion, and make the Church shine in such Splendor, that she shall not come short of Royal Majesty (g).

## SPOUSE.

12 While the king sitteth at his table, my spikenard sendeth forth the smell thereof i. e. When Christ shall be ascended into Heaven, and (h) shall sit on the Throne of his Glory, his Church shall acknowledge his Bounty in all the Benefits he has bestow'd on her, and send forth the fragrant (i) Odour of the Gospel to every Nation. 13 A bundle of myrrh is my well-beloved unto me i. e. The Knowledge of Christ is most delightfull to pious Souls: he shall lie all night betwixt my breasts i. e. The pious duly think of Christ day and night. 14 My

(e) Compare Psal. 45. 10, 11. (f) Compare Psal. 45. 4. (g) Compare Psal. 45. 13. (h) See Matth. 19. 28. and Luk. 22. 29, 30. (i) See Psal. 45. 8. and 2 Cor. 2. 14. and Phil. 4. 18.

## PARAPHRASE.

beloved is unto me, as a cluster of (k) Cypreis in the vineyards of Engedi i. e. *Christ affords the Pious Soul greater Pleasure, than any the most delicious thing can be Body.*

## BRIDEGROOM.

15 Behold, thou art fair, my love: behold, thou art fair, thou hast doves eyes i. e. *Christ shall have and shew the most tender Affection to his Church on account of her most amiable Purity.*

## SPOUSE.

16 Behold, (l) thou art fair, my beloved, yea, pleasant i. e. *The Church shall humbly acknowledge that all her Purity is from Christ or God, who Alone is truly and perfectly Pure: also our bed is green i. e. Christ communicates himself to his Church by his Graces in the most delightfull manner.* 17 The beams of our house are cedar, and our rafters of fir i. e. *Christ is present in a special manner in the Churches of his Saints, who are also as so many Living Temples dedicated to his Service.*

## BRIDEGROOM.

Chap. II. I am as the rose of Sharon, and the lily of the valleys, neither of these being more gratefull to the smell and sight, than the Knowledge of me is to the pious Soul. 2 And as the lily appears the more beautifull among thorns, so my love or Church appears very beautifull among the daughters of Men or Unbelieving part of Mankind.

## SPOUSE.

3 As the apple-tree that bears a Beautifull and Pleasant apple, appears among or is far preferable to the Wild trees of the wood that bear no Fruit, or very soure; so is Christ my beloved infinitely prefer'd by me his Church among or above all the sons of Men, even the greatest Princes. I sat down under his shadow with great delight, and his fruit was sweet to my taste i. e. *The Assurance of Christ's Protection is what affords his Church the greatest Satisfaction; and the consideration of the blessed Effects of his coming into the World affords his Church the greatest Pleasure.* 4 He brought me to the banqueting house, and his banner over me was love i. e. *Such considerations as are mention'd (v. 3.) are as a Banquet to pious Souls, particularly when they consider that by becoming Members of his Church or his Soldiers, they list themselves under a Captain whose Motto is Love.* 5 Stay me with flagons, comfort me with apples; for I

(k) Bishop Patrick observes that our *Campfire* was unknown to the Ancients and does not grow in Clusters, but is the resinous Substance of a Tree in Borneo and China. And therefore the Original word is better translated in the Margin of our Bibles, *Cypreis*, not that which grows among us, but a far more Aromatick plant in the East, which produces a sweet bush of Flowers and Berries; and which it seems grew in the Territory of Engedi a Town in the Tribe of Judah, and in or near the Plain of Jericho. (l) See Psal. 45. 2.



## PARAPHRASE.

am sick of love *i. e.* The Love of Christ is so great, that when a Pious Soul is deeply affected therewith, it as it were overwhelms him, and makes him ready to faint, and so stand in need of more than a Natural Power to bear the Thoughts of such infinite Love. 6 His left hand is under my head, and his right hand doth embrace me *i. e.* Christ alone can enable me to bear the Thoughts of his infinite Love, who then communicates his Grace most Plentifully to us, when he sees our Heart fullest of Love to him.

## BRIDEGROOM.

7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love till she (m) please *i. e.* Christ would have his Church take an uninterrupted Pleasure in the Consideration of his infinite Love to her.

## SPOUSE.

8 Such is the voice or Gracious Words of Christ my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills *i. e.* Methinks I see with what delight he comes, surmounting all Difficulties and Discouragements, to do the Will of God. 9 The Readiness of my beloved to come down upon Earth at God's appointed time is like the Swiftmess of a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattices *i. e.* Tho' he be not yet actually come among us, yet methinks I see somewhat of him approaching nearer and nearer to Us, or shewing himself more and more, as One does that from standing behind a Wall comes and looks in at the Window. 10 My beloved spake, and said unto me, Rise up my love, my fair one, and come away *i. e.* Methinks I hear Christ calling to his Church to meet him with the most forward Desires: 11 For lo, the winter is past, the rain is over and gone *i. e.* the dismal Time of Ignorance and Wickedness, which overflowed the World as Floods do the Earth in Winter, is past; those Cloudy days are over, wherein thou couldst see and enjoy but little of me. 12 The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land *i. e.* the Coming of the Sun of Righteousness shall produce infinite Blessings, for which both Angels in Heaven and all good men on Earth shall rejoice. 13 The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell, *i. e.* By Christs coming the dead Hopes of Mankind are reviv'd, and they receive the Earnest and Beginnings of that Future Bliss, the Expectation whereof is their greatest Comfort in this Life, and the Consummation of it their

(m) So the Hebrew word ought to be render'd, it being in the Third person Feminine of the Future Kal, and not Masculine; and indeed this is most Agreeable to the Sense of the whole Text and Context,

## PARAPHRASE.

greatest Happiness in the next. Therefore I say again as afore (v. 10.) Arise, my love, my fair one, and come away.

## BRIDEGROOM.

14 O my Church that art as an Innocent dove, and that art like it forced to flee, and hide thy self in the clefts of the rock, in the secret places of the flairs or the like, fear not those that seek to destroy thee; but let me see thy countenance, let me hear thy voice; i. e. look up and call upon me by Prayer and I will save thee: for sweet is thy voice, and thy countenance is comely i. e. I delight to hear thy Prayers and Praises, and to behold the Beauty of thy Graces or Holiness of Life. 15 Therefore take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes i. e. Christ requires all that act by his Authority, and to whom he has committed the Care of his Church, to use their diligence Early to discover and confute the False Doctrines of Deceivers, who seduce others, especially such as are newly converted and so but Weak or Ignorant in the true Faith.

## SPOUSE.

16 My beloved is mine, and I am his i. e. Such as are True Believers will not be seduced by any False Teachers, but adhere Firmly to the True Faith. He feedeth among the lilies i. e. Christ loves and dwells with sincere and holy Souls, not with the subtil and crafty Deceivers or their Followers. 17 And may Christ be pleased to dwell with the Faithfull, and teach us more and more the Will of God, until the day-light of the Gospel break forth, and the Shadows of the Law flee away i. e. the Rites and Ceremonies thereof, which are only Typical, cease as being accomplished under the Gospel; and so the Faithfull attain to as Full a Knowledge of God and his Will, as he sees fit to make ever Known to Mankind. Turn my beloved, and be thou like a roe or a young hart upon the mountains of Bether (n) i. e. May it please Christ to make Hast to succour and relieve his Church in all Difficulties or Distresses; and to shew the same Readiness for the Preservation of his Church, as he has and still shall do for procuring himself a Church, or for the Redemption of Mankind, especially of all true Believers.

## SPOUSE.

Chap. III. Frequently and most Earnestly, even as at other times so By night on my bed have I sought to find out more and more of him viz. Christ, whom my soul loveth by reason of what the Propheets have foretold of him: I sought him, but I found him not i. e. But after my most diligent search in all the Inspired Writings I can find no more than Predictions and Shadows of him, I can't come to a clear

(n) Bether is suppos'd to be the same with Bethel, R, and L, being often chang'd one for the other.

## PARAPHRASE.

*Knowledge of him. 2 Whereupon I resolv'd with my self thus: I will rise now leaving my own Private Searches or Studies, and go about the city Jerusalem, and in the streets, and in the broad ways i. e. in all proper Places or where there be any Assemblies, Greater or Lesser, of Holy men fit to instruct me, I will seek or ask them to give me a greater Knowledge, if they can, of him whom my soul loveth: I sought him, but I found him not i. e. but None of those Holy men could help me to a greater or clearer Knowledge of Him. 3 But the watchmen that go about the city i. e. Some of the Chief Ministers of God that watch for the Good of Others, and so give themselves to instruct others, found or met with me: to whom I said, Saw ye him whom my soul loveth i. e. Of whom I made the same Enquiry as afore v. 2. And from them I receiv'd some further Light or Knowledge: 4. Inasmuch that methought it was but a little that I passed from them but I found or saw in a Vision him whom my soul loveth, as if he had been ACTUALLY present with me: Which transported me with such Joy, that methought I held him, and would not let him go, until I had brought him into my mothers house, and into the chamber of her that conceived me i. e. till I had brought him into the Temple, and there shew'd him to all the pious Worshippers of God.*

## BRIDEGROOM.

*5 Whereupon methought I heard Christ graciously renew the Charge he afore Chap. 2. 7. had given viz. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, That ye stir not up, nor awake my love till she please.*

## SPOUSE.

*6 But what now do I see? What is this that cometh out of the wilderness like pillars of smoak, perfumed with myrrh and frankincense, with all powders of the merchant? i. e. Methinks I see a Vast Multitude of People coming out of a Wilderness, where by the Wilderness is Fitly denoted the Forlorn Condition Men were in before the Coming of Christ, not only in respect of Gentilism, but also in respect of the many and great Corruptions crept into the Jewish Church: And by their coming out of the Wilderness like Pillars of Smoak &c; is Fitly denoted the Conversion of the Believing Jews and Gentiles to the Faith of Christ, by which means they became as Acceptable to God, as the Pillars of Smoak that arose from the Altar of Burnt-offering, and as the Sweet Odours that ascended from the Altar of Incense. 7 Behold, his bed which is as Solomons, where threecore valiant men are about it, of the valiant of Israel i. e. Behold the Love of Christ to his Church who has prepared all things requisite to her Happiness, on account of her being esteem'd by him as his Bride. And Solomon in all his Glory is but a faint Figure or Representation of the Royal Person and*

## PARAPHRASE.

and Happiness of Christ. For tho' he is Magnificently attended and guarded strongly by a number of Valiant persons both Day and Night, yet what is That Comparable to the Multitude and Power of the Heavenly Host, which by the Appointment of Christ take Care of the Church, especially in all things more immediately relating to such her Enjoyments as are Necessary to her Being, if not to her Well-being. 8 As they who guard Solomon when he is in Bed, do all hold swords, being expert in war, and to this end every man of 'em hath his sword upon his thigh, because of fear in the night i. e. for fear of any Assault that should be made on Solomon in the Night: so by Christ's Appointment the Holy Angels guard and defend his Church from all Enemies that would destroy her. 9 And as King Solomon made himself a chariot of the wood of Lebanon i. e. of the choicest Cedar, for Him and his Royal Spouse to appear in Publickly, when he makes his Progress thro' his Dominions: so Christ by such proper Means as he shall prepare, shall as it were make a Progress together with his Bride the Church thro' the World in a Glorious or Wonderfull manner, or more plainly, shall enlarge the Borders of his Church thro' the World by the Preaching of the Gospel. 10 He viz. Solomon made the pillars thereof i. e. that part which upheld the Top of his Chariot, which it seems were as so many small Pillars, that He and his Spouse might be the Better seen by the People in his Progress; these Pillars were of silver; the bottom thereof or the Back and Sides of the Chariot were of gold or cover'd with Cloth of Gold, the covering of it on the Top of purple; the midst thereof at bottom being paved i. e. spread with a Carpet curiously wrought with love or in a most lovely manner by the daughters of Jerusalem. By which description of the said Chariot is set forth the wonderfull Love of God, and the Riches of his Grace, which the Gospel calls us not only to behold, but also to enjoy. 11 And as it may be suppos'd to be said on Solomon's Marriage-day, Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart: so shall all the People of God admire and extoll the surpassing Glory of Christ, when he shall appear crown'd with Glory by God, on the Marriage-day of Him and his Church. (o)

## BRIDEGROOM.

Chap. IV. Behold thou art fair, my love, behold, thou art fair, thou hast doves eyes within thy locks i. e. Thou art like a pure Virgin, (p) whose modest Eyes fix'd only on her Love sparkle within

(o) See Rev. 19. 6, 7. &c. It is observable also from this Text of the Canticles, that it was Customary to put a Crown or Coronet on the Bridegroom and Bride at the time of Marriage. (p) Compare 2 Cor. 11. 2. and Ephes. 5. 27.   
 her

## PARAPHRASE.

*her locks : thy hair is as soft and fine and thick as the hair of a flock of goats, that appear from mount Gilcad. 2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing : whereof every one bear twins, and none is barren among them i. e. Thy Teeth are very White, and even and close set, and firm and sound, not one of 'em being wanting. 3 Thy lips are finely red like a thread of scarlet, and thy speech is comely : thy cheeks when seen without a vail appear of as pure a White and Red, as the flower of the pomegranate. 4 Thy neck together or upon thy Body which is of a proper Stature and comely, is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men. 5 Thy two breasts are purely white and round and of equal size, like two young roes that are twins, which feed among the lilies and are seen at a distance. 6 Until the day of the Churches flourishing bear on earth break or comes, and the shadows of Night of Persecution flee away, which hinders men from seeing the Beauty of the Church afore describ'd, I will get me to the mountain of myrrh, and to the hill of frankincense, i. e. I will delight my self in beholding her Beauty, which at all times appears to me, and is no less precious than Mountains and Hills, whence they fetch the best Perfumes and Spices. 7 To say All in a word, thou art all fair, my love, there is no spot (p) or blemish in thee. 8 And that all the World may see that I have espous'd thee, come with me from Lebanon, my spouse, with me from Lebanon : look from the top of Amana, from the top of Shenir, and Hermon, from the lions dens, from the mountains of the leopards i. e. Thou shalt come out of those Persecutions rais'd against thee by wicked and cruel men. 9 Thou hast ravish'd my heart, my sister or dear, my spouse ; thou hast ravish'd my heart with one of thine eyes, with one chain of thy neck i. e. With the lovely Unity of thy Pastors and Members. 10 How fair or amiable to me is thy love to me, my sister, my spouse ! how much better is thy love or the Love that is also between thy Members, than any Refreshment that wine can afford ! and the smell of thine ointments i. e. The Effects of thy Virtues are more grateful than all spices. 11 Thy lips, O my spouse, drop as the honey-comb : honey and milk are under thy tongue i. e. Thy Doctrine is pure and wholesome and sweet to the Pious : and affords nourishment to the Souls of Young and Old : and the smell of thy garments or the Fame that arises to thee from Holiness of Life is like the smell or Perfumes that come from the aromatick Plants of Lebanon. 12 A garden enclosed is my sister, my spouse : a spring shut up, a fountain*

## PARAPHRASE.

tain sealed (pp) i. e. As a Garden well planted, water'd and defended, does abound only with Flowers and pleasant Fruits : so the Church by God's Care over her abounds with Fruits of Righteousness, admitting none to her Mysteries but such as are Holy. 13 Thy plants are an orchard of pomegranates, with pleasant fruits, camphire, with spikenard. 14 Spikenard and saffron, calamus, and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices i. e. Such Fruits and Spices are not more serviceable to Health and Pleasure, than the Graces in the Church make her Members acceptable to God, and usefull to men. 15 And the Virtues of the said Members are preserv'd in Life and Vigor by that Heavenly Doctrine and Grace which perpetually flows from me, as a fountain preserves the Plants &c. of gardens alive and vigorous, even a well of living or running waters, and streams that come down from Mount Lebanon in (q) pleasant Cascades.

## SPOUSE.

16 Awake, O north-wind, and come, thou south, blow upon my garden; that the spices thereof may flow out : let my beloved come into his garden, and eat his pleasant fruits i. e. O that the Holy Spirit may perpetually inspire me with his Graces and Blessings, that so I may fill the World with the Knowledge of Christ, and invite Christ himself to enjoy the delightful Fruits of his Own Care.

## BRIDEGROOM.

Chap. V. According to thy Invitation I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice, I have eaten my honey-comb with my honey, I have drunk my wine with my milk : eat, O friends, drink, yea, drink abundantly, O beloved i. e. I am present with my Church, and am pleas'd that it has produced many excellent persons more precious than any Spices, and with whose service I am not only well pleas'd, but rejoice in the Purity of their Doctrine and Lives, and invite All that love me, both in Heaven and Earth, to rejoice exceedingly with me.

## SPOUSE.

2 I sleep, but my heart waketh i. e. Tho' I am as one not perfectly awake, yet I know it is the voice of my beloved that knocketh, saying, Open to me i. e. Give me free Admission into thy best Affections, my sister, my love, my dove, my undefiled : for my head is filled

(pp) It is not improbably thought, that the Fountain here mention'd refers to the Fountain shewn to Travellers near Bethlehem, and still call'd by the name of the Seal'd Fountain. Bruyn and Mr. Maundrel both saw and describe it, and Mr. Maundrel says, It is probable enough that what is here shewn, was the Work of Solomon. (q) Both Mr. Maundrel and Bruyn take Notice of these pleasant Streams or Cascades, being seen by 'em at the Canoline Convent.

## PARAPHRASE.

with dew, and my locks with the drops of the night *i. e.* For I have much pains and endur'd much hardships, as one that is out at labour Early and Late, for to gain thy Love. 3 But so drowsy was I at this time, that I answer'd not his Kindness as it deserv'd, but made unmannerly excuses *viz.* I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them again by getting out of Bed to open the Door. 4 Hereupon my beloved did not presently leave me, such was his Kindness, but put in his hand by the hole of the door *i. e.* rais'd me out of my Slumber, by letting me know He was not well pleas'd with me, and making me sensible of the danger of such Delays, and so my bowels were moved for him or in me *i. e.* I was in great Fear and Grief. 5 I thereupon presently rose up to open to my beloved, and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock *i. e.* I resolv'd to entertain him with the highest expressions of my Love. 6 I opened to my beloved, but my beloved had withdrawn himself, and was gone: whereupon my soul failed, especially when I call'd to mind how kindly he spake to me (*v. 2.*) I sought him, but I could not find him; I called him, but he gave me no answer. 7 The watchmen that went about the city, found me, (for I continued to seek him as Afore Chap. 3. 3.) but they who then directed me to him, now smote me, they wounded me *i. e.* Severely reprov'd and reproach'd me, which cut me to the Heart: the keepers of the walls took away my vail from me *i. e.* They whose Office it was to keep the City of God in Peace and Safety, expos'd me to open Shame and the foulest Disgrace. 8 Whereupon I said to such of my Acquaintance as upon my Crying out came to see what the Matter was, I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love *i. e.* I can't enjoy my self for Want of his Company, and therefore can't be well, till I recover his Love so far as to let me enjoy his Company again. 9 Whereupon being desirous to assist me what they could, and withall to know the Reason of the Extraordinary Concern they saw me in, they asked me: For what is thy beloved more Excellent than another beloved or excellent person? He is very Lovely, no doubt, because belov'd of thee, O thou fairest among women: but what is thy beloved more than another beloved, that thou dost so charge us? 10 To whom I reply'd, my beloved is white and ruddy, the chiefest among ten thousand *i. e.* Christ is that Great son of David of whom you have heard; He is of a Princely Form, having admirable Beauty and Sweetness mixt with Majesty, and is chosen of God to do the greatest things, and to bring all Nations to his Obedience. 11 His head is as the most fine gold *i. e.* He is as one that wears a Crown of pure Gold on his head, his locks are bushy, and black as a raven *i. e.*

## PARAPHRASE.

*His Hair is finely curl'd and of such a shining Black that they add Grace and Greatness to his Royal Beauty.* 12 *His eyes are as the eyes of doves by the rivers of waters, wash'd with milk, and fitly set i. e. His Eyes are Sparkling and yet mild, like those of a Milk-white Dove when highly delighted, as they sit by Rivers or such like places.* 13 *His cheeks in respect of the Down thereof are as a bed of spices, as sweet flowers i. e. No less Grateful, his lips are Beautiful (qq) like red lilies, and the words that come out of his Lips are more precious and pleasant than the dropping of sweet-smelling myrrh.* 14 *His hands are as gold-rings set with the beryl: his belly is as bright ivory overlaid with sapphires i. e. As he has the Majesty of a Prince, so he has the Compassion of a Priest; and therefore is cloth'd with such a Vest as the Highpriest wears, when he ministers before God, and is adorn'd with the Ephod, unto which the Breast-plate with its Jewels is annex'd.* 15 *His legs are as pillars of marble, set upon sockets of fine gold i. e. His Thighs like the High-priests, are cover'd with Breeches made of fine Linen, which makes 'em look like Pillars of Marble, over which the Holy Robe is thrown which has golden Bells at the Bottom of it; his countenance is as Lebanon, excellent as the cedars i. e. His Vestments are so contriv'd for Beauty and Splendor, that his Aspect therein is no less Stately and Great than the Forest of Lebanon, whose Cedars do not more excell all other Trees, than he does all other Men.* 16 *His mouth is most sweet: yea, he is altogether lovely i. e. Did you but see him thus attir'd, and also hear him speak, you would say the same of him as I do, viz. that he is Fit to be the Desire of All Nations.* This is some Description of my beloved, and this is some Description of Him, who being pleas'd to own me likewise for his Beloved, gives me Leave to call him, my friend, O daughters of Jerusalem.

*Daughters of Jerusalem.*

Chap. VI. Whither is This thy most deservedly beloved, and so far more excellent than any other Beloved, gone, O thou fairest among women? whither is thy beloved turn'd aside, canst thou so much as guess? that we may seek him with thee, being most Willing so to do on account of the Description thou hast given of his Admirable Perfections.

## SPOUSE.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies i. e. He is ever present with Virtuous persons, among whom he delights to be, their Virtues

(qq) Bishop Patrick has observ'd out of Pliny (Lib. 21. Cap. 3.) that there was in Syria a rubens Lilium, which was much esteem'd of. And that such a colour'd Lily is here to be understood, appears from Chap. 4.3. where beautiful Lips are compar'd to a Thread or Skain of Scarlet. being



## PARAPHRASE.

being more gratefull than Beds of Spices. 3 I am my beloveds, be having not cast me out of his Favour, and that because my beloved is mine or he to whom I have a stedfast Love; and he feedeth among the lilies i. e. takes a Constant Care of such as study to resemble him.

## BRIDE GROOM.

4 Thou art beautiful, O my love, as the City or Country of Tirzah, comely as Jerusalem, terrible as an army standing in array with its banners display'd i. e. thou art also Venerable. 5 Turn away thine eyes from me, for they have overcome me i. e. Look not on me so sollicitously as if I had forgot thee. My heart is affected with thee as much as Ever, because I still see the same Beauty in thee viz. thy hair is as a flock of goats that appear from Gilead. 6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. 7 As a piece of a pomegranate are thy temples within thy locks. 8 There are other Kings which have threescore queens, and fourscore concubines, and virgins without number that attend 'em. 9 My dove; my undefiled spouse is but one; she is the only one of her mother, she is the choice one of her that bare her i. e. She is as Dear to me, as an Only and most accomplish'd Daughter is to her Mother: the daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her i. e. All persons even Queens shall praise the Excellency of God's Church to this effect. 10 Who is she that looketh forth as the morning i. e. appears like a clear Morning after a dark Night, fair as the moon, clear as the sun, and terrible as an army with banners? 11 As I went down (r) afore, so I go again into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded i. e. Christ as he takes continual Care of his Church, so he expects it should continually bring forth the Fruits of Righteousness.

## SPOUSE.

12 Before I was aware, my soul made me like the chariots of (r) Ammi-nadib i. e. The Commendations thou hast been pleas'd to give me, are greater than I could expect, and stir up my Soul to aim at the highest Perfection, and to make all the Hast I can to attain 'em. And so for the present I must take leave of you, my Friends, who have so kindly assisted me in the Search of my Beloved.

Daughters of Jerusalem.

13 Return, return, O Shulamite (t), or most accomplish'd of all

(r) See Chap. 5. 1. and 6. 2. (s) It is suppos'd Amminadib was a Great Captain, who pursued his Victories or Advantages very Industriouslly, or with very swift Chariots. (t) It is well known that Jerusalem was most Anciently call'd Salem or Shalem, which signifies Peace or Perfection, and so a fit name for the Church. See Gen. 14. 18. and Hebr. 7. 1, 2. and Psal. 76. 2. the

## PARAPHRASE.

the Daughters of (1) *Sulam* or *Jerusalem*, return, return, that we may look upon thee and continue to enjoy thy Company. If we be ask'd, what will ye see in the *Sulamite* or enjoy in her Company? We answer, as it were the company of two armies, i. e. such a Divine presence, as *Jacob* saw, when he saw the Companies of Angels at (u) *Mahanaim*.

Chap. VII. And now thou art return'd, how admirable is All upon or about thee. How beautiful are thy feet with shoes, O princes daughter! the joints of thy thighs are like jewels i. e. the Ornaments about thy Thighs are the work of the hands of a cunning workman. 2 Likewise that part of thy Vesture which covers thy navel is like a round goblet, which wanteth not liquor i. e. has the representation of a Fountain curiously made in it; and that part of thy Vesture which covers the rest of thy belly is like or has made in it the representation of an heap of wheat, set about with lilies. 3 Thy two breasts are like two young roes that are twins. 4 Thy neck is as a tower of ivory, thine eyes are clear or fair and graceful for bigness like the fish-pools in *Heshbon*, by the gate of *Bath-rabbim*: thy nose is what adds as much Beauty and Majesty to thy Face, as the tower of *Lebanon*, which looketh toward *Damascus*, and sheweth itself above the Trees, does to that noble Forest. 5 Thine head upon thee is richly adorn'd by Art, like the top of *Mount Carmel* is by Nature, and the hair of thine head like purple i. e. is cover'd with some fine purple Ornaments: so that the king seeing thee is held in the galleries of his Palace to contemplate thy Beauty. 6 How fair and how pleasant art thou, O love, so to afford the truest delights. 7 This thy stature is tall and upright like to a palm-tree, and thy breasts to clusters of grapes. 8 I said, I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples i. e. Thou kindly inviteest All to partake of thy good Fruits or Virtues, which are more refreshing and comfortable than any Fruit the Earth brings forth. 9 And the roof of thy mouth like the best wine, for my beloved, that goeth down sweetly, causing the lips of those that are asleep, to speak i. e. For the best Wine, which when we have tasted, we say, Let it be sent to the best of Friends, is not more comfortable to the Bodily Spirits, tho' it be so powerfull as to make Old Men brisk, and to enliven such as are at the point of Death; than thy Instructions are to raise and restore the Souls of the Pious.

## SPOUSE.

10 Whatever in me deserves to be praised, is to be ascrib'd to my beloved, and to me only because I am my beloveds, and his desire is towards me. 11 Come, my beloved, let us go forth into the field;

(u) Gen. 22. 1, 2.

## PARAPHRASE.

let us lodge in the villages *i. e.* Let us visit other people besides those of Jerusalem, and that too the Poor and Despis'd. 12 Let us get up early to the vineyards, let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves *i. e.* Let us diligently visit the new-planted Vineyards, and see if they give hope of good Fruit, in promoting which I will give thee a proof of my Extraordinary Love. 13 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved *i. e.* Behold the happy Success of our Care! the most excellent Fruit is already ripe, and there is great Plenty and Variety of good Fruit, both of this years and the last, which shall be reserv'd for thy Uses, O my Beloved. Chap. VIII. O that thou wert as my brother that sucked the breasts of my mother; when I should find thee without, I would kiss thee, yea I should not be despis'd *i. e.* Having finished the foresaid blessed Work, I hope to enjoy a more intimate Fellowship with thee, to be so united to thee, as not to be ashamed Openly to own my Love, but to look upon it as an Honour publicly to profess my Relation to thee. 2 I would lead thee, and bring thee into my mothers house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate *i. e.* The Church here prays that the Conversion of the Gentiles to the Faith of Christ by the preaching of the Gospel, might be an Happy means to (x) convert in time even the unbelieving Jews also, which would be Matter of the Greatest Joy. 3 His left hand should be under my head, and his right hand should embrace me *i. e.* The Church thanks Christ for his intended Mercy to do what She had desir'd in the foregoing Verses.

## BRIDEGROOM.

4 I (y) charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love until she please.

*Daughters of Jerusalem.*

5 Who is this that cometh up from the wilderness, leaning upon her beloved in token of his Affection to her, and thereby his Willingness to Ease her in her Journey?

## SPOUSE.

I raised thee up under the apple-tree: there thy mother brought thee forth, there she brought thee forth that bare thee *i. e.* The Church is here represented as raising Christ's great Love to Her by her great Pains in planting the true Religion, the said Pains being so great as they may be compared to the pains of (x) a Woman travailing with Child. 6 Set me as a seal upon thine heart, as a seal upon thine arm *i. e.* Be pleas'd always to keep me in thy Mind and Affection: for my love to thee is strong or irresistible as death, my jealousy or Fear of losing thy Love is cruel or not to be avoided as the grave: the coals thereof are coals of fire, which hath a most vehement flame. 7 Many waters or difficulties cannot quench my love to Christ, neither can the floods drown it *i. e.* the greatest Calamities extinguish it: If a man would give me all the substance of his house for to lay aside this my love, it would utterly be contemned by me. 8 We have,

(x) See Rom. 11. 15. 25. (y) See Chap. 2. 7. (z) See Gal. 4. 19.

## PARAPHRASE.

*ye know who are my Companions a little (a) sister, and she hath no breasts i. e. There is a Church as yet of small Growth, and unfit for Marriage, or yet Uncapable of the Happiness we enjoy; Divine love makes me Sollicitous for her also, and therefore to ask, What shall we do for our sister, in the day when she shall be spoken for, or demanded in Marriage? 9 Let us not fail to do the Utmost we can for her: If she be as a low wall, we will not pull her down, but build upon her a palace of silver: and if she be a door too weak or mean, we will enclose and strengthen her with boards of cedar.*

## LITTLE SISTER.

*10 I am such a wall and which is now built higher, and my breasts are like towers on the said Wall i. e. grown so big as to shew I am fit for Marriage, or the Favour of Christ. Then was I in his eyes, as one that found favour, which I will endeavour to keep and increase by my best Diligence in his Service. 11 For whereas Solomon had a vineyard at Baal-hamon, and he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thousand pieces of silver. 12 I will not do so, but my vineyard which is mine, is before me i. e. I will myself look after the vineyard I am intrusted with, and duly cultivate it: And if thou, O Solomon, must have a thousand pieces of Silver yearly of every one of the Tenants of the Vineyard let by thee; and those Tenants that keep the fruit thereof get beside for their own profit yearly two hundred pieces of Silver, what a great Revenue or Advantage may not I reasonably expect from my Vineyard, not only as being in a better Soil, but also look'd after by my self, and so with greater Care.*

## BRIDEGROOM.

*13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it i. e. Christ is here represented as being most highly pleased with the pious Resolution of his Spouse (the Church) to take all Care of the Vineyard or Persons committed to her Care, inasmuch that he bids Her ask what she will of him, and he promises before her Virgins or Companions, to Grant it to her.*

## SPOUSE.

*14 I have nothing to ask of Thee but this viz. (b) Make hast, my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices i. e. The Church concludes with desiring and praying Only or Above all things, that Christ would hasten his Coming.*

(a) By this little Sister may fitly be denoted the *then Gentile* part of the Church which was but small; and by what follows may well be denoted God's Will, that the Jews should cherish the Gentile Converts or True Believers, especially after the preaching of the Gospel, and not reject 'em, or rather reject the Gospel, because it admitted the Gentiles as well as Jews into the Church. And by what is said v. 10. &c. to 13. seems denoted the Fulness of Time being come at the preaching of the Gospel for the Conversion of the Gentile World, so as that the Church of God should thenceforward consist more of believing Gentiles than of Jews, (b) Compare Revel. 22. 20.

A N  
H E L P  
*For the more Easy and Clear Understanding*  
O F T H E  
H O L Y S C R I P T U R E S :  
B E I N G T H E B O O K S  
O F  
*I S A I A H, J E R E M I A H,*  
*And L A M E N T A T I O N S ;*

*Explain'd after the following Method, viz.*

- I. The Common *English Translation* render'd more Agreeable to the Original.
- II. A *Paraphrase*, wherein the *Text* is explain'd, and divided into proper *Sections* and other *lesser Divisions*.
- III. *Annotations* as Occasion requires.
- IV. At the Beginning is a General *Discourse* concerning the *Times*, wherein prophesy'd the *Prophets*, whose *Writings* make up the last *sixteen Books* or *Parts* of the *Old Testament*.

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By the Rev<sup>d</sup> Dr *Edw. Wells*, late Rector of *Cotesbach* in *Leicestershire*, and *Bleachley* in *Bucks*.

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*JO. MATHER*

Vice-Can. *OXON.*

*Nov. 13. 1727.*

# A GENERAL DISCOURSE

Concerning the

*T I M E S,*

Wherein prophesy'd the *Prophets*, whose Writings  
make up the *last sixteen* Books or Parts of the  
Old Testament.

**I**N my General Preface to the *twelve lesser Prophets*, I gave the Reader a Catalogue, shewing in short the several years, wherein the said twelve Prophets, and also the four greater Prophets, are computed to begin to prophesy; and there promis'd a *more particular Account* as to the *Time of their Prophefying*, to be placed before my Paraphrase on *Isaiah*, which *Promise* I come now to perform.

I.  
Of the Times  
when the Prophets  
prophefy'd.

To begin with the Prophet *Jonah*, as being without doubt the most Early of the Prophets, whose Writings make up the Books or Parts of the Old Testament after the *Canticles*. I contented my self to observe in the General Preface foremention'd, that *Jonah* began to prophesy, at the *Lateſt*, about the year 825 before *CHRIST*, i. e. before our Common *Aera* or Date from *Chriſt's* Nativity. For about that time *Jeboash* or *Joash* King of *Israel* dy'd; and it is ſufficiently Evident, that *Jonah* deliver'd his Prophecy concerning the Deliverance of *Israel* from the Oppreſſion of the *Syrians* before the Death of *Joash*; nay rather in the Reign of *Jeboahaz* the Father of *Joash*. For we read 2 *Kings* 13. 4, 5. that *Jeboahaz beſought the Lord* on account of the Oppreſſion of the *Syrians*, and the Lord hearken'd unto him; and gave *Israel* a Saviour, ſo that they went out from

II.  
And Firſt of Je-  
nah or Jonah.

*under the hand*, i. e. were deliver'd from the Oppression of the Syrians. Where by God's giving *Israel a Saviour* can be understood, in respect of the then present Time, no more than God's giving them the Promise of a Saviour by the Prophecy of *Jonah* mention'd, or at least refer'd to, in 2 *Kings* 14. 25. For *Israel* was not in any measure deliver'd from the Oppression of the Syrians, till after the Death of *Jehoahaz*. After which his son *Joash* took again out of the hand of *Benhadad* the then Syrian King, the Cities which *Hazael* (the Father of *Benhadad*) had taken out of the hand of *Jehoahaz* by War, as we read 2 *Kings* 13. 25. Which Acts of *Joash* were only the Beginning of the Deliverance of *Israel* foretold by *Jonah*, and which was compleated by his son *Jeroboam*; for which reason the foresaid Prophecy of *Jonah* is not mention'd till the said Prophecy was fulfill'd, viz. 2 *Kings* 14. 25. So that agreeably to what has been here observ'd, the said Prophecy of *Jonah* concerning the said Deliverance of *Israel* was most probably in the Reign of *Jehoahaz*, and consequently in the cotemporary Reign of *Joash* King of *Judah*, and between the years 859 and 843 before *Christ*. As to *Jonah's* Prophecy against *Niniveh*, it is plac'd in Mr *Marshall's* Tables before his other Prophecy concerning the Deliverance of *Israel*, viz. in the year 862 before *Christ*; whereas it seems more probable to me, that it is to be plac'd after the other Prophecy of *Jonah*. For I have observ'd in my Preface to *Jonah*, that it is probable, not only in my own Opinion, but also in the Opinion of the most learned Archbishop *Usher*, that the King of *Niniveh*, when *Jonah* went thither, was no other than *Pul*, that afterward invaded *Israel* in the Reign of *Menahem*; which Invasion is plac'd in Mr *Marshall's* Tables in the year 771 before *Christ*. But now between the years 862 and 771 before *Christ*, there are no less than ninety one years. So that if *Pul* was King of *Niniveh*, when *Jonah* preach'd there, he must be many years above an hundred Old, when he invaded *Israel*. Which being altogether unlikely, it is much more probable, that *Jonah* went not to *Niniveh*, till many years after his Prophecy concerning the Deliverance of *Israel* from the Oppression of the Syrians. As to the Exact time when *Jonah* went to *Niniveh*, it is not to be determin'd.



The *second* of the foremention'd Prophets in order of Time was *Amos*, who, we are told Chap. i. 1. of his Prophecy, prophesy'd in the days of *Uzziah King of Judah*, and in the days of *Jeroboam the son of Joash King of Israel*. Now this *Jeroboam* being the only King of *Israel*, in whose Reign *Amos* prophesy'd, it thence follows, that he prophesy'd between the year 843 before *Christ*, when *Jeroboam* began to Reign, and the year 786 before *Christ* when he dy'd.

III  
of  
*Amos*

The *third* Prophet we are speaking of in order of Time was *Hosea*, who prophesy'd, as we learn Chap. i. 1. of his Prophecy, in the days of *Uzziah, Jotham, Ahaz, and Hezekiah Kings of Judah*, and in the days of *Jeroboam the son of Joash King of Israel*. Which last Clause concerning *Jeroboam* was added to shew, in what Part of the long Reign of *Uzziah* he began to prophesy; and by the mention of *Hezekiah* it appears, that he prophesy'd in the Reigns of all the Kings of *Israel* after the foremention'd *Jeroboam*; forasmuch as *Hezekiah* did not begin to reign till the third year of *Hosea* the last King of *Israel*, as we are told 2 *Kings* 18. 1. So that by the lowest Computation *Hosea* prophesy'd no less than about fifty six years. For supposing him not to begin to prophesy till the last year of the foresaid *Jeroboam's* Reign, which was about the year 786 before *Christ*, and to have ceas'd prophesying in the first year of *Hezekiah's* Reign, which was about the year 732 before *Christ*; the Interval will amount to 56 years, including the last year of *Jeroboam*, when he began to prophesy, and the first year of *Hezekiah's* Reign, when he ceas'd to prophesy. In Mr *Marshall's* Tables *Hosea* is suppos'd to have prophesy'd sixty years, beginning in the year 785 before *Christ*, and ceasing in the year 725 before *Christ*.

IV.  
Of *Hosea*.

The *fourth* Prophet here spoken of in order of Time was *Isaiah*, he likewise prophesying, as we are told *Isa.* i. 1. in the days of *Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah*. The Time between *Hosea's* beginning to prophesy in the Reign of *Uzziah*, and the time of *Isaiah's* beginning to prophesy in the same Reign, can't be certainly determin'd, but may in

V.  
Of *Isaiah*.

some Reasonable measure be infer'd, or at least Tolerably guess'd at, in this manner. *Hosea* prophesying in the Reign of the foresaid *Jeroboam*, might very well begin to prophesy, *assoon as Uzziab* began his Reign, this being not till the *twenty seventh* year of the said *Jeroboam*, as we are told *2 Kings 15. 1.* For the *Azariah* there mention'd was the Same, that was otherwise call'd *Uzziab*. But now *Uzziab* having a Reign of no less than *fifty two* years, and all the Prophecies deliver'd by *Isaiab* in his Reign, being contain'd only in the five first Chapters of his Book, it may hence be reasonably infer'd, that *Isaiab* did not begin to prophesy, till *many years* after *Uzziab* began his Reign, and consequently not till *many years* after *Hosea* began to prophesy in the same Reign. In like manner it is very probable, or rather certain, that *Isaiab* prophesy'd *many years* in the Reign of *Hezekiah*, after that *Hosea* ceas'd to prophesy, or was in all likelihood dead. For supposing *Hosea* to have ceas'd prophesying in the very first year of *Hezekiah's* Reign, and not to have begun to prophesy before the very last year of the foresaid *Jeroboam's* Reign, according to this last Computation, as I afore observ'd, *Hosea* must have prophesy'd 56 years. And it can't be well supposed, that he began to prophesy till he was himself at least *twenty* years of Age. So that in the first year of *Hezekiah's* Reign, he must be 76 years of Age. But supposing him to have prophesy'd till an End was put to the Kingdom of *Israel*, this was but in the *sixth* year of *Hezekiah's* Reign, as we learn *2 Kings 18. 10.* and then he must be according to the former Account no less than *four score and two* years old, and so may well be supposed not to have liv'd much longer. Besides *Hosea* being appointed by God as a Prophet of *Israel*, the Kingdom of *Israel* ceasing, it is but reasonable, or rather necessary to suppose, that *therewith also* ceas'd the prophesying of *Hosea*; and consequently at the latest in the *sixth* year of *Hezekiah's* Reign. Whence it follows, that *Isaiab* prophesy'd many years after, forasmuch as *Hezekiah* reign'd *twenty nine* years, as we learn *2 Kings 18. 2.* and *Isaiab* out liv'd the Reign of *Hezekiah* according to the receiv'd Tradition of the *Jews*, being put to death in the Reign of *Manasses* the son of *Hezekiah*. As to the Number of years that *Isaiab* prophesy'd, they are reckon'd in Mr *Marshall's* Tables

bles *seventy* years, he being there suppos'd to begin to prophesy about the year 760 before *Christ*, and put to death in the year 690 before *Christ*, viz. about two years after the Death of *Hezekiah*. But it being certain from *Isa. i. 1.* that he did not prophesy after the Reign of *Hezekiah*, therefore the Account in Mr *Marshall's* Tables must allow *two* years too much for his prophesying. But then the said Account makes *Isaiah* not begin to prophesy till about *two* years before the Death of *Uzziah*, whereas it might be longer, if not much longer. So that *seventy* years, if not more, may very reasonably be allow'd for the time of *Isaiah's* Prophefying.

The *fifth* Prophet we are speaking of in order of Time was *Micah*, who prophesy'd, as we learn *Mic. i. 1.* in the days of *Jotham, Abaz, and Hezekiah*. When he began to prophesy, may thus in some reasonable measure be infer'd. I have observ'd in my Preface to *Micah*, that he prophesy'd only in the Reigns of *Pekah* and *Hoshea*, the two last Kings of *Israel*; and so did not prophesy at the most above 38 years; forasmuch as *Pekah* reign'd but about 20 years; after which follow'd an *Anarchy* or *Interregnum* for about 9 years; and then *Hoshea* reign'd about 9 years more.

VI.  
Of *Micah*.

*Nahum* seems to me to be the *sixth* Prophet we are speaking of, in order of Time, forasmuch as I think it may reasonably be infer'd from the Contents of his Prophecy that he prophesy'd in the Reign of *Hezekiah* King of *Judah*, as I have observ'd in my Preface to *Nahum*, and that in or about the time that *Sennacherib* invaded *Judah*; and consequently about the 14<sup>th</sup> year of *Hezekiah's* Reign, and the year 721 before *Christ*. His whole Prophecy being, as it seems, at one time reveal'd to, and deliver'd by him, it follows that it was so reveal'd and deliver'd about the foresaid 14<sup>th</sup> year of *Hezekiah*. I know the Time of his Prophefying is placed much more Early by some, particularly in Mr *Marshall's* Tables; but I think it must proceed from a want of duly considering the Contents of his Prophecy, which plainly refer it to the Time of *Sennacherib's* Invasion, as I have particularly shewn in my Preface to *Nahum*, and in my Paraphrase on his Prophecy.

VII.  
Of *Nahum*.

I have

VIII.  
Of Joel.

I have observ'd in my Preface to *Joel*, that the Time of his Prophefying can't be more reasonably refer'd to any other Reign, than that of *Manasses*, and consequently he must be the *seventh in order of Time*, of the Prophets here spoken of; and could not prophesy before the year 701 before *Christ*, when *Manasses* began to Reign. I have observ'd that Archbishop *Usher* was of Opinion, that he prophesy'd much Earlier, and is therein follow'd in Mr *Marshall's* Tables. But I think I have sufficiently shewn in my Preface to *Joel*, that the said Opinion is but ill grounded.

IX.  
Of Zephaniab

We learn from *Zephaniab* 1. 1. that he prophesy'd in the Reign of *Josiah*; and forasmuch as he prophesy'd only in that Reign, he may well be suppos'd to prophesy in the same, before *Jeremy* began to prophesy, this being not till the *thirteenth year of Josiah*, as we are told *Jerem.* 1. 2. So that *Zephaniab* may Reasonably be reckon'd the *eight, in order of Time*, among the Prophets here treated of. It seems very likely by the Shortness of his Book, that he had done prophefying, if he was not dead, before *Jeremy* began to prophesy; notwithstanding in Mr *Marshall's* Tables *Jeremy* is suppos'd to begin to prophesy the year before *Zephaniab* did so.

X.  
Of Jeremiab.

*Jeremy* was the *ninth Prophet in order of Time*, he beginning to prophesy, as himself tells us Chap. 1. 2. *in the thirteenth year of the Reign of Josiah*, and continuing so to do, (as v. 3.) *to the end of the eleventh year of Zedekiah* the last King of *Judah*, even *to the Carrying away the People of Jerusalem Captive*. According to which Account *Jeremy* had prophesy'd about *three and forty years*, when *Jerusalem* was taken and destroy'd by the *Babylonians*. How Long after he prophesy'd, is not certain; but in my Preface to *Jeremy* I have shewn, that it is not improbable that he did so for *ten or twelve years after*; and that both He and *Baruch*, upon *Nebuchadnezzar's* conquering *Egypt* as had been foretold by him, return'd out of *Egypt*, whither they had been forced against their Wills, into *Judea* where they dy'd in peace, agreeably to the Promises of GOD to Each of them.

*Habakkuk* is suppos'd in Mr *Marshall's* Tables to have prophesied in the year 609 before *Christ*, and so in the year after *Josiah* was kill'd. But in my Preface to *Habakkuk* I have shewn, that it seems more probable that he prophesied in the Reign of *Josiah*; and likely enough it might be toward the latter end, or even in the very last year of *Josiah's* Reign; and so he was the tenth Prophet (here spoken of) in order of Time.

XI.  
Of *Habakkuk*.

The next and so the eleventh in order of Time as to prophesying was *Daniel*. He was carried to *Babylon* when *Nebuchadnezzar* first took *Jerusalem*, as we read *Dan.* 1. 6. and so about the year 606 before *Christ*. He expounded *Nebuchadnezzar's* Dream, which may be justly esteem'd his Beginning to prophesy in the second year of *Nebuchadnezzar's* Reign, as *Dan.* 2. 1. that is, in the second year of his Reign alone, or after his Father's Death, and so in or about the year 603 before *Christ*, as I have observ'd in my Paraphrase. The last Vision of *Daniel* was in the third year of *Cyrus*, as *Chap.* 10. 1. and so his last Prophecy was in or about the year 534 before *Christ*. So that *Daniel* prophesied no less than 69 years, this being the Space between the years 603 and 534 before *Christ*.

XII.  
Of *Daniel*.

At the time that *Nebuchadnezzar* came against *Jehoiachin* King of *Judah*, and took *Jerusalem* the second time, and carried thence Many into *Babylon*, as we read 2 *Kings* 24. 10-16. *Ezekiel* was One then carried away Captive, about the year 599 before *Christ*. About four years after he is computed to have had his first Vision, *Chap.* 1. &c. and so to have began prophesying about the year 595 before *Christ*; and to have had his last Vision, *Chap.* 40. &c. and so to have ceas'd prophesying, about the year 574 before *Christ*. Whence it follows, that he prophesied in all about one and twenty years.

XIII.  
Of *Ezekiel*.

In my Preface to *Obadiah* I have observ'd, that it appears that he prophesied after the Destruction of *Jerusalem* by the *Babylonians*, and that it is most reasonable therefore to suppose, that he was in the *Babylonish* Captivity when he prophesied. The Time of his prophesying is placed in Mr *Marshall's* Tables

XIV.  
Of *Obadiah*.

Tables in the year 587 before *Christ*, and so the year after the Destruction of *Jerusalem*.

XV.  
Of *Haggai* and  
*Zachary*.

*Haggai* and *Zachariah* both tell us that they began to prophesy in the *second year of Darius*, the first *Persian* King of that Name, and so about the year 520 before *Christ*. *Haggai* had but two Visions or Prophecies, and both in the same year, as Chap. 1. 1. and Ch. 2. 1. *Zachary* prophesied also in the *fourth year of Darius*, as Chap. 7. 1. and there being no later Date in his Prophecies, 'tis very likely that this was the last year he prophesied.

XVI.  
Of *Malachi*.

We are now come to *Malachi*, the last of the *sixteen* Prophets here treated of. In my Preface to his Prophecy I have observ'd, that the Time of his prophesying is most reasonably to be refer'd to the time when *Nehemiah* was Governor of *Judea*; and more particularly to that part of it, which was immediately after *Nehemiah's* Return, or Coming the second time, from the *Persian Court*; which was about the year 434 before *Christ*. And so I have here laid together before the Reader, What I could find with any Certainty or reasonable Conjecture, concerning the Times wherein prophesied the Prophets, whose Writings make up the *sixteen* last Books or Parts of the Old Testament.

XVII.  
A Table of the  
Reigns, wherein  
the *sixteen* Pro-  
phets prophesied.

I perswade my self it will not be unacceptable to the Reader, to lay before him in *one View*, as well as may be, the Chief or Sum of what has been aforesaid concerning the Point here treated of.

**B**

**Kings in whose Reigns they prophesy'd.**

[illegible]

THE  
P R E F A C E  
T O  
I S A I A H.

I.  
Of the Family  
of *Isaiah*.

**N**othing of Certainty is deliver'd down to Us concerning the Family of *Isaiah*. Tho' he is said Chap. x. i. to have been the Son of *Amos*, yet it is not to be thought, that he was the Son of the Prophet *Amos*. Not because the Prophet *Amos* prophesy'd in the Reign of *Uzziah*, as did also *Isaiah*; forasmuch as *Uzziah* reigning no less than *two and fifty* years, the Prophet *Amos* might very well have been the Father of *Isaiah*, tho' they Both prophesy'd in the same Reign. That which proves the Contrary, is this, that the Name of *Amos* the Father of *Isaiah*, and the Name of the Prophet *Amos*, are very differently spelt in the Hebrew, tho' spelt alike in the Septuagint and Latin Version, and thence likewise in our English Version. Was it certainly true, which St *Jerom* tells us, viz. that *Isaiah* was of Noble Birth, this would be another Proof, that he was not the Son of the Prophet *Amos*, who was no other than an *Herdsmen*, as himself tells us *Amos* 7. 14.

II.  
Of his Noble Style,  
and being ho-  
nour'd with the  
Title of the E-  
vangelical Pro-  
phet.

But whether *Isaiah* had a Noble Birth or not, it is evident from his Prophecy, that he had a Noble Style, or manner of Expressing himself. And this might be one reason, why God saw fit further to Enoble him, or render him most Illustrious among the Prophets, by vouchsafing unto him *Clearer* and *Larger Revelations* of Circumstances relating, both to *Christ himself*, and to the *Gospel-State* from its Beginning to its Ending, than he did to any other of the Prophets before *Christ*.

On



On which account *Isaiah* has been long since distinguish'd by the most Honourable or Noble Character of the *Evangelical Prophet* by Christian Writers.

He prophesied in the Reigns of *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah*, as we learn Chap. i. 1. As he began to prophesy in the Reign of *Uzziah*, so for that Cause, was there no Other, it is but reasonable according to the natural Order of things to suppose, that *his Book* begins likewise with what was deliver'd by him in the Reign of *Uzziah*. And that the same takes up the *five first Chapters*, and *there ends*, do's I think sufficiently appear from the following Considerations.

III.  
The Prophecies deliver'd in the Reign of *Uzziah* are contain'd in the five first Chapters.

We are told then Chap. 6. 1. that it was *In the year that King Uzziah dy'd*, that *Isaiah* had the Vision mention'd in the said Chapter. Which Expression, *In the year that King Uzziah dy'd*, most naturally denotes, that the said Vision was vouchsafed to *Isaiah*, in that part of the year which was *after* the Death of *Uzziah*. For had it been *before Uzziah's* Death, there had been no occasion of the said Expression. For it being said Chap. 1. 1. that the Reign of *Uzziah* was the First wherein *Isaiah* began to prophesy, it would have thence sufficiently follow'd, that the Vision Chap. 6. was *in the Reign of Uzziah*, or *before* his Death, so long as nothing had been said to the contrary. But it being the Design of *Isaiah* to tell us Distinctly and Exactly, *In which* of the Reigns mention'd Chap. i. 1. his several Prophecies were vouchsafed to or deliver'd by him; he could not make choice of a Better and Shorter Expression *clearly to distinguish* between the *two Reigns* of *Uzziah* and his son *Jotham alone*, than that he makes use of Chap. 6. 1. viz. *In the year that King Uzziah dy'd*. For *Jotham* having been taken, for several years afore his Father's Death, into a Partnership of the Kingdom, on account of his Father's Leprosy excluding him from managing the Government of the Kingdom; therefore had *Isaiah* said Chap. 6. 1. *In the first year of the Reign of Jotham* or the like, It would not have been thence clear, whether he meant the *first year* of *Jotham's* Reign with or for his Father, or the *first year* of *Jotham's* Reign alone, or *after the Death* of his Father. Whereas the foresaid Expre-

IV.  
The Vision and Prophecy contain'd in Chap. 6. were vouchsafed to *Isaiah* in the Reign of *Jotham* alone.

sion used by *Isaiah*, viz. *In the year that King Uzziah dy'd*, most Obviously or Naturally, (all other Circumstances consider'd) signifies, that *Uzziah* was *already dead*, and so it was the *first* year of *Jotham's* Reign alone, wherein the Vision related Ch. 6. was vouchsafed to *Isaiah*. That such is the Meaning of the forefaid Expression, may be further prov'd, from *a like*, or rather *the same* Expression apply'd to *Ahaz*, Chap. 14. 28. viz. *In the year that King Ahaz dy'd, was this Burden*, i.e. the following Prophecy against the *Philistines*. For as the Reverend Mr *Lowth* observes in his Comment on that Text, That which gave occasion to the said Prophecy against the *Philistines*, was that They rejoiced *on the Death* of *Ahaz*. But now such their rejoicing *on the Death* of *Ahaz* could not be till *after* his Death; and consequently the Prophecy being occasion'd by such their rejoicing could not be till *after Ahaz's* Death. Wherefore as by this Expression, *In the year that King Ahaz dy'd, was this Burden* or Prophecy against the *Philistines*, is to be understood that the said Prophecy was deliver'd in that part of the said year that was *after* the Death of *Ahaz*, or that *Isaiah* reckon'd the *Beginning* of the said year *from* the Death of *Ahaz*, and so this Expression, *In the year that King Ahaz dy'd*, is the same as if *Isaiah* had said, *In the first year that King Hezekiah reign'd alone*, (for he also reign'd for some short time with his Father:) So by the like or same Expression, viz. *In the year that King Uzziah dy'd, I saw the Lord sitting &c.* is in parity of Reason to be understood, that *Isaiah* had the said Vision in that part of the year that was *after* the Death of *Uzziah*; or that *Isaiah* reckon'd the *Beginning* of the said year *from* the Death of *Uzziah*; and consequently that this Expression, *In the year that King Uzziah dy'd*, is the same as if *Isaiah* had said, *In the first year that King Jotham reign'd alone*. Whence it follows, that (as I said above) the Prophecies deliver'd by *Isaiah* during the Reign of *Uzziah*, make up according to their natural Order of Time, the *five first Chapters* of this Book. And the only Vision or Prophecy vouchsafed to *Isaiah* or deliver'd by him in the Reign of *Jotham* alone, is that which makes Chap. 6. For

v.  
The Prophecies  
deliver'd in the  
Reign of *Ahaz*  
contain'd in *what*  
Chapters.

Chap. 7. begins with telling us, that what is therein contain'd, *came to pass in the days of Ahaz*. And all the Prophecies

cies or the like contain'd in the following Chapters to the End of Chap. 12. were likewise deliver'd by *Isaiah* in the Reign of *Ahaz*.

Whether *the Burden of or Prophecy against Babylon* contain'd Chap. 13. 1 — Chap. 14. 27. is to be refer'd to the Reign of *Ahaz*, or the succeeding Reign of *Hezekiah*, is not certain; but it seems most probable to me, that the said Prophecy was deliver'd in the Reign of *Hezekiah*. That which makes the uncertainty is this, that what is said Chap. 14. 28. *In the year that King Ahaz dy'd, was this Burden*, may be refer'd, either to the foregoing *Burden of or Prophecy against Babylon*; which begins Chap. 13. 1. and ends Chap. 14. 27. or else to the Prophecy against the *Philistines*, which immediately follows, viz. Chap. 14. 29. Our Translators refer it to the foregoing Prophecy against *Babylon*, as appears not only from this Character ¶ prefix to the following Verse 29, which is the Character used by them to shew where a *New Subject* begins; and so denotes that what is said v. 28. belongs rather to what go's afore, than to what follows; but also because in the Contents of this Chapter the Prophecy concerning *Palestine* is set down, as beginning from v. 29. That the said Prophecy against *Babylon* was deliver'd in the Reign of *Hezekiah*, and in the *first year* thereof, seems probable to me on this Consideration, that God might intend thereby to warn *Hezekiah* in the very Beginning of his Reign, *Not to be fond of an Alliance with the Babylonians*, (as we find Chap. 39. he was notwithstanding afterward,) forasmuch as they would be those, who should one day destroy and put an end to the Kingdom of *Judah*. Besides it was very easy for Transcribers to commit an Oversight here, which I am apt to think has happen'd. For, I suppose, that in the original Copy of *Isaiah*, Chap. 14. v. 28, 29. stood thus: *In the year that King Ahaz dy'd, was this Burden*, viz. the foregoing *Burden of Babylon*. After which immediately follow'd, *The Burden of Palestine*, as a Title to the following Prophecy. Now these words, *Was this Burden*, and *The Burden of Palestine*, thus immediately following in the original Copy of *Isaiah*, it was easy for Transcribers to *Overlook* the last Words, viz. *the Burden of Palestine*; or to

VI.  
The Prophecies deliver'd in the Reign of *Hezekiah* take up what Chapters.

Look:

*Look on them as superfluous, and so to Omit them, judging that what was said v. 28. did belong to the Prophecy against the Philistines immediately following. On the whole therefore, it seems probable, that the Prophecies deliver'd by Isaiah in the Reign of Hezekiah alone do begin with Chap. 13. and it is certain that if they begin not there, they begin with Chap. 14. 29. and take up all the remainder of this Book, and so the Far greatest part of it. Forasmuch as it appears from Chap. 1. 1. that Isaiah had no Vision, or deliver'd no Prophecy, after the Reign of Hezekiah.*

VII.  
The Intent of  
the Vision record-  
ed Chap. 6. ex-  
plain'd, as to what  
was done therein  
to Isaiah.

Whereas it is the Opinion of some learned Persons, that what is contain'd Chap. 6. 1 - 8. was the first Call of Isaiah to be a Prophet, or at least a new Commission given to him; I see no need of such a new Commission, and the Supposition of its being his first Call, is against the Order of Time, wherein his Prophecies were deliver'd, forasmuch as then all before Chap. 6. must be misplaced. And it seems very hard or unlikely to suppose, that Isaiah should write what is contain'd in the first five Chapters in the first place, if the same was not deliver'd to and by him, till after what is contain'd in Chap. 6. especially when there is no necessity for such a Supposition. For what is contain'd Chap. 6. 1 - 8. may very well be Accounted for, otherwise than as being his first Call, or a new Commission. Namely, it may be very reasonably look'd on only as G O D's encouraging him in a special manner, to deliver boldly such Prophecies as should thenceforward be reveal'd to him, whatever Dangers they might expose him to. And there are not wanting Considerations, which might make Isaiah stand in need of such special Encouragement now, tho' he had prophesied afore in the Reign of Uzziah. For if he began to prophesy before the Leprosy of Uzziah, he was in the main a Pious Prince, and so no Danger was to be fear'd from him, for whatever Isaiah should make known from God. If he began to prophesy after Uzziah was smitten with the Leprosy, then his Son Jotham had the Chief Administration of the Government under his Father, who also being a Religious Prince, Isaiah had no need to fear any Danger from him. But Uzziah being dead, and Jotham being not likely to reign very long, as Isaiah might

guess

guess from his Constitution, or might learn from what GOD had reveal'd to him, and so *Isaiab* being very likely to live (if not assur'd so by GOD) till *Ahaz* should come to the Throne, and having notice from what GOD had reveal'd to him, that *Ahaz* would prove a *most Wicked King*, (*more Wicked* than any afore, if not after him:) These Considerations might well make *Isaiab* fearful of the Danger he might be expos'd to under *Ahaz*. Wherefore to take away all such fear for the Future, GOD might endue him in the manner related Chap. 6. with such extraordinary Courage, as no more to have the like Fear in any thing relating to his Prophetical Office. And the reasonableness of this Account or Supposition will appear the more by considering not only that *Micah* expressly mentions his being thus endued with Power or Courage in a special manner (as *Mic. 3. 8.*) to declare what was reveal'd to him in the same Reign of Wicked *Ahaz*; but also the very Apostles, tho' they had been long afore call'd to the Apostleship, yet stood in need of the extraordinary Power or Courage vouchsaf'd them by the Descent of the Holy Ghost, to enable them to discharge their Apostolical Office for the Future, faithfully or without fearing any Danger they might be expos'd to. And I dare refer it to the Judicious Reader, whether my Comparing what is related Chap. 6. 1-8. to be done to *Isaiab*, to what was done to the Apostles by the Descent of the Holy Ghost, is not justify'd or render'd reasonable, by the near Resemblance of what was done to *Isaiab*, to the Manner of the Descent of the H. Ghost on the Apostles, viz. by the near Resemblance of the Live Coal taken from the Altar and laid on the Mouth of *Isaiab*, to the Descent of the H. Ghost in the Appearance of Fiery Tongues, and sitting on each of the Apostles.

And as the Apostles, tho' Timorous afore, were by the Descent of the H. Ghost enabled boldly to preach the Word of GOD for the future, and at last to lay down their Lives in the Testimony of the Truth: so *Isaiab* after his Lips had been touch'd with the Live Coal from the Altar, never fear'd to denounce the severest Judgments against the Wickedness that prevail'd in the Reign of *Ahaz*, and should prevail in the Reign of *Manasses*: Which last Judgments are contain'd Chap. 22. and Ch. 36. 9.

VIII.  
Of the Death  
of *Isaiab*.

to Ch. 59. 15. and were well understood to refer to the succeeding Reign of *Manasses*, tho' deliver'd in the Reign of *Hezekiah*; and at least in part occasion'd *Manasses*, and some One or more of his wicked Courtiers not to be satisfy'd but with the Death of *Isaiab*, as soon as they came to have Power. For *Isaiab* had no Prophecy or Revelation made to him in the Reign of *Manasseh*, as is plain from Chap. 1. 1. and therefore what occasion'd his Death, must most likely be what he had foretold or deliver'd in the Reign of *Hezekiah*; and particularly what he had foretold of *Sbebnah* Chap. 22. 15, &c. who being in Chief Power under *Manasses*, took his Revenge on *Isaiab* by getting him put to Death in so cruel a manner. Whereby *Isaiab*, also like the Apostles, shew'd the great Courage he was endued with by God's Grace, even so as to lay down his Life in Confirmation of the Truth of what he had foretold; and to suffer even a most cruel, because lingering Death, being *Sawn asunder*, according to the Tradition of the *Jews*. Of his Martyrdom *Isaiab* seems to me to have Knowledge long afore, as I gather from Chap. 26. 19. *Thy Dead Men shall live: together with* (N. B.) *MY dead Body shall they Arise*. Concerning which I refer the Reader to my Paraphrase and Note on the said Text. As to the *Number of years* that *Isaiab* prophesy'd, and his Rank *as to Order of Time* among the other Prophets, I have treated of them in my *General Account of the Prophets*, that go's before this Preface.

# ISAIAH.

## PARAPHRASE.

### *The Inscription or Title.*

Chap. I. **T**HE Vision of Isaiah, *i. e.* the Prophecy or Revelation vouchsaf'd in several Visions to Isaiah, (a) the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah.

## SECTION I.

*Containing such Prophecies and Admonitions, as were All most probably vouchsafed to and deliver'd by Isaiah in the Reign of Uzziah, (b) wherein he first began to prophesy, as we learn from v. 1. of this Chapter. Which Prophecies and Admonitions take up the first five Chapters of this Book.*

2 Hear, O *Angels in the Heavens*, and give ear, O *Men on Earth*: for the Lord has spoken *thus concerning Israel*, more especially *that Part* of the Children of Israel or Descendants of Jacob, which belong to the Kingdom of Judah: I have with great Love and Care nourish'd and brought up the said Children of Israel, as if they were my own Children or as a tender Parent nourishes and brings up his own Children, and they

<sup>L</sup>  
The Prophet re-  
proves the People  
of Judah for their  
Sins and Idolatrous  
at least Inclina-  
tions.

## ANNOTAT.

(a) See the Preface to this Book of *Isaiah*.

(b) Tho' there are many Particulars mention'd in this first Section, or the first five Chapters, which relate not or were not actually done in the Reign of Uzziah, yet this hinders not but they might very properly be spoken of by the Prophet during the Reign of the said King, as shall be shewn as we go along. See also the Preface.

## P A R A P H R A S E.

have disobey'd and even (c) rebell'd against me, by forsaking me their Only true God, and worshipping the Gods of the Heathen, Idols and False Gods. 3 The Ox, tho' void of Reason, knows his Owner, who feeds and takes care of him, and even the Ass, which is counted more silly than other Brutes, yet knows his Master's Crib, i. e. his Master who feeds him in his Crib, and accordingly both the foresaid Brutes serve their Masters or Owners suitably to their Nature: but Israel do's not act as if he did know me to be his God, and so his Owner and Master; my People do's not consider the Duty or Obedience they owe to me, as a Gracious Lord or tender Father to them. 4 Ah (c) sinful Nation, a People whose Sins are so many and great, that they may be said to be laden with Iniquity, a Seed of Evil doers, and as they are the Children of wicked Parents, so they are those that are themselves Corrupters of their own Children and Others: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward, or are even alienated in their Affections to me, being in their Hearts continually inclin'd to Idolatry; which their wicked Inclination shews it self openly by their publick Idolatry, when their Kings also are so Wicked, as to give way thereto, or join in Idolatry with them, and even encourage them therein. 5 Why should ye be stricken any more? i. e. Correction will do you no Good: ye will revolt more and more, or grow still worse instead of being amended by my Correction of you, the whole Head is sick, and the whole Heart faint. 6 From the Sole of the Foot even unto the Head, there is no Soundness in it; but Wounds, and Bruises, and purifying Sores: they have not been closed, neither bound up, neither mollified with Ointment, i. e. the whole State of the Nation is corrupted, or weaken'd from the Highest to the Lowest: the Kings and Chief Rulers under them, either being (d) given to Idolatry, or at least being (e) not Able, if

## A N N O T A T.

(c) Tho' Uzziab was a good Prince in the main, and so did not allow of any Idolatry or the Publick Worship of any False God, whence he has the Character given him of One that did Right in the sight of the Lord, 2 Kings 15. 3. yet the People of Judah might well be here represented in the days of the said King as a sinful Nation, that had rebelled against God, &c. not only because they were a Seed of Evil doers, but also because they themselves were Corrupted, even so as to be Corrupters of their Children. For tho' they durst not publicly commit Idolatry during the Reign of Uzziab, and other good Princes, yet the Generality of the People were all along inclin'd to Idolatry, and bred up their Children in the like wicked Inclination; which always presently shew'd it self, as soon as it had Opportunity. On which Account God might well say of them v. 5. Why should ye be stricken any more &c. as foreseeing their obdurate Persisting in their Inclination to Idolatry.

(d) As Rehoboam 1 Kings 14. 22—24. Abijam 1 Kings 15. 3. Jehoram 2 Kings 8. 18. Abaziah 2 Kings 8. 27. &c.

(e) As Asa 1 Kings 15. 14. Jehoshaphat 1 Kings 22. 43. Amaziah 2 Kings 14. 3, 4. Azariah or Uzziab 2 Kings 15. 3, 4.

Wil.



P A R A P H R A S E.

*Willing, to refrain ſeveral unlawful Practices among the People, ſo Generally and long have ſuch Practices obtain'd among them: and the Generality (f) of the Nation being given to Idolatry in their Heart, even when their Kings are truly Pious, and exerciſe their Authority ſo as to refrain all publick Idolatry: ſo that the Nation may be compar'd to a Body over-run with Sores, and which is not to be cured by any proper Remedies. 7 On account of ſuch your Wickedneſs it is, that your Country (g) is or was lately and ſhall be again made deſolate, your Cities are lately burnt with Fire: your Land Strangers did devour it in your preſence, and it is deſolate ſtill as lately overthrow'n by Strangers. 8 And the Daughter (h) of Zion or Jeruſalem, which was formerly a flouriſhing and*

A N N O T A T.

(f) This may be gather'd from 2 Chron. 24. 17, 18, &c. in reſpect of *Joſiah*, and from the Wickedneſs of *Ahaz* and *Manaſſes* &c. tho' the Sons of very Religious Princes; which their Wickedneſs, eſpecially their Giving themſelves to Idolatry, may moſt reaſonably be aſcrib'd to the Influence the Princes or Great Men of the Nation had over the ſaid Kings, they being both young when they came to the Crown. And had not the Generality of the reſt of the People, as well as of the Princes, been inclin'd to Idolatry, it could not have been ſo Readily and Univerſally practis'd, as it was wont to be, when Opportunity was given. Whence the whole Nation of *Judah* might well be here repreſented, even in the days of *Uzziah*, as having, in reſpect of it ſelf, or as conſider'd in reſpect of the general Inclination thereof, *no Soundneſs in it, from the Sole of the Foot or Meanest ſort, even unto the Head or Higheſt ſort.*

(g) One great Reaſon, which induces ſome learned Perſons to ſuppoſe that *Iſaiah* did not deliver this in the Reign of *Uzziah*, ſeems to be this, viz. becauſe *Judah* and *Jeruſalem* are here repreſented as *then* in a deſolate State, whereas it appears not to have been ſo during the Reign of *Uzziah*, but in a *very ſtrong and flouriſhing* Condition, as we are told 2 Chron. 26. 6—15. But this Difficulty or ſeeming Diſagreement, between what the Prophet here ſays, with what is ſaid in the forecited place of Chronicles, is owing only to Our or the like Tranſlation, which uſe here v. 7 and 8. the *preſent* Tenſe all along; whereas the Hebrew is capable of being underſtood either of the *paſt* or *future* Time. I am apt to think, that the Prophet here had reſpect chiefly to the great Deſolation made in *Judah*, and particularly in *Jeruſalem* by the King of *Iſrael* in the Reign of *Amaziah*, the Father of *Azariah* or *Uzziah*, of which Deſolation we have an account 2 Kings 14. 12—14. Not but that what is here ſaid by the Prophet, may alſo be look'd on as a Prophecy of *what ſhould come* upon them unleſs they repented, it being uſual in Prophecies to uſe the *preſent* Tenſe for the *future*, to denote the *Certainty* of what was foretold Coming to paſs, viz. that it was as *Certain* as if *then* *Actually done.*

(h) To paſs over nicer Explications, 'tis ſufficient to obſerve, that by the *Daughter of Zion* here (as elſewhere) may be very well underſtood, no more than *Zion* or *Jeruſalem* it ſelf: tho' it denotes more properly the *Inhabitants of Zion*, a City being as a *Mother*, and its People as its *Children*. And what is ſaid of it in this and the next verſe may very well be underſtood of what was done to *Jeruſalem* by the King of *Iſrael* in the Reign of *Uzziah's* Father; of which ſee 2 Kings 14. 13, 14.

## P A R A P H R A S E.

*Strong City, is left by the Enemy in such a weak and defenceless Condition, that it may be look'd on as a Cottage, in which dwells some poor People that look after a Vineyard, as a Lodge in which dwells such as look after a Garden of Cucumbers; in plain terms it is in the sad Condition as a lately besieg'd and taken City is wont to be. And indeed it is owing to God's special Mercy to us of the said City, that we were not All destroy'd by the Enemy in his Pride and Rage against us. 9 For except the Lord of Hosts had so dispos'd the Heart of the Enemy that lately took the City, as that he left unto us a very small Remnant, we should have been as Sodom, and we should have been like unto Gomorrah, i. e. we should have All been utterly destroy'd.*

II.

They are reprov'd for want of Inward Piety, without which God would not accept their Outward Service as being Hypocritical.

*10 Wherefore, as other former Mercies, so this late and signal One should invite you the more to hear the Word of the Lord, ye Rulers of Jerusalem or Judah which for its Wickedness may be compar'd to (1) Sodom; to give ear unto the Law of our God, ye People of Judah, who are as bad as they of Gomorrah. 11 To what purpose is the Multitude of your Sacrifices unto me, and all other Outward Ritual Performances, without that Inward Purity and Piety of Heart, which is signify'd by the others, and which makes the others Acceptable to me? says the Lord: I am full of, or do not reprove thee for withholding from me, the Burnt-offerings of Rams, and the Fat of fed Beasts, and I delight not in the Blood of Bullocks, or of Lambs, or of He-goats as the main part of the Religious Service due to me from you. 12 When ye come to appear before me, i. e. the place of God's special Presence in the Temple, without taking due Care to come thither with holy Disposition of Heart and the like inward Qualities, as well as to bring Offerings and Sacrifices; who has required this at your hand to tread my Courts? i. e. this is not the*

## A N N O T A T.

(1) As the Sin of Sodom might be secretly practis'd, notwithstanding all the Care of Uzziah to hinder it, so it appears from v. 11. that what is here said by the Prophet, was spoken at a time, when the Publick Service of God was outwardly kept up in due manner, which is All that the most religious King can do. And therefore what is here and in the following part of this Chapter said of the *Then Wickedness of Judah and Jerusalem*, may very well be understood of Uzziah's Reign, tho' himself was in the main a religious Prince; forasmuch as it may be understood of such Wickedness, viz. *Idolatry, Injustice, &c.* as was done secretly or in such a manner, as the King could not stop or punish it by his Publick or Regal Authority. Further yet, what is complain'd of by the Prophet, may relate more particularly to the latter part of Uzziah's Reign, when for his Leprosy he was excluded from the Inspection of Publick Affairs himself; and his son Jotham acted in his stead. In which Juncture the Great Men, being freed from the Fear of their Ill-doings in the Government being found out by the King or Uzziah himself, and looking on his son Jotham only as a sort of Deputy-King or Vice-roy, and so having less awe of his Power, took upon them to gratify their ill Inclinations in an Higher manner, than otherwise they might have dar'd to do.

Quali-

P A R A P H R A S E.

*Qualification I require of you to fit you to come to my Temple: 13 Bring no more vain Oblations, i. e. Oblations which are altogether vain, unless accompanied with true inward Piety: Without this last the Incense offer'd daily is an Abomination unto me, the New-moons and Sabbaths, and the other Calling of Assemblies I cannot away with, it is Iniquity, or displeasing unto me, even the most solemn Meeting. 14 Your New-moons, and your appointed Feasts my Soul hateth: they are a Trouble unto me, I am weary to bear your Hypocrisy in them. 15 And when ye spread forth your Hands, I will hide mine Eyes from you: yea, when ye make many Prayers, I will not hear: and that among other reasons, because your Hands are full of Blood, i. e. ye are guilty of shedding much innocent Blood. 16 Wash ye, make you clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil, 17 learn to do Well, seek Judgment, relieve the Oppressed or reform what is amiss, judge aright or defend the Cause of the Fatherless, plead for the Widow. 18 Come now and let us reason together, i. e. when ye have done so, then will I be reconciled to you, says the Lord: tho' your Sins be as Scarlet, they shall be as white as Snow; tho' they be red like Crimson, they shall be as Wool, i. e. tho' you have been the greatest Sinners, yet upon your sincere Repentance I will thoroughly free you from the Guilt of your Sins. 19 If ye be willing to hearken unto these my Calls of you to Repentance, and become for the future obedient, ye shall eat the Good of the Land. 20 But if ye refuse and rebel, ye shall be devour'd with the Sword: for the mouth of the Lord hath spoken it.*

*21 How is the faithful City, i. e. Jerusalem whose Inhabitants and Others belonging thereto were faithful to God as a chaste Woman is to her Husband, become an Harlot by their Inclination to and secret Practice of Idolatry, which is as Spiritual Whoredom against God. It was formerly, as under the Reigns of David and Solomon &c. full of Judgment; Righteousness lodg'd in it, but now Murderers, i. e. the Princes and Great Men of the Court, and the Judges and other Magistrates of the said City, did, at least for the Generality, make it their care to administer Justice to all, and the like; whereas now the Princes and Magistrates abuse their Power, even so far as wrongfully to take away the Lives of Many. 22 Thy Silver is become Dross, thy Wine mixt with Water, i. e. the very Best things in a Nation, as Government and Administration of Justice, have a great Alloy of Corruption mixt with them; and by God's just Punishment thereof, our Nation is become now so Poor to what it was formerly, that our Coin is forced to have more Alloy in it, and our Wine to be mixt with more Water, that it may be the Cheaper. 23 And this because thy Princes are rebellious against God, and or even Companions of Thieves, i. e. they enrich themselves by Injustice and Rapine as Thieves do: every one of them loves Gifts or Bribes, and follows after Rewards:*

III.  
Their Punish-  
ments for their  
Wickedness.

## P A R A P H R A S E.

Rewards: they judge not the Fatherless, neither doth the Cause of the Widow come unto them, *i. e.* they will not so much as bear it: 24 Therefore saith the Lord, the Lord of Hosts, the Mighty One of Israel, Ah, I will ease me of my just and great Anger against such my Adversaries, and or even avenge me of my Enemies. 25 And tho' I have spar'd thee hitherto, yet the Time will come, when I will turn my hand upon thee, and purely purge away thy Dross, and take away all thy Tin, *i. e.* I will bring about a great Reformation in thee by separating the Bad from the Good, and utterly destroying the Incurable. 26 And I will restore thy Judges as at the first, and thy Counsellors as at the beginning, *i. e.* thy Governors shall be as remarkable for their (k) Integrity, as was Joshua and the Judges that were after the first Settlement of the Israelites in Canaan. And as this shall be fulfill'd upon the Restoration of the Jews after the Seventy years of their Babylonish Captivity: so afterward, viz. during the Happy State of the Millennium, thou shalt be call'd, The City of Righteousness, the faithful City. 27 For Zion shall be redeem'd with Judgment, and her Converts with Righteousness, *i. e.* the Time will come when God shall make a most remarkable Distinction between the Righteous and Wicked, his Judgments being clearly visible in punishing the latter, and his Mercy in saving and rewarding the former. 28 And or even the Destruction of the Transgressors, and or even of the obstinate Sinners, shall be together or at once, by (l) one general Judgment which shall cut them all off; and they that forsake the Lord by thus obstinately giving themselves over to wicked Courses, especially to Idolatry, shall be consum'd. 29 For they shall be ashamed of the Oaks or Oakens Groves, which ye have desir'd or delighted in for to perform therein your Idolatrous Rites; and ye shall be confounded for the Gardens set with Trees or Orchards, that ye have chosen to the foresaid purpose. 30 For ye shall be as an Oak whose Leaf fadeth, and as a Garden that hath no Water, *i. e.* ye that have thus obstinately persisted in Idolatry shall come to nought. 31 And the Strong, *i. e.* the Great Ones who valued themselves for their Power, and abused their said Power to make others comply with their sinful Designs and Practices, shall be then of no Strength to withstand the Destruction coming on them, but on the contrary shall be as Tow, *i. e.* shall be destroy'd as soon as Tow is apt to take Fire, and his or their Work shall be as a Spark to set the said Tow a Fire, and

## A N N O T A T.

(k) This primarily relates to Zerubbabel, Nehemiah and other Persons remarkable for their Integrity after their Restoration from the Babylonish Captivity.

(l) This most probably refers to the Destruction of the Jewish State by the Babylonians; for it is remarkable, that after their Return from the Babylonish Captivity, the Jews never fell Generally into Idolatry, or permitted it Openly. Which agrees to what is said v. 29, &c.

they

PARAPHRASE.

they shall both burn together, and none shall quench them, *i. e.* the Idolaters and their Idols shall be destroy'd together, how much soever they may be supported for a time by secular Power, and recommended by worldly Grandeur.

Chap. II. The Word or another Prophecy that Isaiah the son of Amos receiv'd in a Vision which he saw, concerning Judah and Jerusalem.

2 \* Now it shall come to pass in the last Days or under the Gospel-dispensation, that the Mountain of Sion or Moriah, on which stands the Lord's House shall be establish'd in the Top of the Mountains, and shall be exalted above the Hills, *i. e.* shall become most Eminent of all the Hills or Mountains in the World, and that First on account of the Gospel being

IV.  
The Prophet foretells the Preaching of the Gospel, and its great Success, and Triumphant State at last, even here on Earth.

began (m) to be thence preach'd by the Apostles after our Saviour's Ascension, and the Descent of the Holy Ghost; and then Secondly and most Eminently on account that Mount Sion or Jerusalem shall be the Capital of the Kingdom of Christ or his Saints here on Earth during the Millennium: and all Nations shall flow unto it on both the foresaid accounts: 3 And or even many People of several Nations shall go and say one to another, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob; and this they shall do after the first preaching of the Gospel, because they shall say, He will teach us of his Ways, and we will walk in his Paths, *i. e.* they shall be convinced of the Truth of Christianity, and being so, shall repair to Jerusalem, as the place where the Apostles chiefly abode for a considerable time after the first Promulgation of the Gospel by them, to consult with the said Apostles (n) about any Difficulties as should arise in the Christian Church on the first Planting and Spreading of it: for out of Sion shall go forth the Preachers of the Gospel, which is the Law of Christ, and the Word of the Lord as more fully reveal'd by Christ to his Apostles from Jerusalem. 4 And as for the foresaid Reason the new Christian Converts shall often repair to Jerusalem after the first Preaching of the Gospel; so when the happy Time of the Millennium shall be come, then shall the several Nations of the World repair (o) often to Jerusalem, because then He, viz. Christ by his Saints, especially the Apostles shall there judge among the Nations, *i. e.* rule over the Kingdoms of the Earth; and shall rebuke many People, *i. e.* shall subdue the many Enemies of his Church: and Such shall be the powerful Influence of the Gospel during the said Millennium, that they of the several Nations of the World shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks: Nation shall not lift up Sword against Nation neither shall they learn War any more, during the foresaid happy State or Inteval. 5 On all these Considerations aforesaid, I Isaiah cannot but address my self most pathetically to you of my own Nation, say-

(m) See Luke 24. 47. and Acts 2. &c.

(n) See Acts 15. 2. &c.

(o) Read Revel. 21. 24, 26.

## P A R A P H R A S E.

ing, O House of Jacob, come ye, and let us walk in the Light of the Lord, *i. e.* let us walk in the true Way, which we are shewn by the Word of God already reveal'd as by a Light; and when God shall please to make a clearer Revelation of his Will by the Gospel, let such as be then living be duly guided by that clearer Light. As all our Nation then living shall be when the happy State of the Millennium shall come.

V.  
They are threaten'd again for their Sins.

6 Therefore, *i. e.* for the reason following thou hast forsaken thy People the House of Jacob, *viz.* because they are replenish'd with Soothsayers and Idolatry from the Countries lying East of them as Chaldees and Syrians; and are Soothsayers like the Philistines living on the West of them, and they please themselves in having the Children of Strangers or such Foreigners among them, or in learning the Idolatrous Usages of Foreign Nations. 7 Their Land also is full of Silver and Gold, neither is there any end of their Treasures: their Land is also full of Horses, neither is there any end of their Chariots, *i. e.* the Great Men of the Kingdom make it their Chief Concern to enrich themselves, and to live in Grandeur, sticking at nothing to bring this about, but acting herein directly (*p*) contrary to the Laws God hath given them. 8 Their Land also is full of Idols: they worship the Work of their own Hands, that which their own Fingers have made. 9 And the mean Man boweth down, and the great Man humbleth himself before Idols, *i. e.* both High and Low are given or inclin'd to Idolatry: therefore forgive them not, or thou wilt not forgive them.

VL  
Their Destruction by the Babylonians, and Romans is foretold &c.

10 For such your obstinate Impenitency God shall one day most certainly punish and destroy you. Then thou wicked Wretch, whoever thou art, shalt enter (*q*) into the Rock, and hide thee in the Dust, for fear of the Lord, and for the Glory of his Majesty. 11 The lofty Looks of the greatest Man shall be humbled, and the Haughtiness of Men shall be bow'd down, and the Lord alone shall be exalted in that day, when he shall signally punish you by putting an end to the Jewish State and Government, and delivering you into the hands of the Babylonians, to be slain or carried into Captivity, whereby He shall make it appear, that He is the Only true God over all the World. And the like shall appear again, by God's Destruction of the Jewish State for their Rejecting of Christ and obstinate Unbelief of the Gospel. 12 For the aforesaid Day or Times of the remarkable Vengeance of the Lord of Hosts shall be upon every One that is proud and lofty, and upon every one that is lifted up, and he shall be brought low: 13 and upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oaks of Bashan, *i. e.* all the Great and Principal Persons of the Jewish Nation: 14 and upon all the high Mountains, and upon all the Hills that are lifted up, *i. e.* the greater and lesser Magistrates: 15 and upon every high Tower, and upon every

(*p*) Deut. 17. 16, &c.

(*q*) Compare v. 19.

fenced

## P A R A P H R A S E.

fenced Wall, *i.e.* all Cities and Towns how well soever fortify'd: 16 and upon all the Ships of Tarhith or Trading and Merchant Ships, and upon all pleasant Pictures, *i.e.* all fine Furniture and other Rarities brought by Sea from Foreign Parts: all these things, wherein the Great Men now pride themselves, shall stand them in no Stead in the Day or Time when God shall visit or punish their Sins upon them. 17 And, or even (as was said afore v. 11.) the Loftiness of Man shall be bowed down, and the Haughtiness of Men shall be made low: and the Lord alone shall be exalted in that day. 18 And the Idols he shall utterly abolish. 19 And they that worship Idols, shall go into the Holes of the Rocks, and into the Caves of the Earth, for Fear of the Lord, and for the Glory of his Majesty, when he ariseth to shake terribly the Earth, *i.e.* when he shall put an End to the present State and Kingdom of the Jews by the Babylonish Captivity. 20 In that day a Man shall cast his Idols of Silver, and his Idols of Gold, which they made, each one for himself to worship, to the Moles and to the Bats, *i.e.* shall bury his Idols under Ground where Moles are, or hide them in dark Corners where Bats usually are, as being then perfectly asham'd of his Idols, and sensible that God's Vengeance is falling on him for his Idolatry. 21 And he himself shall be glad or forced to go into the Clefts of the Rocks, and into the Tops of the ragged Rocks, for Fear of the Lord, and for the Glory of his Majesty, when he ariseth to shake terribly the Earth. 22 Wherefore cease ye from relying on Man, whose Breath is in his Nostrils, or who lives (r) no longer than it pleases God, who as he first put his Breath into his Nostrils, so can take it away again as soon as he pleases: wherefore 'tis vain to rely on Man, for wherein is he to be accounted of, *i.e.* he is in no respect to be accounted of, as able of himself to save and defend any other, at least from the Power of God. And that Man is not to be so accounted of, God will make signally appear in due time.

Chap. III. For behold, the Lord, the Lord of Hosts, do's, *i.e.* will certainly take away from Jerusalem, and from Judah, the Stay and the Staff or Support of Life, *viz.* the whole Stay of Bread, and the whole Stay of Water. 2 And not only so, but also (s) the Mighty Man, as the King and his Princes, and the Man of War, the Judge and the Prophet, and the Prudent, and the Ancient, 3 the Captain of Fifty, and the honourable Man, and the Counsellor, and the cunning Artificer, and the eloquent Orator. 4 And the Elder and more experienced Persons being cut off, I will give or order things thereby so, that Children in Age or Understanding and Experience shall come to be their Princes, and such

## A N N O T A T.

(r) Compare Psa. 146. 3. (s) This more particularly relates to Jeboiachim's Captivity, when all the Men of Note were carried away Captive with him. 2 Kings 24. 14, 15, 16.

## P A R A P H R A S E.

Babes shall rule over them. 5 And as the natural Effect of a Weak and Ill-administer'd Government, the People shall be oppress'd, every one by another, and every one by his Neighbour: the Child shall behave himself proudly against the Ancient, and the Base against the Honourable. 6 When this shall come to pass, things shall be in so very ill State, that by way of earnestly intreating his friendly Assistance, a Man shall take hold of his Brother of the House of his Father, saying, Thou hast Cloathing and all things necessary to support the Dignity of a Ruler, therefore be thou so kind as to be our Ruler, and let this Ruin be under thy Hand, i. e. let this ruinous and tottering Government be under thy Care, so as to support it, as far as thou canst, by thy Power and Interest. 7 In that day shall he swear, saying, I will not undertake to be an Healer of the bad State of the Government or Nation; for in my House is neither Bread nor Cloathing, i. e. I have not Wealth or Power and Interest enough to do it: therefore make me not, or ye shall not make me, a Ruler of the People in such bad Times, that there is no likelihood left of my doing any Good. 8 For Jerusalem is already ruin'd, and Judah is fallen into so bad a State as is not to be remedy'd by me; and that because their Tongue and their Doings are against the Lord, to provoke the Eyes of his Glory, i. e. the All-seeing Eyes of his most Glorious Majesty, which are purer than to behold Iniquity without the utmost Abhorrence.

VII.  
They are re-  
prov'd for their  
Impudence in Sin  
and Oppression &c.

9 For the Shew or Impudence of their Countenance do's witness against them as such as are not ashamed of their Wickedness, and they declare or glory in their Sin as did the Men of Sodom, they hide it not: wo unto their Soul, for they have rewarded Evil unto themselves, i. e. they have done what will bring Evil on them as their just Punishment. 10 Say ye to the Righteous, that it shall be well with him: for they shall eat or receive the good Fruit or Reward of their Doings. 11 Wo unto the Wicked, it shall be ill with him: for the Reward of his Hands shall be given him, i. e. he shall be duly punish'd for his Ill Deeds. 12 As for my People, (1) Children are or shall be their Oppressors, and Women, i. e. the weakest and most contemptible Part of the People do or shall rule over them: O my People, they which lead thee, i. e. the false Prophets who shall take on them to guide thee, and sooth thee up in thy Sins by their foretelling Peace and Prosperity to thee, shall cause thee to err, and destroy the way of thy Paths, i. e. cause thee to go in the way that leads to thy Destruction. 13 The Lord stands up, i. e. will stand to plead for the Oppress'd, and stands to judge, i. e. will judge and avenge the People. 14 The Lord will enter into Judgment with the Ancients or evil Judges and Magistrates of his People, and the Princes thereof:

(1) See what is said in the foregoing Note (g); especially the latter part of it.



P A R A P H R A S E.

for ye have eaten up the Vineyard, *i. e. have oppressed and spoil'd my People*; the Spoil of the Poor is in your Houses. 15 What mean ye that ye do *by your Oppression thus as it were* beat my People to Pieces, and grind the faces of the Poor? saith the Lord God of Hosts.

16 Moreover the Lord says, Because the Daughters of Zion, *i. e. Women of Jerusalem and Judah* are haughty, and walk with stretched-forth Necks, and wanton Eyes, walking, and mincing as they go, and making a tinkling with their (a) Feet. 17 Therefore the Lord will smite with a Scab the Crown of the Head of the Daughters of Zion, *i. e. the Lord will make them as Contemptible and Loathsome as those that have scabby Heads*, and the Lord will discover their secret Parts, *i. e. will deliver them into the hands of their Enemies, who shall carry them away Captive, and that stript and bare without any Covering to their Nakedness*. 18 In that day the Lord will take away the Bravery of their tinkling Ornaments about their Feet, and their Cauls, and their round Tires like the Moon, 19 the Chains, and the Bracelets, and the Musfieri, 20 the Bonnets, and the Ornaments of the Legs, and the Headbands, and the Tablets, and the Ear-rings, 21 the Rings, and Nose-jewels, 22 the changeable Suits of Apparel, and the Mantles, and the Wimples, and the Crispin-pins, 23 the Glaffes, and the fine Linen, and the Hoods, and the Vails. 24 And it shall come to pass, that instead of sweet Smell or Perfumes to make them smell Finely, there shall be Stink, *i. e. they shall be in so poor and nasty a Condition that they shall even stink*; and instead of having a fine Girdle about them, as is now usual rather out of Ornament than Necessity to keep their Cloaths together, there shall be a Rent, *i. e. their Cloaths shall be all rent and ragged, and so flee about them*; and instead of well-set Hair, Baldness; and instead of a Stomacher, a girding of Sack-cloth; and *San-Burning by their being forced in Captivity to toil in the open Sun or Air instead of Beauty*. 25 Thy Men shall fall by the Sword, and thy Mighty in the War. 26 And her Gates shall lament and mourn, as being Solitary and none passing thro' them, and the Courts of Judicature that used to be kept there, being shut up; and she, *viz. Jerusalem being like a Woman desolate or bereav'd of her Children*, shall be compar'd to such a Woman that do's sit on the Ground as a Token of her deep Grief. Chap. IV. And so many Men shall be destroyed by the Sword as Chap. 3. 25. that in that day of Divine Vengeance seven Women shall be left to one Man, and contrary to the natural

VIII.  
The Jewish Ladies or great women are threatened for their Pride &c.

A N N O T A T.

(a) 'Tis well observ'd by the Reverend and Learn'd Mr Lowth on this place, that the Words which describe the Women's Ornaments in this and the following Verses, are of a very doubtful Signification, the Modes of every Age and Country varying so often, that the succeeding Fashion makes the Former to be quickly forgotten, and the Words that express it to be out-dated.

## PARAPHRASE.

*Modesty of their Sex shall take hold of one Man or importune him to marry them, and that on hard and unusual Conditions of maintaining themselves, saying, We will eat our own Bread, and wear our own Apparel: only let us be called by thy Name, i. e. let us become thy Wives, to take away our Reproach, i. e. that Reproach which an unmarried State lay under among the Jews.*

IX.

The State of the Gospel, especially of the Millennium is again foretold.

2 *As from what has been said from Chap. 2. 11. to the foregoing Verse of this Chapter, it appears that there will be a remarkable Day or Days of Divine Vengeance on the Wicked, so for the Comfort of the Righteous the Prophet often takes notice of and foretels that there will be also a remarkable Day or Days of the Divine Blessing on the Righteous. This is mention'd Chap. 2. 2 — 5. and here the Prophet further speaks of that happy Time, viz. In that Day shall the Branch of the Lord, (w) i. e. Christ or his Church be Beautiful and Glorious, and the Fruit of the Earth shall be Excellent and Comely for them that are escaped of Israel; where as by the Fruit of the Earth may be denoted the Spiritual Blessings vouchsafed Mankind by the Gospel, so more especially and even literally may be understood the Excellency of the Fruits of the Earth during the Millennium, at which time they shall be restor'd to the same Excellency they had (x) afore the Fall and in Paradise. 3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be call'd Holy, i. e. all the Remnant of the Jewish Nation (y) shall then become true Converts to Christ. And not only so, but also all the pious Persons of the Jewish Nation (z) that ever were, shall partake of the blessed State of the Millennium, being raised from the Dead to that purpose, even Every one of them that is written among the Living, shall partake of the said happy State in Jerusalem. 4 For then will be the Time, when the Lord shall have washed away the filth of the Daughters of Zion, and shall have purged the Blood of Jerusalem from the midst thereof, by the Spirit of Judgment, and by the Spirit of Burning, i. e. As at the first Preaching of the Gospel many of the Jews shall embrace Christianity, and become truly Holy; so at the Millennium shall all then Living (y) of the Jews be convinced of the Truth of the Gospel, and receiv'd into God's Favour, God having by that time fully punish'd according to his Wisdom all the National Sins of the Jews of old, viz. their Idolatry, Shedding of innocent Blood, especially of Christ and his Apostles and Prophets &c. These National Sins of the Jews shall God then esteem as duly punish'd by the several Judgments, and most severe Afflictions,*

## ANNOTAT.

(w) Christ is call'd the Branch, Jerem. 23. 5. Zech. 3. 8: and 6. 12. And the Church is so call'd Chap. 60. 21.

(x) Compare Revel. 22. 2, 3. and Rom. 8. 11. (y) Rom. 10. 25, 26, &c.

(z) Revel. 20. 4.

(likens'd

## PARAPHRASE.

(likened to the burning of a Furnace or the like) which the Jewish Nation shall have then undergone. 5 And the Lord will create upon every Dwelling-place of mount Zion, and upon her Assemblies a Cloud; and Smoke by Day, and the shining of a flaming Fire by Night, i. e. As God gave a visible Token of his Presence and Protection of the Israelites in the Wilderness by the Pillar of Cloud and Fire; so shall he during the Millennium, give a like visible Token of his Special Presence at Jerusalem, and of his more immediate Protection of all his Saints then on the Earth: for upon all Jerusalem (a) there shall be visibly a glorious Defence, i. e. the Shechinah or Visible Glory of God shall appear at Jerusalem, both for a Light and Defence thereto. 6 And there shall be, i. e. even the Shechinah shall be as or instead of a Tabernacle for a Shadow in the Day-time from the Heat, and for a Place of Refuge, and for a Cover from Storm and from Rain, i. e. Christ shall then in a Visible and Glorious Manner defend and protect his Church or Saints on Earth.

Chap. V. Now, having set afore the Jews the great Rewards and Punishments that will certainly be their Portion, according as they do Well or Ill, in order to set afore them likewise the Baseness of their Behaviour toward me hitherto, and the reasonableness of my Punishing them most severely, if they repent not; will I God the Father sing to my Well-beloved Son Christ, a Song of my Beloved touching his Vineyard, i. e. People or Church; i. e. I will in the following Song or Parabolical Poem set forth the gracious Dealing of Christ with the Jewish Church or Nation, and their base Dealing with Him in return. My Well-beloved hath a Vineyard in a very fruitful Hill. 2 And he fenced it, and gathered out the Stones thereof, and planted it with the choicest Vine; and built a Tower in the midst of it, and also made a Wine-press therein: and he looked that it should bring forth Grapes, and it brought forth wild Grapes, i. e. Christ's Care over the Jewish Nation or Church may be fitly compar'd to that of a good Husbandman over his Vineyard, who do's all that is requisite for its Fruitfulness and Defence. But the base Dealing of the Jews toward God or Christ may be fitly compar'd to a Vineyard's yielding bad Grapes; after all due Care has been taken to make it yield Good. 3 And now, O Inhabitants of Jerusalem, and Men of Judah, judge, I pray you, betwixt me and my Vineyard. 4 What could have been done more to my Vineyard, that I have not done in it? wherefore when I looked that it should bring forth Grapes, brought it forth wild Grapes? i. e. I dare appeal to you yourselves, tho' Parties concern'd, if I have not done all requisite to oblige you to be my Faithfull obedient Servants: what therefore can you say to excuse yourselves for your gross and obstinate Disobedience and Unfaithfulness to me. 5 And now go to; I will tell you what I will do to my Vineyard; I will take away the Hedge thereof,

(a) See Rev. 21. v. 22, 23, &c.

X:  
The Baseness and Ingratitude of the Jews is set forth, and their Rejection foretold.

and.

## P A R A P H R A S E.

and it shall be eaten up: and break down the Wall thereof, and it shall be troden down. 6 And I will lay it waste: it shall not be pruned, nor digged, but there shall come up Briars and Thorns: I will also command the Clouds that they rain no Rain upon it, *i. e.* I will deal with you as an Husbandman would deal with a Vineyard, that after all due Care bestow'd on it will turn to no good Account; that is, I will take no further Care of you, but leave you to be destroy'd by the Heathens. 7 For the Vineyard of the Lord of Hosts mention'd in this Song is design'd to signify the House of Israel, and the Men of Judah his pleasant Plant, *i. e.* Those whom God planted in this Country out of his good Pleasure and Favour toward them, and as hoping they would, like a good Plant, produce good Fruit, or faithfully serve and obey him here. And he look'd for Judgment, but behold Oppression; for Righteousness, but behold a Cry of the Oppressed.

XI.  
They are again  
threaten'd for  
their Oppression,  
and also Drunken-  
ness &c.

8 Wo unto them that by Injustice and Oppression join House to House, that lay Field to Field, till there be no Place for any other to dwell near them, so that they may be or are placed alone in the midst of the Earth, this being a greater piece of Stateliness and Grandeur, as well as shewing their great Estates. 9 In my ears, saith the Lord of Hosts, Of a Truth, for a Punishment of such Oppression, many of the said Houses shall be desolate, even great and fair without Inhabitant. 10 Yea, ten Acres of Vineyard shall yield one Bath, and the Seed of an Homer shall yield an Ephah, *i. e.* their Harvest shall yield them (b) but a Tenth part of what they sow'd. 11 Wo unto them that rise up early in the Morning, that they may follow strong Drink, that continue until Night, till Wine enflame them. 12 And the Harp and the Viol, the Tabret and Pipe, and Wine are in their Feasts; but they regard not the Work of the Lord, neither consider the Operation of his hands. 13 Therefore my People are gone or shall certainly go into Captivity, because they act as those who have no Knowledge of me the True God; and their honourable Men are or shall be famish'd, and their Multitude dried up with Thirst. 14 Therefore Hell has enlarg'd her self, and open'd her mouth without measure: and their Glory, and their Multitude, and their Pomp, and he that rejoiceth shall descend into it, *i. e.* therefore Destruction and the Grave has and shall swallow up so great Numbers. 15 And the mean Man shall be brought down, and the mighty Man shall be humbled, and the Eyes of the lofty shall be humbled. 16 But

## A N N O T A T.

(b) A Bath is the same Measure with an Ephah, and the said Measure is the tenth part of an Homer: Where is to be observ'd, that an Homer and Omer were two very different Measures, an Omer being the tenth part of an Ephah, (Exod. 16. ult.) and an Ephah being the tenth part of an Homer: So that an Omer was the hundredth part of an Homer.

the

## P A R A P H R A S E.

the Lord of Hosts shall be exalted in Judgment, *i. e.* by executing Vengeance on the Wicked; and God that is Holy, shall be sanctified in Righteousness, *i. e.* shall be glorified by exerting his Power in preserving the Righteous. 17 Then shall the Lambs feed after their manner, and the waste Places of the fat Ones shall Strangers eat, *i. e.* good Men by the peculiar Care of Providence over them shall want nothing necessary for their Support, while Strangers devour the Possessions of them that are grown rich by Oppression. 18 Wo unto them that draw Iniquity with Cords of Vanity, and sin as it were with a Cart-rope, *i. e.* who use all their Industry and Power to confirm themselves and others in their evil Practices, and still add one Sin to another. 19 That say, Let him make speed, and hasten his work, that we may see it: and let the Counsel of the Holy One of Israel draw nigh and come, that we may know it, *i. e.* let God hasten the fulfilling of his Promises or Threats, that we may have actual Demonstration of their Certainty. 20 Wo unto them that call Evil Good, and Good Evil; that put Darkness for Light, and Light for Darkness; that put Bitter for Sweet, and Sweet for Bitter. 21 Wo unto them that are Wise in their own Eyes, and Prudent in their own Sight. 22 Wo unto them that are Mighty to drink Wine, and Men of Strength to mingle Strong Drink, *i. e.* who have so strong Heads as to be able to drink excessively without affecting their Heads or disturbing their Reason, this being no less sinful than what is call'd Drunkenness: 23 Which justify the Wicked for Reward, and take away the Righteousness of the Righteous from him, *i. e.* condemn and punish him as guilty of Wickedness. 24 Therefore as the Fire devoureth the Stubble, and the Flame consumeth the Chaff, so their Root shall be as Rottiness, and their Blossom shall go up as Dust, *i. e.* such unjust and wicked Persons shall be destroy'd, as we say, Root and Branch, or utterly: because they have cast away the Law of the Lord of Hosts, and despised the Word of the Holy One of Israel. 25 Therefore is the anger of the Lord kindled against his People, and he hath stretched forth his hand against them, and hath smitten them: and the Hills did tremble, (c) *i. e.* his Judgments were either actually attended with great Thundring and Lightning, or were at least as Discernible and Dreadful as if so attended, and their Carcasses were torn or wounded in the midst of the Streets, as if torn by Lions: For all this his anger is not turned away, but his hand is stretched out still to punish our Nation unless we repent. 26 And he will lift up an Ensign to the Nations from far, *viz.* the Assyrians and Babylonians, as a Signal for them to come with their Armies against this Kingdom; and will hiss unto them from the end of the Earth, *i. e.* the

## A N N O T A T.

(c) This may well refer to what was done, as elsewhere so at Jerusalem by the King of Israel in the days of Uzziah's Father, which has been aforementioned.

least

## PARAPHRASE.

least whisper of God's Voice shall be heard from one end of the Earth to the other; and behold, they, (d) whom he shall summon, shall come with speed swiftly. 27 None shall be weary nor stumble amongst them: none shall slumber nor sleep: neither shall the girdle of their Loyns be loosed, nor the latchet of their Shoes be broken. 28 Whose Arrows are sharp, and all their Bows bent, their Horses Hoofs shall be counted like Flint, and their Wheels like a Whirlwind, i. e. they shall be all well appointed; and as their Courage shall not fail them, so there shall be no defect in their Armour, to retard or render them unfit for Action. 29 Their roaring shall be like a Lion, they shall roar like young Lions: yea, they shall roar and lay hold of the Prey, and shall carry it away safe, and none shall deliver it. 30 And in that day they shall roar against them, like the roaring of the Sea, i. e. their Courage and Experience in Arms shall be such, that they shall carry all before them: and if one look unto the Land, behold Darkness and Sorrow, and the Light is darkened in the Heavens thereof, i. e. every thing shall look dismal, as if the Light of Heavens was wholly taken away by thick and dark Clouds.

## SECTION II.

*Containing the Vision and Prophecy, which Isaiah had in the Reign of Jotham, and is related Chap. VI.*

Chap. VI. In the (dd) year that King Uzziah died, I saw even the Shechinah or Visible Glory which was a Token of the Special Presence of the (e) Lord, and I saw it so as if the Lord was sitting (ee) between and on the Wings of the Cherubims that were spread over the Ark or Mercy-seat as on a Throne, high and lifted up, and his Train fill'd the rest of the Temple. 2 Above it, viz. the Throne stood the Seraphims, viz. two (f) Seraphims: Each one had six Wings; with twain he covered his Face in token of Reverence toward God, as being unable to bear the Glory of his Majesty; and with two he cover'd his Feet or lower Parts, thereby denoting the Imperfections even of the Angelical Nature in comparison of the Divine Majesty; and with two he did fly when there was occasion, denoting thereby his Readiness to execute God's Commands. 3 And one (g) cried unto another, and said, Holy, holy, holy is the Lord of

## ANNOTAT.

(d) Compare Joel 2. v. 2, 7, &c. (dd) See the Preface §. 4.

(e) This is apply'd to Christ John 12. 41. and is a good Proof of his Divinity.

(ee) Compare Exod. 25. 22. and 1 Kings 6. 25, &c.

(f) Answerable to the two Cherubims mention'd in the two Texts cited in the foregoing Note.

(g) Hence came the Custom of singing Psalms and Hymns Alternately in the Jewish Church, as Ezra 3. 11. and from thence it was deriv'd into the Christian. Hosts,

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Hosts, the whole Earth is full of his Glory. 4 And the Posts of the Door of the Temple mov'd or shook at the Voice of him that cried, and the House or Temple was fill'd as with Smoak, viz. with a thick Cloud which always attended the Shechinah or was part of It. 5 Then said I out of Fear, Wo is me, for I am (b) undone, i. e. must certainly dy, unless my Life is preserv'd by God's special Favour. And if God pleases to preserve my Life from being taken away by my thus seeing his Glory, yet the Message he (I perceive or suppose) intends to send me on, will in all likelihood prove the Occasion of my losing my Life, or at least of great Trouble to me, both in respect of my self, and the People I shall be sent to. \* For, as for my self I am a Man of unclean (i) Lips or who have no extraordinary Talent in Speaking, and so am unqualify'd for such an Employ; and the more because, as for the People I am to speak to, I dwell in the midst of a People of unclean Lips, i. e. a People who are like to give but a cold Reception to me when sent to them on such an Errand: for mine Eyes have seen the King, the Lord of Hosts. 6 Then flew one of the Seraphims unto me, having a live Coal in his hand, the said Coal (k) signifying the Gift of Utterance and the Efficacy of God's Word, which he had taken with the Tongs from off the Altar of Burnt-offerings. 7 And he laid it upon my Mouth, and said, Lo, this hath touch'd thy Lips, and thine Iniquity is taken away, and thy Sin purg'd, i. e. let not any Reflection on thy own Sins or past (l) Errors make thee to fear any longer any ill Consequence arising to thee from the Vision now vouchsaf'd thee, or that thou art unworthy or unqualify'd for the Employ design'd thee. Thy Sins are all graciously pardon'd, and by my laying the Coal on thy Mouth &c. is denoted, that God has endued thee with all the Gifts and Graces that are requisite for to enable thee to discharge the Business he sets thee about. 8 \* Then I heard the Voice of the Lord, saying, Whom shall I send, and who will go for us, (m) to tell this People, what I have to say to them? God asking this Question to try whether I would now offer my Service voluntarily, tho' I was backward afore, (v. 5.) Then, being encouraged by the Divine Assistance communicated to me, (v. 7.) said I, Here am I, send me. 9 And he said, Go, and tell this People, hear ye indeed, but understand not; and see ye indeed, but perceive not, i. e. ye shall indeed hear, but not understand; ye shall indeed see, but perceive not. 10 Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes, i. e. forewarn them that this be not the Event, or rather foretel them that I already see, that this will be the Event of thy Preaching among them, as also of Others that I shall

A N N O T A T.

- (b) See Exod. 33. 20. Deut. 5. 24. Judg. 13. 22. (i) Compare Exod. 6. 12.  
(k) Compare Acts 2. 3. and Jerem. 5. 14. and 23. 29.  
(l) Compare Luke 5. 8. (m) So Gen. 1. 26, &c.

## P A R A P H R A S E.

send to preach to them, viz. that they will (n) harden their Hearts, and not have due regard to whatever they shall hear or see from me: and they shall act so obstinately herein, as tho' they did it on purpose lest they should see with their Eyes, and hear with their Ears, and understand with their Hearts, and convert and be heal'd, i. e. (o) have their Sins pardon'd. 11 Then said I, Lord, how long shall continue this Blindness or Obstinacy of this People? And he answer'd, Until the Cities of Judah be wasted without Inhabitant, and the Houses without Man, and the Land be utterly desolate, 12 and the Lord have remov'd the Men of Judah far away by Captivity, and there be a great forsaking in the midst of the Land, i. e. all the Cities and populous Places of Judah and the like be forsaken. Which as it first came to pass by the Babylonians conquering the Land and destroying the Temple and Jerusalem, and putting an End to the Jewish State, so it was a second time fulfill'd by the Romans doing the like to the Jewish Nation for their obstinate Unbelief of the Gospel. 13 But yet in it shall be left a Remnant, which shall be in some sort like the Tenth or Tyth set apart by the Law from the Rest for God's special Service; this Remnant shall be preserv'd, even\* after it is again devour'd, i. e. after God shall permit the Jews to be devour'd or destroy'd a second time by the Romans: as a Teil-tree, and as an Oak, whose Substance is in them, when they cast their Leaves: so the Holy Seed shall be the Substance thereof, i. e. As altho' a Tree is strip of its Leaves, and looks as dead in Winter, yet the Root and Sap of it remains in it, whence arises a new Succession of Leaves and Branches in the Spring: so altho' God shall permit the Jewish State and Nation to be so dealt with by the Romans, as that for the time appointed of God for the Punishment of their Unbelief of Christ or his Gospel, they may seem to be brought into so Low a Condition, as that there is no likelihood of their ever Recovering themselves again into a Free-state and Nation; yet God by his special Providence over them shall so order things, that there shall all along be preserv'd (p) a Remnant of them, one of which at his appointed Time, (or when the Time appointed for the Punishment of their foresaid Unbelief shall be ended, which Time may be esteem'd as their Winter) shall arise a new Generation, who shall be better dispos'd than their Forefathers, and so shall be (p) Sincerely and Universally converted to Christianity, and thereupon be restor'd to their own Country, and there live happily as a Free-state or Nation, Only in Subjection (together with the believing Gentiles) to the Kingdom of Christ, which shall then extend it self over the Earth.

## A N N O T A T.

- (n) So is explain'd their Hearts being made Fat, John 12. 40.
- (o) So is Healing in such Case explain'd Mark 4. 12.
- (p) See Rom. 11. 5, 11, 12, &c. especially v. 25, 26.



SECTION III.

*Containing such Prophecies as were reveal'd to Isaiah in the Reign (pp) of Ahaz, and which take up Chap. VII—XII.*

Chap. VII. And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah King of Judah, that Rezin the King of Syria, and Pekah the son of Remaliah King of Israel, went up towards Jerusalem to war against it, but could not prevail against it. 2 \*Now it had been told the House of David *or the Chief of the Royal Family of Judah, afore the two Kings of Syria and Israel actually invaded Judah,* saying, Syria is confederate with Ephraim *or Israel in a Design against Judah, and particularly against the Royal Family thereof, they intending to set up a new King of another Family as v. 6.* And his Heart, *i. e. the Heart of all of the House of David* was mov'd, and the Heart of his People, *as the Trees of the Wood are mov'd with the Wind, i. e. All of the Kingdom of Judah were in an exceeding great Consternation.* 3 Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and (q) Shear-jashub thy son, at the end of the Conduit of the Upper-pool in the High-way of the Fuller's Field, *i. e. the Field where the Fullers dry their Cloaths when wash'd.* 4 And say unto him, Take heed, and be quiet, (r) *i. e. take heed that thy present Circumstances cause thee not to sin against me by Distrust or Unbelief: quietly trust in my Defence, and fear not,* neither be faint-hearted, for the two Tails of these smoking Fire-brands, *namely for the fierce anger of Rezin who is come against Jerusalem with an Army out of Syria, and of Pekah the son (s) of Remaliah, who is likewise come with an Army out of Israel against Jerusalem: for their Anger against the House of David shall be as the Ends of two Fire-brands, which are just burnt out, that is, they shall be so far from destroying the House of David or Kingdom of Judah, that they themselves and their own Kingdoms shall be ere long destroy'd, (as v. 8.)* 5 Because the King of Syria, and the King of Ephraim *or Israel,* \*even Pekah the son of Remaliah have taken evil Counsel against thee, saying,

<sup>1.</sup> The Jews are promised Deliverance from the confederate Forces of Syria & Israel, and the End of the Kingdoms of Syria and Israel is foretold.

ANNOTAT.

(pp) See the Preface §. 5. (q) The Name signifies, *a Remnant shall return;* it alluding to the Promises made by God that a Remnant should return from Captivity, and that God would never cut off his People, but would still leave a Remnant, to whom he would make good all his Promises in their proper times.

(r) Compare Exod. 14. 13, 14. (s) The King of Israel seems to be call'd all along here by *Isaiah*, not *Pekah*, which was his proper Name, but *the Son of Remaliah*, by way of Contempt, *Remaliah* his father being likely a mean obscure Man probably a Baker, as I have observ'd in note (a) on Hosea 7. 6. Thus the Enemies of David were wont to call him out of slight *the Son of Jesse.*

## P A R A P H R A S E.

6 Let us go up against Judah, and vex it, and let us make a Breach or Party therein for us, and set up a new King of a different Family from that of David in the midst of it, even the son (s) of Tabeal. 7 Thus says the Lord God, It, viz. *their Purpose* shall not stand, neither shall it come to pass. 8 For the Head City of Syria is or shall be no other than Damascus, and the Head or King of Damascus is and shall be no other than Rezin, who shall be (u) shortly slain by the Assyrians and so an End put to the Kingdom of Syria. And within threecore (u) and five years shall Ephraim or Israel be broken so likewise by the Assyrians, that it be not a People. 9 And the Head City of Ephraim or Israel which is Samaria, and the Head or King of Samaria which is Remaliah's son, shall both be broken and destroy'd within the foresaid time. If ye of Judah will not believe what is here foretold you for your Comfort, surely ye shall not be established, i. e. it will be a means of your not Acting as ye ought for your Welfare, but doing what will bring Calamities and even a like final Destruction on your Kingdom also.

II.  
The foremen-  
tion'd Prophecy is  
confirm'd.

10 Moreover, the Lord spake again unto Ahaz, saying, 11 For a further Confirmation of my Promises to the House of David never failing, and consequently that the Seed of David shall never be wholly extirpated, till at least my Promises thereto be fulfill'd in the Messias or Christ being descended thereof, Ask thee a Sign of the Lord thy God, ask it either in the Depth, or in the Height above, i. e. either in Heaven or Earth. 12 But Ahaz said, I will not ask, neither will I tempt the Lord, i. e. will not expect he should give any extraordinary Instance to confirm our Belief herein. 13 And Ahaz speaking this, (w) not really out of Piety, but out of Unbelief and not caring to rely on God's Promises or any Signs he should give, he, viz. Isaiah said, applying himself no further to Ahaz, as perceiving he would have no regard to what he said, but to the House of David in general, Hear ye now, O House of David, Is it a small thing for you, to weary Men, but will ye weary my God also? i. e. ye may think it a slight Fault to despise God's Prophets, and so to weary them in speaking to you in vain; but can ye think it a slight Offence to treat God himself so, by wearying as it were his Patience with your Unbelief and other Sins? 14 Therefore the Lord of himself or tho' unask'd by you, shall give you a Sign, (x) a Virgin shall conceive, and

## A N N O T A T.

(s) It do's not appear who this was, but probably some Jew that was disaffected to the House of David, as well as otherwise Wicked.

(u) See 2 Kings 16. 9. and 2 Kings 17. 6, &c.

(w) This appears from Isaiah's Answer v. 13.

(x) The Hebrew word, *Almah*, most properly signifies a Virgin, and is never once used in Scripture in any other Sense, as several learned Men have proved against the Pretensions of the Modern Jews.

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bear a Son, and shall call his Name as denoting what he really shall be (y) Emmanuel, that is, God with Us, and this Child shall be the Messiah or Christ promis'd to David to descend of him, and consequently the said Virgin shall be of the House of David. And therefore the said Messias, as in respect to that Nature he had from all Eternity he shall be truly God, so as to that Nature which he shall take from the Virgin of the House of David, who shall be his Mother, he shall be truly Man; and as such, shall be subject to the Infirmitics of Human Nature, Sin only excepted; and so 15 Butter and Honey shall he eat, i. e. he shall be fed with the common Nourishment given to Children in this Country, viz. Milk or Butter and Honey, during his Childhood or Minority, or \* till he know to refuse Evil and choose Good. 16 \* But this that is afore prophes'd of Emmanuel or Christ being not to be actually fulfill'd till after many Generations to come, therefore for a Present means of your Comfort I foretel you further, that before \* This my own Child Shear-jashub (as v. 3.) which is here with me, shall come to the common years of Discretion, so as to know to refuse Evil and choose Good, the Land, i. e. each Land, viz. Syria and the Land of Israel, that thou abhorrest or darest by reason of the ill Intentions of their Kings against thee, shall (z) be forsaken or depriv'd of both their Kings.

17 But altho' the Lord shall thus preserve the Family of David, till Christ be born thereof, and shall at present preserve thee Abaz and Jerusalem from thy Confederated Enemies; yet for thy obstinate Impiety, wherein the Lord foresees thou wilt continue notwithstanding his great Mercy now vouchsaf'd unto thee, in delivering thee and thy People from the present Designs of your said Enemies: for such most base Abuse of his said present Mercy, I foretel thee, in order to bring thee to Repentance if possible, that if thou dost so abuse this his present Mercy, The Lord shall bring upon thee, and upon thy People, and upon thy Father's or David's House, such days of Calamity that have not come on Judah, from the day that the ten Tribes of which Ephraim is Chief, departed from Judah, and erected themselves into a distinct Kingdom: these Calamities shall be brought on thee, as partly by the foresaid Confederate Enemies and Others, so also even by the King of (a) Assyria, in whose Help thou dost or shalt place thy chiefest Confidence: 18 \* To wit, it shall come to pass in that day, that the Lord shall hiss (b) for the Fly that is in:

III.  
Abaz, and his People are how-ever threaten'd, with great Afflictions, if not Repent.

A N N O T A T.

(y) I choose to write Emmanuel rather than Immanuel, because it is wrote the former way in the Greek Testament, and also the Hebrew (i) was likely often pronounced as an (e), and so may promiscuously be render'd in this Case, as we indifferently say or write, Incline or Encline &c.

(z) See 2 Kings 15. 20. and 16. 9. (a) 2 Kings 16. 7, 17, 18. and 2 Chron. 28. 20, 21. (b) See the Paraphr. of Chap. 5. 26.

the

the uttermost part of the Rivers of Egypt, *i. e.* not only the Kings of Syria and Israel shall again (c) invade thy Kingdom and make a grievous Desolation therein, but also the (d) Edomites and Philistines, who are Borderers to you on the South and West, in the Angle whereof is the utmost River of Egypt toward Palestine or the Holy Land, shall come against Judah on those sides as a swarm of Flies for Multitude: and the Lord shall hiss for the Bee that is in the Land of Assyria, *i. e.* the King of Assyria instead of helping thee shall distress thee by getting great Gifts and Presents from thee, and so may fitly be compar'd to a Bee, who will not assist thee with his Sting or Forces against thy Enemies or to recover thy own Losses, but only suck all the Honey or Wealth he can from thee.

19 And they shall come, and shall rest all of them in the desolate Valleys, *i. e.* the Valleys which shall be made desolate by them; and in the Holes of the Rocks, and upon all Thorns, and upon all Boshes, *i. e.* they shall come in such Multitudes as to fill all places of Judah, just as swarms of Flies and Bees pitch on all Thorns and other Places proper for and near them.

20 In the same day shall the Lord shave with a Razor that is hired, namely by them beyond the River Euphrates, *viz.* by the King of Assyria, the Head, and the hair of the (e) Feet: and it shall also consume the Beard, *i. e.* as shaving the Hair particularly of the Head, is a token of great Mourning, and consequently of a great Calamity befalling one; so shall the King of Assyria bring great Calamity on Judah, and strip it of its Wealth and Ornaments, and leave it bare, so as that it may be compar'd to a Body, from which the Hair is shaven in all Parts that it naturally grows in. And the King of Assyria may fitly be resembled herein to an hired Razor, because thou Abaz shalt (f) at first hire him thy self to come up to thee, and God shall also duly reward him as the Instrument of his Vengeance, which Reward may fitly be and is elsewhere in (g) Scripture denoted by God's giving Hire to such his Instruments.

21 And it shall come to pass in that day, that the Inhabitants of Judah shall be so Poor, that a Man shall have no more Cattle to nourish than a young Cow and two Sheep.

22 And yet it shall come to pass for the abundance of Milk that they shall give, by reason of the plenty of Grass, (the whole Land turning to Pasture for want of Hands or Opportunity to till and improve it otherwise) and by reason of the want of more Cattle to eat the Grass, he shall eat Milk and Butter for his chief Sustenance: for Butter and wild Honey or such as is found in the Woods

## A N N O T A T.

(c) That they did so two years successively, *viz.* the two first of Abaz's Reign, see Dean Prideaux's Connexion of the O. and N. Test. Part 1. pag. 2, 3, 4.

(d) 2 Chron. 18. 17, 18. (e) The Feet are often used in Scripture out of Modesty to denote the secret Parts. (f) 2 Kings 16. 7, 17.

(g) Ezek. 19. 18, 19.

shall

## P A R A P H R A S E.

shall every one eat for their chief Sustenance, that is left in the Land. 23 And it shall come to pass in that day, that every Place shall be, where there were a thousand Vines, which in times of Peace and Prosperity would let at a thousand pieces of Silver, it, viz. every such Place or Vineyard shall even be for Briars and Thorns, i. e. shall be left Uncultivated, and so be over-run with Briars and Thorns. 24 With Arrows and with Bows shall Men come thither, either to hunt wild Beasts, or to defend themselves against them; because all the Land shall become so full of Briars and Thorns, as that the wild Beasts shall harbour therein in great Abundance. 25 And all the Hills that are wont to be digg'd with the Mattock, \* that the fear of Briars and Thorns may not come thither, i. e. that they may be kept clear from Briars and Thorns, and so be fit for Vineyards which were usually planted on Hills; \* then shall be for the sending forth of Oxen, and for the treading of lesser Cattle, i. e. shall then be uncultivated, and so turn to Pasture or bring forth Grass only for Cattle to eat: so great shall then be the Desolation and Destruction both of Man and Beast. And as what is afore said from v. 17. inclusively, at least partly and primarily was fulfill'd in the days of Abaz himself; so it might also partly and more fully be compleated by the Invasions of the Kings of Assyria or Babylon into Judah in (b) the following Reigns.

Chap. VIII. Moreover, the Lord said unto me, Take thee a great Roll, large enough to contain all the particular Prophecy, which relates to the present Subject and reaches to the end of Chap. 12. and write in it with a Man's Pen, i. e. with such a Pen and in such a Character as is in common use among you, concerning Maher-shalal-hash-baz as follows (v. 3.) 2 Now I had a due time afore by the Order of God taken unto me another Wife besides the Mother of my son Shear-jashub afore (Chap. 7. 3.) mention'd, and married her before faithful Witnesses, whom according to custom I took to record or be Witnesses of our Marriage, viz. Uriah the Priest, and Zechariah the son of Jeberechiah. 3 And I went in unto or lay with the Prophetess, so call'd probably as having her self the Gift of Prophecy, and she conceiv'd and bare a Son; then said the Lord to me what is afore v. 1. mention'd, and withal order'd me to Call him, viz. my new born Son's name Maher-shalal-hash-baz, which signifies to run swiftly to the Spoil and make haste to the Prey, and shall be given to the Child, to denote (i) the speedy Destruction of the confederate Kings of

IV.  
The Prophecy of  
the Destruction of  
the Kingdoms of  
Syria and Israel  
confirm'd again.

## A N N O T A T.

(b) For it is to be known, that after the Reign of Hezekiah, the King of Assyria made himself also King of Babylon. And after that the King of Babylon made himself King of Assyria. And therefore Assyria is sometimes used in Scripture for Babylonian.

(i) It was foretold Chap. 7. 16. that before Isaiah's elder son, viz. Shear-jashub should come to years of Discretion, Damascus and Samaria should be destroy'd.

And

## P A R A P H R A S E.

*Syria and Israel.* 4 For before the Child shall have knowledge to cry, My Father and my Mother, the Riches of Damascus and the Spoil of Samaria shall be taken away before the King of Assyria, *i. e.* both the said Kings and their Kingdoms shall be destroy'd.

v.  
The Jews are again threaten'd with dismal Calamities, if they rely not on God's Promises store given them, but use wicked Means for their Safety, even such as are Treacherous to their Country.

5 The Lord spake also unto me again, saying, 6 Forasmuch as many of this People, *viz.* Judah refuses the Waters of Shiloah that go softly, and rejoice in Rezin, and Remaliah's son, *i. e.* slight or dare not confide in the Forces of their own King, and therefore secretly are Friends to the other two Kings, as being resolv'd to be of the strongest Side: 7 Now therefore, behold the Lord bringeth up upon them of Judah an Army, which shall over-run them as the Waters of the river Euphrates, which are strong and many, over-run and carry all before them when they overflow their Banks; even (k) the King of Assyria, and all his strong and many Forces which are the support of his Glory: and he shall come up out of his own Country, as the river Euphrates when it flows over all his Channels, and do's go over all his Banks. 8 And he shall pass thro' Judah, he shall over-run it as if the foresaid River did overflow and go over it; he shall endanger the whole Kingdom of Judah, as if the waters of Euphrates did overflow it so high as to reach even to the Neck of the Inhabitants; and or even the stretching out of his Wings or the several Parts of his Army, shall fill the Breadth of the Land, O Emmanuel, *i. e.* of the Land of Judah, wherein notwithstanding shall in due time be born the Messias or Christ, who shall be Emmanuel, (as Chap. 7. 14.) 9 For altho' ye associate your selves against Judah, O ye People of Syria and Israel, and or yet ye shall be broken in pieces, *i. e.* discomfited and disappointed of your ill Designs against Judah, particularly as to your utterly destroying of the House of David: and give ear or mind well what I foretel you, All ye of far Countries, that shall make up the Assyrian Army: tho' ye gird your selves, and or yet ye shall be broken in pieces: I say again to shew you the Certainty of what I foretel you, tho' ye gird your selves or come in all respects well-appointed for War and fight Courageously, and or yet ye shall be broken in pieces. 10 Take counsel together, and it shall come to nought; speak the Word, and it shall not stand, *i. e.* tho' you take the very best and wisest human Measures, yet your foresaid Purposes, especially of destroying the House of David, shall be disappointed: for God is with us, *i. e.* That

## A N N O T A T.

And here it is foretold, that the said Destruction should be before Isaiah's younger Child should be able to say, Father or Mother. Which came to pass, as appears from 2 Kings 15. 29. 30. and 16. 9. For the Certainty of the speedy Destruction, the younger Child's name includes the same thing twice repeated.

(k) This is to be understood of Sennacherib in the days of Hezekiah, as 2 Kings 18. 12, 17, &c.

## P A R A P H R A S E.

most Eminent Son of David, who is to reign over all the World, is truly God as well as he is to be truly Man; and as he is before prophesied of under the name of Emmanuel, because when he is born into the World, God will then dwell in his Human Nature with us here on Earth; so as to his Divine Nature He is even at present with us, to help and defend his People, and especially the House of David from which he is to descend as Man; and He being as God of infinite Power, not all the Power of Man, much less of the Syrian and Israel or the Assyrians and their Confederates can disannul what he has decreed: 11 This I fear not to foretel you that are the open Enemies of Judah, tho' you are so powerful, and the more likely to succeed in your Designs against Judah, because of many of Judah being your secret Friends, and so ready to join and help you in ruining their own Country. However I fear not to foretel this to you and all such your Friends at present among us: For the Lord spake thus to me with a strong hand, i.e. I felt an extraordinary Impulse to deliver this Message to you, and was endued with suitable Courage so to do; and the Lord further instructed me that I should not walk in the way of this People, i.e. should not join with those of Judah that were secret Friends to the Syrians &c. God thus instructed me, saying, 12 Speak to the People of Judah thus: Say ye not, A Confederacy to all them to whom this People shall say, A Confederacy, i.e. be ye not secretly Confederates with the Syrians and Israel &c. as some among us are; neither fear ye their Fear, nor be afraid, i.e. for whereas they are so confederate out of Fear, as thinking the Enemies Power not to be resisted, hereby they have not due Esteem of the Power of God, nor Trust in him. 13 Wherefore sanctify, i.e. have holy or due Apprehensions of the Lord of Hosts himself, and let him be your Fear, and let him be your Dread. 14 And he shall be for a Sanctuary or Refuge and Protection to those that thus truly believe and trust in him: but on the other hand, God or his Promises and Dealings shall be for a Stone of Stumbling, and for a Rock of Offence to both the Houses of Israel, i.e. to the People of Judah as well as of Israel; for a Gin, and for a Snare to the Inhabitants of Jerusalem: 15 and Many among them shall stumble and fall, and be broken, and be snared, and be taken, i.e. the Gracious Dealings of God with the whole House of Jacob in giving them his Law, and therein many and great Promises to encourage them in their Obedience to him &c. shall be abused and so become the Occasion of the Ruin both of the Kingdom of Israel and also of Judah: and more especially their Unbelief of Emmanuel aforementioned or Christ, and the Crucifixion of him at Jerusalem, and their persisting in their Unbelief even after Christ's Resurrection and the Descent of the Holy Ghost at Jerusalem &c. shall be the Occasion of the signal Destruction of Jerusalem and the Inhabitants thereof by the Romans, and during the Siege of Jerusalem. 16 Bind

## P A R A P H R A S E.

up the Testimony, seal the Law among my Disciples, *i. e.* but do thou my Prophet Isaiah deliver these Declarations of my Will and Purposes to the People of Judah, and let those who are my faithful Servants keep them safely or lay them up well in their Memory. And altho' at present they may be as a Book seal'd up or not easily understood, yet when the time shall come that the Events shall answer the said Predictions, they will be a Justification of my Divine Truth, and of those who have or shall depend on my Word. 17 And of this Number do I Isaiah profess myself to be: therefore I will wait upon the Lord that at present hides his Face from the House of Jacob, and I will look for him, or not doubt but he will fulfil his Promises in their due time. 18 Behold, I am the more convinced of this because I and the Children, *viz.* Shear-jashub and Maher-shalal-bash-baz, whom the Lord has given me, are for Signs, and for Wonders in Israel; from the Lord of Hosts, which dwells or whose Temple is in mount Sion, *i. e.* I and my Children are remarkable for being visible Pledges of God's Promises, and Remembrancers of his Veracity and the People's Duty. For which reason, as we are admir'd and respected by well-dispos'd Persons, so we are made the Objects of Scorn and Derision to Hypocrites and Unbelievers. And herein Isaiah represented also Christ, in whose Person likewise as well as his own he spake this, as appears from Hebr. 2. 13. Christ and his Disciples being alike dealt with in respect of the different Treatment they receiv'd from good or bad Men. 19 And when they shall say unto you, Seek unto them that have familiar Spirits, and unto Wizards that whisper, and that mutter the Answers they give to those that consult them, should not a People seek unto their God, *i. e.* should not you rather, who are his peculiar People, seek to your God who is the True or Living God? What a Madness is it for you to seek for the Living unto the Dead, *i. e.* to ask counsel about what you who are living should do for your Good, of false Gods or Idols which have no Life in them. 20 If you will truly consult your own Welfare, have recourse to the Law and to the Testimony, *i. e.* Oracles of God: if they that advise you (as v. 19.) speak not according to this Word, *i. e.* advise you not what is agreeable to the Will of God, it is because there is no Light or right Understanding in them, and therefore there shall be no Prosperity to them. 21 And they shall pass thro' it, *viz.* their Land, hardly bestead and hungry, *i. e.* they shall wander up and down for Relief under their Calamities, but in vain: and it shall come to pass, that when they shall be hungry, and shall be able to find no Relief for their Hunger or other great Calamities, they shall fret themselves, and fall into such rage of Despair, as to curse their King, as imputing to his ill Conduct great part of their Miseries; and even (1) their

## A N N O T A T.

(1) Compare Revel. 16. 10, 11. What is here said, is to be understood in reference to the grievous Calamities that should befall both Israel and Judah for their impenitence.

God,



## P A R A P H R A S E.

God, as the chief Author of their Calamities. 22 \* And they shall look upwards to Heaven, and they shall look downwards to the Earth; and behold, which way soever they look, they shall see nothing but Trouble and Darknes, even Dimmes arising of Anguish, \* and Darknes or Distress shall fall upon them, and they shall not be able to flee away from the Distress thereof, viz. of that Land or Time.

Chap. IX. \* As at the (11) first or former Time He, viz. God made vile or greatly afflicted the land of Zabulon, and the land of Naphtali, by Tig-lath-pileser (m) the King of Assyria; so hereafter he shall make glorious the two lands aforesaid of Zabulon and Naphtali, which by the way of the Sea beyond Jordan, in part of Galilee of the Gentiles. 2 The People that walked in Darknes, have seen, i. e. shall as certainly as if they had already seen a great Light: they that dwell in the land of the shadow of Death, upon them hath the Light shined, i. e. shall certainly shine, viz. the most Glorious Light of the Gospel by means of Christ's dwelling (n) at Capernaum, and so most frequently preaching among them. 3 Thou hast multiply'd the Nation, i. e. whereas the foresaid King of Assyria carried many away captive out of Israel, and so lessen'd the Nation; under

VI.

The Prophet foretells the Restoration of Peace and Prosperity under Hezekiah, and therewith Mystically or Typically by the great Comfort that the Gospel or Christ should bring to the World by his Birth &c.

## A N N O T A T.

(1) As the beginning of Chap. 9. contains a very remarkable Prophecy of our Saviour, so the Learned and judicious Mr Mede could not forbear, saying, that he thought the Devil did owe it a Spight from the Beginning; insomuch that by wrong Pointing and wrong Translating the Sense of this Place is so darken'd, that according to the common Exposition of it, it is hard to defend St Matthew's Application thereof to our Saviour, much less to see the Evidence of so Noble and Clear a Prophecy in it self, or Rightly expounded. One thing that has contributed to the Darkning thereof, is the wrong Pointing or Distinguishing of it, by referring the first six Hebrew Words to this Prophecy, and so beginning therewith this Chap. 9. whereas the said Words should be refer'd to what goes before, and so make the End of Chap. 8. as they do in St Jerome's or the Vulgar Latin Version, and the Syriac and Arabic Versions; and as Mr Mede says in the Chaldee Paraphrase. Whereby he must mean some other Copy that he made use of, than that in our Polyglot Bible. For this makes the Chaldee Paraphrase begin Chap. 9. just as the Hebrew do's. The other Particular that has darken'd this Prophecy, is wrongly understanding and rendring two Hebrew Verbs, the first by *be lightly afflicted*; and the second by *did more grievously afflict*. Whereas the first Hebrew Verb do's also signify and so may be render'd, *be made vile, or greatly afflicted*; and the latter Hebrew Verb may be render'd, *he shall make glorious*. And the Text thus render'd, as in the Paraphrase, contains a Clear and Noble Prophecy of Christ. I shall take the Opportunity here to observe to the Reader, that wherever else he finds *Our Common English alter'd*, there is alike Good ground for it, tho' for Brevity sake, I do not stand expressly to shew it. Thus particularly as to that other remarkable Prophecy of Christ, Chap. 7. 14, 15, 16. in which two last Verses, I have for the like Reason alter'd our Common Version.

(m) 2 Kings 15. 29.

(n) Matth. 4. 13, 14, &c.

## PARAPHRASE.

*the Gospel God shall multiply the Nation of the true (o) Israel, or enlarge his Church by adding thereto daily such as believe the Gospel. Thou\* halt increas'd, i. e. thereby shalt certainly increase the Joy to him or it, viz. the Church: they shall joy before thee or in a Religious manner, according to the Joy in Harvest, and as Men rejoice when they divide the Spoil, i. e. with the greatest Joy. And as the foregoing Prophecy from v. 1. hitherto was chiefly fulfill'd by Christ, so was it in a less degree by Hezekiah, to whose Reign what follows v. 4, 5. seems most naturally and clearly to refer, viz. 4 For thou halt broken, i. e. shalt certainly break the yoke of his Burden, i. e. the Burdensome-yoke of the King of Assyria, and the Staff of his Shoulder, i. e. the Power of the said King, whereby he lays heavy Burdens on the Shoulders of the People of Israel and Judah, the Rod or Scepter, i. e. Power and Authority of his Oppressor, viz. the foresaid Oppressor of Israel and Judah, thou shalt put an end to his foresaid Power and Oppression, as in the day of Midian, (p) i. e. as thou didst to the Oppression of the Midianites, on a sudden and by thy more immediate hand. 5 For every common Battle of the Warrior is wont to be with confused Noise, and Garments roll'd in Blood, but this shall be with Burning and Fuel of Fire, i. e. the means whereby the Army of the King of Assyria, viz. Sennacherib shall be destroy'd, and so an end put to the Assyrian Oppression over the land of Judah, shall be by (q) an hot pestilential Blast, which shall of a sudden destroy his Army, as if they had been burnt with Fire. And this Destruction of Sennacherib's Army shall be a Type of, and so this part of this Prophecy shall be most fully and ultimately compleated by the Destruction of Christ's Enemies at the (r) Last Day. And in like manner what follows, tho' chiefly applicable to Christ, yet may be also in a less degree applicable (s) to Hezekiah, viz. 6 For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder: Hereby may well be understood, that altho' Abaz the present King was himself a very wicked Prince, yet by God's Blessing his son Hezekiah was a very religious Prince, and so such an One as by his pious and prudent Government when he came to be King, would restore the Kingdom, not only to a peaceful, but even to a very flourishing State again, so as that he should be (t) fear'd and courted even by foreign Princes or Nations: on which account he would justly deserve to have the greatest Titles of Praise and Respect given to him, that are fit*

## ANNOTAT.

(p) Gal. 6. 16.

(p) Judg. 7. 21, 22, &amp;c.

(q) 2 Kings 19. 7, 35.

(r) 2 Thess. 1. 7, 8. Revel. 20. 9, 10.

(s) To understand v. 6, 7. wholly of Hezekiah, and exclusively of our Saviour, or wholly of our Saviour and exclusively of Hezekiah, seem two Extremes: the Middle between which seems more agreeable to Truth and other like Places of Scripture, particularly Psal. 45. and 72. (t) 2 Chron. 32. 22, 23.

PARAPHRASE.

to be given to an earthly King. And herein Hezekiah might be look'd on as in some respects a Type of Christ: at least what is here said of him, may and is to be understood, in the highest sense the Words bear, of Christ, whose Birth and Government was then the comfortable Expectation of all pious Persons, and would be the means of the greatest Comfort to all good Persons, that ever were or should be. Forasmuch as Christ was the Son of God in the highest sense of Son-ship, and so God the Father's giving him to dy for Man was a Token of the greatest Kindness, that could be shewn to Man; and the greatest Comfort must arise to all good Persons from the Assurance they have, that after Christ's Ascension into Heaven, all Power in Heaven or Earth, or the Government of all the World, was given to him for the Good of his Church, and that in respect of his human Nature as it belong'd to his Divine from all Eternity. And on account of the mysterious Union of the Divine and human Nature in Christ's Person, and his wonderful Love to Mankind, &c. his Name shall be called, i. e. he shall really be Wonderful, and particularly a wonderful Counsellor, i. e. wonderful in Counsel, or as to the Mystery of our Redemption, which is represented in Scripture as the grand Master-piece of the Divine Wisdom; The Mighty God, The Everlasting Father, i. e. the Author of our Eternal Salvation, and the Father or Head of the World to come, i. e. of the Gospel-state, which is represented all along in Scripture as the Kingdom of the Messiah; The Prince of Peace, chiefly as making Peace between God and Man. 7 Of the Increase of his Government and Peace there shall be no End, i. e. the Christian Church shall increase in Extent, and so in Power and Peace to the end of the World: upon the Throne of David and upon his Kingdom, to order it, and to establish it with Judgment and with Justice, from henceforth even for ever: the Zeal of the Lord of Hosts will perform this, not for Man's Deserts, but for his own Honour in making good his gracious Promises, as to the Redemption or Deliverance of Judah from the Power of the Assyrians in the days of Hezekiah, so more especially as to the Redemption of Mankind, from the Power of Sin and Satan by our Lord Jesus Christ.

8 The Lord has formerly sent a Word into, i. e. denounced Judgments unto or against that part of the House of Jacob, which is now peculiarly still'd Israel, and it, viz. the said Judgments hath already lighted upon Israel in part, and shall do to the full unless prevented by their Repentance. 9 And all the People shall know or experience so much, even Ephraim and the Inhabitants of Samaria, that say in the pride and stoutness of Heart, 10 The Bricks are fallen down, but we will build with hewn Stones: the Sycomores are cut down, but we will change them into Cedars, i. e. that slight God's Judgments, as if the Damage suffer'd by them might easily be repair'd, and not only so, but their State still advanced for the better; and therefore instead of humbling themselves and repenting,

VII.  
The Prophet here threatens the Kingdom of Israel with Destruction for their obstinate Impiety.

repenting, *indulge themselves the more in their Pride and Luxury.* 11 Therefore the Lord shall set up the Adversaries of Rezin against him, and join his Enemies together, *i. e. the Lord having subdued Rezin, on whose Alliance Israel so much relies, by the King of Assyria; after that the said King with his united Forces, both out of Assyria and also out of Syria now conquer'd by him, shall come against Israel.* 12 The Syrians before or from the East, and the Philistines also behind or from the West, shall come against Israel together, and they shall devour Israel with open mouth. For all this his Anger is not turned away, but his hand is stretched out still to punish further Israel. 13 For after such his Punishments the People of Israel turns not, *i. e. will not turn unto him, viz. God that smites them or punishes them to bring them to Repentance,* neither do, *i. e. will they seek the Lord of Hosts.* 14 Therefore the Lord will cut off from Israel Head and Tail, Branch and Rush in one day, *i. e. will cut off both Great and Small by one general Calamity.* 15 The Ancient and Honourable, he is the Head: and the Prophet that teaches Lies, he is the Tail, *(u) i. e. of the meaner Sort which shall be cut off.* 16 For the said Prophets as being the Leaders of this People cause them to err, and they that are led of them are destroyed. 17 Therefore the Lord shall have no joy in their young Men, neither shall have mercy on the Fatherless and Widows: for every one is an *(w)* Hypocrite, and an Evil Doer, and every Mouth speaketh Folly. For all this his Anger is not turn'd away, but his hand is stretched out still. 18 For Wickedness burns or causes utter Destruction, as the Fire do's where it can't be stop't: it shall devour the Briers and Thorns, and shall kindle in the Thickets of the Forest, and they shall mount up like the lifting up of Smoak, *i. e. Wickedness shall destroy both Great and Small.* 19 Thro' the Wrath of the Lord of Hosts is the Land darken'd, *i. e. distress'd:* and the People shall be consum'd by the Divine Wrath, as the Fuel of the Fire is by the Fire. So grievous shall be their Distress, that no Man shall spare his Brother. 20 \* But he shall snatch on the right Hand, and be hungry; and he shall eat on the left Hand, and they shall not be satisfied, *i. e. they shall plunder and devour one another without giving over:* they shall eat every Man the Flesh of his own Arm, *i. e. the Flesh of those of his own Country, and even of his own Blood.* 21 Manasseh shall prey on Ephraim, and Ephraim on Manasseh as long as they can, and then they together shall be against Judah. For all this his Anger is not turn'd away, but his hand is stretched out still. Chap. X. For wo unto them, *viz. the Rulers of Israel,* that decree unrighteous Decrees, and that write Grievousness which they have prescrib'd, *i. e. enact grievous Laws, viz.* 2. to turn aside the Needy from Judgment,

(u) 1 Kings 13. 33. (w) The word in Hebrew signifies profane or lewd also.

## P A R A P H R A S E.

and to take away the Right from the Poor of my People, that Widows may be their Prey, and that they may rob the Fatherless. 3 And what will ye do in the day of Visitation, and in the Desolation which shall come from far? to whom will ye flee for Help? and where will ye leave your Glory, *i. e. Honours and Possessions that they may not be a Prey to your Enemies?* Wherefore since it is not in your Power to secure to your selves your Riches &c. which ye get by Injustice and Oppression, this should be a Motive to you, not to use any ill means to enrich your selves: 4 Indeed so far shall ye be from securing your Riches, that you shall not be able to secure your selves from your Enemies: for without me, *i. e. being destitute of my Protection*, they, *viz. the Rulers of Israel* shall bow down among the other Prisoners, *i. e. shall be ignominiously dealt with as Slaves*, and or else they shall fall \* among the Slain. For all this his Anger is not turn'd away, but his hand is stretched out still.

5 O Assyrian, the Rod or Executioner of my Anger, and the Staff or Power I have put in their hand is the Instrument to execute my Indignation. 6 I will send him against an hypocritical or wicked Nation; and against the People of my Wrath will I give him a Charge to take the Spoil, and to take the Prey, and to tread them down like the Mire of the Streets. 7 Howbeit, he meaneth not so, neither doth his heart think so, *viz. that in what he do's to other Nations, he is only the Instrument of my Wrath toward them*: but it is in his heart to destroy, and cut off Nations not a few, *i. e. his own Design is purely to extend his Conquests, and so to gratify his own Ambition*. 8 For he says out of Pride, as ascribing his Conquests only to his own great Power and Prudence, Are not many \* Kings altogether my Princes, *i. e. tributary to me, and so subject to my Command, as are the Princes of my own Kingdom or Assyria*. 9 Is not Calno now become subject to me, as Carchemish was afore? is not Hamath, as Arpad? is not Samaria, as Damascus? 10 As my hand has found or subdued the Kingdoms of other Nations that did worship Idols, and whose graven Images did excel them of Jerusalem, and of Samaria. 11 Shall I not, as I have done unto Samaria and her Idols, so do to Jerusalem and her Idols? *which is spoken by Isaiah in the Person of the King of Assyria, who look'd on the God of Judah to be no better than the Gods of the Countries round about*. 12 Wherefore it shall come to pass, that when the Lord hath perform'd his whole Work upon mount Zion, and on Jerusalem in permitting it to be besieged by the Assyrian Army, I will punish the Fruit, *viz. Works* of the stout Heart of the King of Assyria, and the Glory of his high Looks. 13 For he saith, By the Strength of my hand I have done it, and by my Wisdom; for I am prudent: and I have remov'd the Bounds of the People, and have robbed their Treasure, and I have put down the Inhabitants like a valiant Man. 14 And my hand hath found as

VIII.  
The Destruction  
of Sennacherib's  
Army is foretold.

## P A R A P H R A S E.

a nest the Riches of the People: and as one gathereth eggs that are left, have I gathered all the Earth, and there was none that mov'd the wing, or open'd the mouth, or peeped, *i. e. I have made my self Master of the Riches of other People, as easily as one takes away a nest of young Birds, neither Dam nor young Ones flying away or making any noise.* 15 Shall the Ax boast it self against him that heweth therewith? or shall the Saw magnify it self against him that shaketh it? as if the Rod should shake it self against them that lift it up, or as if the Staff should lift up it self, as if it were no Wood, *i. e. Men are only second Causes or Instruments in the hand of Providence; and therefore they ought to ascribe all the Glory they have to God, as the Prime Cause. And because the King of Assyria sins in not doing so,* 16 therefore shall the Lord, the Lord of Hosts, send among his Fat ones Leanness, *i. e. shall destroy his principal Men for Strength or Courage and Conduct;* and under his Glory he shall kindle a Burning like the burning of a Fire, *i. e. God shall humble his Pride by a sudden Destruction of his Army caus'd by an bot (x) pestilential Blast.* 17 \* Even the Light of Israel shall be for a Fire, and his Holy One for a Flame, *i. e. this sudden Destruction of the Assyrian Army shall be by the more immediate hand of God himself, who is wont visibly to appear to his own People in a Glorious Light like Fire, and did so conduct and protect them, when they came out of Egypt:* and it shall burn and devour his Thorns and his Briers in one day; 18 and shall consume the Glory of his Forest, and of his fruitful Field, both Soul and Body, *i. e. the Destruction of the Assyrian Army here foretold shall destroy both Great and Small, and shall entirely put an End to the Glory and Haughtiness of Sennacherib himself.* And they shall be as when a Standard-bearer faints, *i. e. such a Discouragement and Disgrace shall fall on Sennacherib and his Army, as is wont to be occasion'd to an Army by the loss of the Standard, or its being taken away by the Enemy.* 19 And the rest of the Trees of his Forest shall be few, that a Child may write them, *i. e. so few Men of Strength or Note in his Army shall escape the foresaid Destruction, that a Child may be able to keep the Muster-roll.*

IX.  
God shall permit  
Sennacherib to de-  
stroy many of the  
Jews for their  
Wickedness, but  
should preserve Je-  
rusalem for his  
Servants sake.

20 And it shall come to pass in that day, that the Remnant of Israel, even such as are escap'd of the House of Jacob from the Invasion of Sennacherib, shall no more again stay or rely for help on him that smote him, *viz. the Assyrian King, as Abaz had formerly done:* but shall stay upon the Lord, the Holy One of Israel, in Truth, *viz. during the Reign of Hezekiah.* 21 The Remnant aforesaid, shall, during the foresaid Reign, return in Truth, even the Remnant of Jacob, unto the Mighty God. 22 For tho' thy People Israel be as the land of the Sea for Number, yet only a Remnant of them shall return to their God in Truth, *viz.*

(\*) 2 Kings 19. 7, 35.

## PARAPHRASE.

the Remnant mention'd v. 21. As for the others they shall be destroy'd, at least many of them, by the Assyrians: for the Consumption or Destruction of them, which is by God decreed, shall overflow, i. e. shall spread itself all over the land of Judah, except only Jerusalem, like a Flood that sweeps all before it; and by this means shall God punish the Wicked in Judah with Righteousness or Severity. 23 For altho' Jerusalem and the Kingdom of Judah shall be preserv'd from Destruction, yet for the Sins of Judah the Lord God of Hosts shall make a Consumption, even such an one as is determin'd, i. e. decreed and limited, viz. to be in the midst of all the land, i. e. all over Judah, except Sion or Jerusalem. 24 Therefore thus saith the Lord God of Hosts, O my People, that dwellest in Sion, be not afraid of the Assyrian, viz. Sennacherib. For he shall only think or endeavour to smite thee with a Rod, and to this end shall lift up his Staff against thee, i. e. shall come against Jerusalem with all his Forces to make an entire Conquest of Judah, but it shall be after the manner of Egypt, i. e. as Pharaoh pursued the Israelites when they were going out of Egypt, in order to destroy them or bring them back into Egypt, but his Enterprize fail'd in a wonderful manner; so shall the Enterprize of Sennacherib against Jerusalem fail in a like wonderful manner. 25 For yet a very little while, and the Indignation shall cease, and mine Anger in their Destruction, i. e. it shall appear by the Destruction of Sennacherib's Army, that my Anger is turn'd away from Judah. 26 \* Even the Lord of Hosts shall stir up a Scourge for him, viz. the King of Assyria, according to the Slaughter of Midian at the rock of Oreb: and as his, viz. God's Rod was lifted up by Moses on the Red Sea to divide it for the Deliverance of Israel and Destruction of the Egyptians, so shall he lift it up after the manner of Egypt, i. e. God shall give as evident Tokens of his Power interposing for the Deliverance of Jerusalem from the Assyrians, as he did for the Deliverance of Israel from the Egyptians. 27 And it shall come to pass in that day, that his Burden shall be taken away from off thy Shoulder, and his Yoke from off thy Neck, and the Yoke shall be destroyed, i. e. Jerusalem and Judah shall be freed from all Subjection to and Invasion of the King of Assyria, and thus because of the Anointing, or for the sake of God's chosen People who are call'd his Anointed, and especially for the sake of Christ or the Anointed emphatically so call'd, who is to descend from the Tribe of Judah and House of David. 28 Methinks I see Sennacherib or his Army, as if already, in his March to Jerusalem, he is come to Aiath, he is pass'd to Migron: at Michmash he hath laid up his Carriages. 29 They are gon over the Passage: they have taken up their Lodging at Geba; the People of Ramah is afraid, the People of Gibeah of Saul is fled. 30 Lift up thy Voice or cry aloud for Fear, O Daughter of Gallim: cause it, viz. thy Voice or Cry to be heard unto Laish, O poor Anathoth. 31 The People

of Madmenah is removed, the Inhabitants of Gebim gather themselves to flee. 32 As yet he shall remain at Nob that day, as being within one day's march of Jerusalem. Then he shall sit down before it, and threaten it in the highest manner, as if he did with his Threatnings (y) shake his hand against the mount of the Daughter of Zion, the hill of Jerusalem. 33 But let not Jerusalem fear him: for behold the Lord, the Lord of Hosts shall lop the Bough with Terror: and the high Ones of Stature shall be hewn down, and the Haughty shall be humbled. 34 And he shall cut down the Thickets of the Forests with Iron, and Lebanon shall fall by a mighty One, i. e. the Lord shall destroy the Assyrian Army, and therein the Chief Commanders and other Officers as well as the Common Soldiers: and this Destruction of the said Army, (which Army may be compar'd to the Forest even as Lebanon for Multitude and Strength) shall be wrought by the Ministry of an (z) Angel.

X.  
A Prophecy of  
Christ and the Go-  
spel-state, especi-  
ally the Millen-  
nium or Trium-  
phant-state there-  
of on Earth.

Chap. XI. Tho' the Prophecy from v. 20. of the foregoing Chapter do's primarily belong to the Deliverance of Jerusalem from being taken by the Assyrian Army, yet therein are contain'd some Particulars, which have a secondary respect even to the Remnant or small Number of Jewish Converts under the Gospel, who by their Belief in Christ escap'd the Vengeance that fell on the main Body of the Jewish Nation for rejecting the Gospel. Accordingly we find St Paul expressly applying what is said Chap. 10. 22, 23. to the Jewish Believers or Converts to Christ. What follows in this Chap. 11. do's plainly belong only to the Times of the Gospel, viz. And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots, i. e. when the Family of David shall be brought to so low or mean a Condition, as that it may be fitly resembled to the Stock of a Tree, that has been much lopp'd and impair'd, and has but just Life enough left to send out a Sucker or Twig; then out of the said Family of David shall arise or be born the Messias or Christ. 2 And the Spirit of the Lord shall rest upon him, i. e. as Man he shall be endued with the Gifts and Graces of the Holy Spirit without Measure and at all Times, viz. the Spirit, i. e. Spiritual Gift or Grace of extraordinary Wisdom in Divine things, and of extraordinary Understanding in Natural things, the Spirit or Spiritual Gift of extraordinary Counsel to form good Designs, and of extraordinary Might or Courage to execute them, the Spirit or Spiritual Grace of extraordinary Knowledge of God's Will, and of the Fear of the Lord or an extraordinary Disposition to obey the Will of God. 3 And the Holy Spirit shall make him of an extraordinary quick Understanding in the Fear of the Lord, or in things pertaining to Godliness, and of an extraordinary Quickness or Readiness to lay hold of all (a) Opportunities to promote true Piety: and he shall not judge after

(y) Read 2 Kings 18. 19, &c. (z) 2 Kings 19. 35. (a) See John 4. 34.



## PARAPHRASE.

the sight of his Eyes, neither reprove after the hearing of his Ears, *i. e.* according to outward Appearance. 4 But he shall judge according to the Truth of things, and so with Righteousness shall he judge the Poor, and reprove with Equity, for the Meek of the Earth, *i. e.* shall justly rebuke or punish such as oppress the Meek: and he shall smite the Earth or Ungodly with the Rod of his Mouth, and with the Breath of his Lips shall he slay the Wicked, *i. e.* in his Gospel he shall denounce the greatest Threatnings and Punishment against Sinners, which shall certainly fall upon and destroy them, if they repent not. And not only so, but even in a more literal Sense shall he at last destroy Antichrist most eminently so call'd by the Breath of his Lips, or by Fire consuming (b) Antichrist and his Party at Christ's Word or Command. 5 And Righteousness shall be the girdle of his Loyns, and Faithfulness the girdle of his Reins, *i. e.* as a most strict regard to Truth, Integrity and Justice is what is press'd on all by the Gospel, and observ'd by such as are Christ's true Subjects all along the several Ages of Christianity; so a most strict regard to Justice &c. shall be actually had and universally practis'd in Christ's Kingdom, when the last and most Glorious and Happy State thereof shall come, or during the Millennium. And such an universal Practice of Justice and Truth shall be a great part of the Happiness of that Millenary State. Another great part of the Happiness of the said State will be, that all other (c) Creatures as well as Man, shall then be restor'd to a like happy Condition they were in before the Fall, and consequently there shall be no Enmity then between brutish Creatures, or the like. 6 But the Wolf also shall dwell with the Lamb, and the Leopard shall ly down with the Kid: and the Calf, and the young Lion, and the Fatling shall ly quietly together, and a little Child shall be able to lead any of them without being hurt by them. 7 And the Cow and the Bear shall feed together, their young Ones shall ly down together: and the Lion shall not feed on other Creatures, but eat Straw or Grass like the Ox. 8 And the sucking Child shall play on the hole of the Asp, and the weaned Child shall put his hand on the Cockatrice-den, without receiving any hurt from the Asp or Cockatrice. 9 For they, *i. e.* all Creatures whatever shall not then hurt nor destroy any other Creature in all my Kingdom on Earth, of which not only my holy Mountain or Jerusalem shall be the Capital, but all the Earth over which my Kingdom shall then extend, shall then be esteem'd Holy, as the said Mountain now is: for the Earth shall then be full of the Knowledge of the Lord, *i. e.* of the true Practice of Piety; there shall be no part of my then Kingdom on Earth, but where true Piety shall thus prevail and be establish'd, as there is no part of the Sea, but where the Waters cover the Channel or Depth of the Sea.

(b) 2 Thess. 1. 7, 8. and 2. 3, 8. (c) Rom. 8. 19—23.

## XI.

A Prophecy of the Conversion of the Gentiles on the Preaching of the Gospel by the Apostles, and also of the Conversion of the whole Jewish Nation at last, and of the Fulfillment of the Gentiles.

10 And this shall be brought to pass by the Conversion of the whole Jewish Nation then unto Christ, as well as of the Gentile World: for in that day there shall be He, who is the Root (d) as well as a Branch (as v. 1.) out of the Root of Jesse, which shall stand for an Ensign of the People, i. e. by the Preaching of whose Gospel the People shall be assembled into his Church; to it, viz. his Ensign shall the Gentiles seek, i. e. the Gentiles shall be those, who shall chiefly be converted to Christianity at the first Preaching of the Gospel; and at the happy State of the Millennium, the Gentile World shall in a manner universally become Converts to Christ, and his Rest shall be Glorious, i. e. there shall be a visible (e) Glorious Appearance or Symbol of Christ's Special Presence at Jerusalem during the said Millennium, as there was wont to be under the Law over the Ark, and as Jerusalem or the Temple was styl'd God's (f) Resting-place, on account of the Ark being there settled and not remov'd from place to place as afore; so during the said Millennium the Church shall be in a most Glorious settled State, and its Members not forced to flee from place to place for Fear of Persecution. 11 And it shall come to pass in that day, that to compleat the Happiness of the said Time, the Lord shall bring about the Conversion of the whole Jewish Nation wherever then dispersed, and thereupon shall restore them to their own Country. To this end the Lord shall set his hand again the Second time, i. e. in as remarkable a manner as he brought Israel of old out of Egypt, to recover, i. e. convert to Christianity, and thereupon restore to their own Country the Remnant of his People which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea, i. e. from all Countries where they shall then be dispersed. 12 And or even he shall set up an Ensign for the Nations, and shall assemble the Outcasts of Israel, and gather together the dispersed of Judah from the four Corners of the Earth, i. e. the Gentiles shall not only be converted All in general themselves to Christianity, but thereupon with one Accord, as by a Signal, shall join together to help restore all the Jews (now likewise converted) to their own Country. 13 The Envy also of Ephraim or the ten Tribes against Judah shall depart or cease, and the Adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah

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(d) To shew the Pre-existence of Christ before Jesse, and consequently before the Creation, Christ is here styl'd the Root of Jesse, to denote that he was the Maker of Jesse, as well as he was to be his Descendent. And that the Hebrew word is so here to be understood in its primary and common Sense, is evident from Rev. 22. 16. So that the Criticism here made by some learned Men, viz. that the Hebrew word signifies a Branch growing out of a Root, as well as a Root, seems to be ill-grounded, or of no use at least here, but rather to take away the Import of a Text design'd for a Proof of our Saviour's Pre-existence before the Creation. (e) Revel. 21. 22, 23, 24. (f) Psal. 132. 8.

shall

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shall not vex Ephraim. 14 But they shall fly upon the Shoulders of the Philistines toward the West, they shall spoil them of the East together: they shall lay their Hand upon Edom and Moab, and the Children of Ammon shall obey them, *i. e. such as were of old the chief or most inveterate Enemies of the Jews shall at the time here foretold lay aside all Enmity toward them, and shall readily and gladly do them all the Service or Kindness they can.* 15 And the Lord shall utterly destroy the Tongue or Bay of the Egyptian Sea, and with his mighty Wind shall he shake his hand over the River Nile, and shall smite it in the seven Streams, and make Men go over dry-shod, *i. e. God shall remove all Impediments that may obstruct the Jews Return into their own Country, in as Miraculous a manner, as if he dried up the Waters of the Nile or the (g) Mediterranean Sea, as he did formerly the Red Sea.* 16 And likewise there shall be an High-way or easy Passage for the Remnant of his People, which shall be left, to come from Assyria or the Eastern parts of the World beyond Euphrates; for God shall remove all Obstacles, in as Miraculous a manner (if occasion) as if he dried up the Waters of Euphrates (b) for the Jews to pass over; like as it was done to the Red Sea for the Passage of Israel, in the day that he came up out of the land of Egypt.

Chap. XII. And in that day thou shalt say, *i. e. this following or the like Song will be very proper to be sung by the Jews, after the Deliverance of Jerusalem from Sennacherib's Army, and also both by the Jews and Gentiles in the Triumphant State of the Church during the Millennium, and describ'd in the foregoing Chapter, viz.* O Lord, I will praise thee: tho' thou wast angry with me, thine Anger is turned away, and thou comfortedst me. 2 Behold, God is my Salvation: I will trust, and not be afraid; for the Lord JEHOVAH is my Strength and my Song, he also is become my Salvation. 3 (i) Therefore with Joy shall ye draw Water out of the Wells of Salvation, *i. e. with joyful Thankfulness shall ye receive Blessings from God the Fountain of all Blessings.* 4 And in that day shall ye say, Praise the Lord, call upon his Name, declare his Doings among the People, make mention that his Name is exalted. 5 Sing unto the Lord; for he hath done Excellent things: this is known in all the Earth. 6 Cry out and shout more especially thou Inhabitant of Zion; for in a more especial manner Great is the Holy One

XII:  
A Song proper  
for the several  
joyful Times of the  
Church, afore pro-  
phesy'd of.

## A N N O T A T.

(g) That part of the Mediterranean Sea which wash'd the Coast of Egypt, and into which the Nile emptied itself, was call'd the Egyptian Sea.

(b) Compare Revel. 16. 12. (i) Commentators usually observe, that the Jews were wont to say this Verse, when with a great deal of Joy and Ceremony they drew Water out of the Stream of Siloah on the last day of the Feast of Tabernacles. To which Custom our Saviour is suppos'd to allude John 7. 37.

of.

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of Israel in the midst of thee, viz. as in the days of Hezekiah, especially after the Deliverance of Jerusalem from Sennacherib, God was with great Piety and Solemnity worship'd at his holy Temple; so also during the Millennium, Jerusalem shall be not only the Capital of Christ's Kingdom on Earth, where (k) his Apostles &c. shall reside as the Chief Ministers of his said Kingdom, but also at Jerusalem there shall be constantly a Shechinah (l) or most Glorious visible Symbol of Christ's own Special Presence there; and accordingly there, and before the said most Glorious Appearance or Symbol, shall be perform'd the most Solemn Service of God.

## S E C T I O N IV.

Containing such Prophecies of Isaiah, as were deliver'd (ll) in the Reign of Hezekiah, and take up all the large Remainder of this Book, and therefore may most fitly be distinguish'd into the following Subdivisions, viz.

S E C T. IV. N<sup>o</sup>. I.

Containing a Prophecy against Babylon, which takes up Chap. XIII. 1 — XIV. 28.

<sup>L</sup>  
The taking of  
Babylon by Cyrus  
&c. and its after  
utter Destruction  
is foretold.

Chap. XIII. The Burden of Babylon, i. e. a Prophecy containing Burden or grievous Punishments, which shall fall on Babylon, and which Isaiah the son of Amoz did see, i. e. had reveal'd to him in a Vision. 2 Lift ye up a Banner upon the high Mountain, as is usual to be done for to assemble Men of Arms or Soldiers together to enter on a War, exalt the Voice unto them, shake the hand, which were other Signs us'd on the foresaid Occasion, that they may go into the Gates of the Nobles, i. e. list themselves under the several great Officers and Commanders of the Army or Armies that are to be rais'd against Babylon. 3 I have commanded my (m) Sanctified ones, i. e. I have or shall so order things, that those, whom I have appointed and set apart for this Purpose, shall undertake the War against Babylon. I have also call'd, i. e. shall call or excite my Mighty ones, i. e. those whom I shall endue with Strength and Power sufficient for to execute my Anger on Babylon at the time appointed by me, even them that shall rejoice in executing my said Anger, which shall illustrate my Highness or Supreme Sovereignty over all the

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(k) Revel. 21. 12, &c.

(l) Ibid. 22. 23, &c.

(ll) See the Preface to this Book §. 6. (m) To sanctify war in Hebrew is the same as to prepare war, as Joel 3. 9: And to the same purpose Cyrus is call'd God's Anointed Chap. 45. 1. of this Prophecy.

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*World.* 4 *There shall be the Noise of a Multitude assembled together round the Banner (v. 2.) set up in the Mountains, like as of a great People: a tumultuous Noise of the Kingdoms of Nations gather'd together: the Lord of Hosts, the Name whereby the God of Judah is pleas'd to distinguish himself, musters the Host of the Battle, i. e. is he which causes the foresaid Army to come together, and march against Babylon.* 5 *They come from a far Country, from the end of Heaven, i. e. they that shall come under Darius the Mede and Cyrus against Babylon shall come from Countries very far distant; even the Lord of Hosts v. 4. shall cause them to come, and they shall be the Weapons of his Indignation, to destroy the whole Land, or put an end to the Kingdom of Babylon.* 6 *Howl ye Babylonians, for the Day of the Lord, or wherein he will do this, is at hand, i. e. will as certainly come as if it was now at hand, or Babylon now besieg'd so as that it must fall into the Enemies hand: for it, viz. the Day aforementioned shall come as a Destruction from the Almighty, and so which can't be withstood.* 7 *Therefore shall the saking of Babylon by the foresaid Darius and Cyrus happen in such a manner, that all Hands shall be faint, and every Man's Heart shall melt.* 8 *And they shall be afraid on a sudden: even Pangs (n) and Sorrows shall take hold of them, they shall be in pain all on a sudden, and the Pain shall be also as great as that of a Woman that travails: they shall be amazed one at another, their Faces shall be as Flames, i. e. red and fiery with the Wine they have been drinking.* 9 *Behold, the foresaid (v. 6.) Day of the Lord cometh, cruel or grievous both with Wrath and fierce Anger, to lay the Land (as v. 5.) desolate; and he shall destroy the Sinners thereof out of it.* 10 *For the Stars of Heaven, and the Constellations thereof shall not give their Light: the Sun shall be darkned in his going forth, and the Moon shall not cause her Light to shine, i. e. there shall be an entire Downfall of the whole State or Empire of Babylon.* 11 *And thus I will punish the then (o) Lady or Empress in Chief of the World, viz. Babylon and its Rulers for their Evil, and the Wicked for their Iniquity; and I will cause the Arrogancy of the Proud to cease, and will lay low the Haughtiness of the Terrible.* 12 *I will make such an Havock of the principal Men of Babylon for Arms or Government, that such a Man shall become more precious than fine Gold: even such a Man more precious than a golden Wedge of Ophir.* 13 *Therefore I will shake the Heavens, and the Earth shall remove out of her place, in the Wrath of the Lord of Hosts, and in the day of his fierce Anger, i. e. I will make an entire Alteration as to the Power of Babylon.* 14 *And it, viz. Babylon or its Inhabitants and Subjects shall be or fly*

## A N N O T A T.

(n) Read Dan. 5. which may serve as a good Comment on this Prophecy of Isaiah. (o) Compare v. 19. and Chap. 47. 5.

from

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from place to place, as the chased Roe; and as a Sheep that no Man taketh up, *i. e.* the Babylonians having lost their Leaders and Protectors, shall wander up and down as Sheep that have lost their Shepherd. They, *viz.* the Auxiliary Forces that shall come to assist the Babylonians shall turn every (p) Man to his own People, and flee every One into his own Land, for fear of the conquering Enemy. 15 For every One that is found to come to assist the Babylonians, shall be thrust through: and every One that is joyned unto them, shall fall by the Sword. 16 Their, *viz.* the Babylonians Children also shall be dash'd to pieces before their Eyes, their Houses shall be spoil'd, and their Wives ravish'd, as a just Retaliation for the like Cruelty to the Jews. 17 Behold, to shew my Fore-knowledge, and also Power to alie the Affairs of Nations, I foretel so long beforehand, that I will stir up chiefly the Medes against them, which, as at present they are a Nation of no Account, so they shall not then be grown so fond of Riches, as to regard Silver, and as for Gold, they shall not delight in it. 18 \* Therefore with their Bows they shall wound so as not to be able to escape, and then shall dash the young Men to pieces, and they shall have no pity on the Fruit of the Womb, but rip up Women with Child: their Eye shall not spare the Children, either that are taken alive out of the Womb, or otherwise born. 19 And Babylon, which shall be for sometime the Glory of Kingdoms, the Beauty of the Chaldees Excellency, shall be utterly destroy'd, (q) as when God overthrew Sodom and Gomorrah. 20 It shall never be inhabited, neither shall it be dwelt in from Generation to Generation: neither shall the Arabian pitch Tent there, neither shall the Shepherds make their Fold there. 21 But it shall be left desolate in the highest Degree, so that only wild Beasts of the Desert shall ly there, and their Houses shall be full of doleful Creatures, and Owls shall dwell there, and Satyrs shall dance there, (qq) *i. e.* evil Spirits shall haunt there. 22 And the wild Beasts of the Islands, *i. e.*

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(p) How *crasus* One or Chief of the Babylonish Auxiliaries was defeated by *Cyrus*, Every one almost knows out of *Justin* the Historian. He that would see more relating to the Fulfilling of this Prophecy, let him read *Dean Prideaux's* Connexion of Old and New Test. History Part 1. Book 2. under the fifth and following years of *Belshazzar* the last King of *Babylon* or *Babylonish* Empire.

(q) Read the last mention'd *Dean Prideaux's* Connex. &c. Part 1. B. 8. under the twelfth year of *Ptolemy Soter*, whence it will appear, how exactly all this has been long since fulfill'd.

(qq) The Hebrew word here render'd by our Translators *Satyrs*, literally signifies *Hairy*, and so in a secondary sense *Goats*, as being very hairy. And it being a receiv'd Opinion among the Ancients, if not really true, that *Evil Spirits* were wont to appear in the Shape of *Goats*; or rather partly in the Shape of *Goats*, *viz.* their lower Parts being very Hairy, and their two Feet not only Hairy, but also like *Goats* Legs, with a Tail behind them like that of a *Goat*; and their upper Parts from the Belly, tho' in Shape like a *Man's*, yet being also  
very

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that used to live in Islands uninhabited, shall live or ly in Babylon, and cry in their desolate Houses, and Dragons in their pleasant Palaces: and her time is near to come, and her days shall not be prolong'd.

Chap. XIV. For the Lord will have mercy on Jacob, and will yet choose Israel, *i. e.* show Israel to be his chosen People, and set them in their own Land, by the Decree of Cyrus, (r) after he is become King of Babylon and Assyria, into which Countries Judah and Israel shall then have been carried Captive: and the Strangers shall be joined with them, and they shall cleave to the House of Jacob, *i. e.* many of other Nations that shall become Converts to the Jewish Religion, shall come with them into Judea for the sake of the True Religion. 2 And the People shall take them, and bring them to their Place, *i. e.* Cyrus shall decree, that the Jews that return into Judea, be provided with all necessary Accommodations for their Journey: and the House of Israel shall possess them, viz. the Strangers aforementioned in the Land of the Lord, for Servants and Handmaids: and they shall take them Captives, whose Captives they were, and they shall rule over their Oppressors, *i. e.* those Strangers that leave their own Countries for the sake of the True Religion, shall be content to live in a meaner Condition among the Jews than they did afore, even so as some of them at least shall become Servants to the Jews; and All shall become duly subject to the Jewish Rulers and Laws in Judea, as if they were Captives. 3 And it shall come to pass in the day that the Lord shall give thee, *i. e.* Judah or Israel the aforesaid Rest from thy Sorrow, and from thy Fear, and from the hard Bondage wherein thou wast made to serve, 4 that thou shalt have just Occasion to take up this following\* Parable or acute Taunt against the King of Babylon, and say, How hath the Oppressor ceased! the golden City ceased! 5 The Lord hath broken the Staff of the Wicked, and the Scepter of the Rulers.

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very Hairy; hence the Hebrew word came also to signify Evil Spirits or Devils, and is so render'd Levit. 17. 7. and 2 Chron. 11. 15. But because such Devils are peculiarly styl'd by the Greeks *Satyr*s, at least such of them as were esteem'd to Dance or skip about as Goats do; and because it is said of the Devils here mention'd, that they should so dance; on these accounts our Translators were doubtless induced to render the Word here by *Satyr*s, rather than by the general word Devils; and so again Chap. 34. 14. the same word being there used on the same or like account, tho' dancing be not there mention'd of them. The old Versions, viz. Septuagint, Chaldee, &c. render the word in general Devils in both places; and accordingly St John takes it from the Septuagint Revel. 18. 2. It is very observable that it is not unlikely, that in allusion to this receiv'd Opinion of Devils appearing like Goats, it was, that our Saviour denotes the Impenitently Wicked by Goats, Matth. 25. 32, 33. forasmuch as they are not only like the Devils in Wickedness, but shall also at the last Judgment be sentenced to depart into everlasting Fire, prepar'd for the Devil and his Angels.

(r) See EZRA I. 1 - 4, &c.

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6 He who smote the People in wrath with a continual Stroke; he that ruled the Nations in anger, is persecuted, and none hindreth. 7 The whole Earth is at rest and is quiet: they break forth into Singing. 8 Yea, the Fir-trees rejoyce at thee, and the Cedars of Lebanon, saying, Since thou art laid down, no Feller is come up against us, *i. e. the lesser Kings and Princes, that were tributary to and oppress'd by the King of Babylon, shall rejoyce at his Fall, as being not afterwards so oppressed.* 9 Hell from beneath is mov'd for thee to meet thee at thy Coming: it stirreth up the Dead for thee, even all the chief Ones of the Earth; it hath raised up from their Thrones all the Kings of the Nations, *i. e. methinks I see All the Ghosts of the deceas'd Tyrants arising out of their Places in the Infernal Regions, and coming to meet thee at thy Arrival among them:* 10 All they shall then speak and say unto thee, Art thou also become weak as we? art thou become like unto us? 11 Thy Pomp is brought down to the Grave, and the Noise of thy Vials: the Worm is spread under thee, and the Worms cover thee. 12 How art thou fallen from Heaven, *i. e. thy High State above all other earthly Princes, O King of Babylon, who mayst be fully resembled to Lucifer the Son or Star of the Morning, forasmuch as thou didst once outshine other Kings, as much as the Morning Star do's other Stars:* How art thou cut down to the Ground, which didst weaken the Nations! 13 For thou hast said in thy heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God, *i. e. I will have Divine Honours paid me as a God, and as if I had my Throne in Heaven above the Stars:* I will sit also upon the Mount of the Congregation, in the sides of the North, *i. e. I will sit in the Temple of God, which is on mount Moriah or Sion, and on the North-side of Jerusalem.* 14 I will ascend above the heights of the Clouds, *that is, I will be honour'd and worship'd like the Most High.* 15 Yet thou shalt be brought down to Hell, *that is, to the lowest sides or parts of the Pit of Destruction.* 16 They that see thee shall narrowly look upon thee, and consider thee, *as not knowing thee at first by reason of the great Alteration of thy Condition, and thereupon saying, Is this the Man that made the Earth to tremble, that did shake Kingdoms? 17 that made the World as a Wilderness, and destroy'd the Cities thereof, that did not let his Prisoners or Captives loose homewards, or to return to their Homes, as Cyrus shall do to the Jews.* 18 All the Kings of the Nations, even all of them ly in Glory, every one in his own House or Handsome and Royal Sepulcher. 19 But thou art cast out of thy Grave, *i. e. not allow'd a decent Burial: thou art cast out like an abominable Branch, i. e. a piece of dead Wood that is good for nothing, but to rot on the Ground: and as the Raiment (which is so filthy, that no one cares to touch it) of those that are slain, being thrust thro' with a Sword, and that go down to the Stones of the Pit, i. e. are cast into a Pit in the Cloaths*



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*they were slain in; as a Carcase troden under feet.* 20 Thou shalt not be join'd with them in Burial, because thou hast destroy'd thy Land, and slain thy People: the Seed of evil Doers shall never be renown'd. 21 Prepare Slaughter for, *i. e. the conquering Enemy shall slay* his Children for the Iniquity of their Fathers; that they do not rise nor possess the Land, nor fill the face of the World with Cities *new built by them for to defend themselves in, and so occasion new Wars.* 22 For I will rise up against them, saith the Lord of Hosts, and cut off from Babylon the Name of a King, and *the Remnant of the great Nebuchadnezzar, (s) \* even his Son Evil-merodach and Grandson Belshazzar, who shall be the last King of Babylon,* says the Lord. 23 I will also make it, *viz. the land of Babylon a Possession (f) for the Bittern, \* even Pools of Water wherein the Bittern delights;* and I will sweep it with the Besom of Destruction, *i. e. utterly destroy it,* says the Lord of Hosts. 24 *To shew further the Certainty hereof,* The Lord of Hosts has sworn saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: 25 that I will break *the Power of the Babylonian King, who shall also then be the Assyrian King in or over my Land, and or as if I did upon my Mountains tread him under foot:* then shall his Yoke of Captivity depart from off them of Judah and Israel, and his Burden depart from off their Shoulders, *by their having leave granted them by Cyrus to return into their own Country,* 26 This is the Purpose that is purposed upon *the King of Babylon, who shall then be the Chief King in the (s) whole Earth: and This aforesaid v. 22, &c. viz. the Lord's hand is the hand that is stretched out upon all the Nations.* 27 For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? 28 In the year that King Abaz died, *(u) was this Burden.*

S E C T. IV. N<sup>o</sup>. 2.

*Containing the short Prophecy of Isaiah in the Reign of Hezekiah, relating to Palestine or the Country of the Philistines, and which takes up only Chap. XIV. 29 — 32.*

29 *In the same year that King Abaz died was also likely the Prophecy following against the Philistines.* Rejoice not thou whole Palestine, *i. e.*

## A N N O T A T.

(s) See *Prideaux's Connex.* Part 1. Book 2. under the first year of Belshazzar, and again under the first year of Darius the Mede.

(f) See *Prideaux's Connex.* Part 1. Book 2. under the seventeenth year of Belshazzar, and again B. 3. under the sixth year of Darius the son of Hystaspes, or first Persian Emperor of that Name. (s) Compare Chap. 13. 10, 11.

(u) See the Preface §. 6.

## PARAPHRASE.

all the five Governments or Lordships of the Philistines; because the Rod of him that smote thee is broken, *i. e.* because of the death of Abaz, the Rod or Shoot, *i. e.* Son of Uzziab, who formerly (w) made great Conquests in your Country. For out of the Serpents Roots shall come forth a Cockatrice, and his Fruit shall be a fiery flying Serpent, *i. e.* as much as a Cockatrice or a fiery flying Serpent is more to be dreaded than a common Viper, so much more reason have you to fear Hezekiah than his Grandfather Uzziab, because the Grandson will make (x) a greater and even entire Conquest of your Country. 30 And on the other hand the said Hezekiah shall, as a good Prince, take like care of his own Subjects, as a good Shepherd do's of his Flock. So that the First-born (y) of the Poor, *i. e.* the very Poorest shall feed or have enough for their Sustenance, and the Needy or Weak shall ly down in Safety, or without Fear of being assaulted by you their Enemies, as they were in the days of (z) Abaz. And I will kill thy Root with Famine, and he shall slay the Remnant, *i. e.* Hezekiah shall be enabled to invade your Country and besiege your Towns, till they are distress'd by Famine or otherwise taken, and so you shall be render'd utterly unable to give any new Disturbance to Judah during Hezekiah's Reign. 31 Howl, O Gate; cry, O City, *i. e.* there shall be cause for the Philistines to mourn in the deepest manner: for their Lords and Great Men, that were wont to manage the Government of the five principal Cities in the Gates thereof in the time of Peace, and to defend the Gates in the time of War, shall be all worsted, and so Thou whole Palestine art or shalt be dissolved: for there shall come from the North a Smoak, *i. e.* the Jews which live Northward, or at least whose Capital Jerusalem is Northward, in respect of the greatest part of the Country of the Philistines, shall execute God's Wrath upon them; and none shall be alone in his appointed times, *i. e.* the Jews shall go out as one Man against the Philistines at the time appointed by God and their King Hezekiah. 32 What shall One then answer the Messengers or Ambassadors of the Nation, *i. e.* any Nation that shall send to congratulate Hezekiah on his Success? Why, a proper Answer will be to this effect; That the Lord has of old founded Zion, for the Capital of the Jewish Kingdom and Place of his Own special Residence or Temple: and the Poor, *i. e.* humble and devout Persons of his People shall trust in the Lord that he will protect and defend It, *viz.* Zion or the Jewish Church and State, as long as the People of Judah shall faithfully serve him, which they shall do during the Reign of Hezekiah.

## ANNOTAT.

(w) 2 Chron. 26. 6.

(x) 2 Kings 18. 8.

(y) First-born is used in Hebrew to denote any thing Extraordinary or Remarkable in its Kind. Compare Job 18. 13. and Gen. 49. 3.

(z) 2 Chron. 28. 18.

S E C T. IV. N<sup>o</sup>. 3.

*Containing a Prophecy of Isaiah in the Reign of Hezekiah against Moab, which takes up Chap. XV and XVI.*

Chap. XV. The Burden (a) of Moab. Because in the night *As a principal City* of Moab is laid waste, and brought to silence or cut off: because in the night *Kir another principal City* of Moab is laid waste, and brought to silence. 2 Therefore he, viz. the People, especially the King or Chief Rulers of Moab is gone up to Bajith, and to Dibon, where are two of the High-places or Temples of their God or Gods, to weep or worship before them in an humble and mournful Manner, for to obtain their Help and Succour. The People of Moab shall howl over Nebo, and over Medeba, two other Cities among them, for their being taken: On all their Heads shall be Baldness, and every Beard cut off, as Tokens of their deep Mourning. 3 In their Streets they shall gird themselves with Sackcloth: on the tops of their Houses, whence they shall descry the Enemies coming, and in their Streets every one shall howl, weeping abundantly. 4 And Heshbon shall cry, and Elealeh: their Voice shall be heard even unto Jahaz, a Frontier Town of Moab. So strong shall the Enemy be, that therefore the armed Soldiers of Moab shall cry out, his Life shall be grievous unto him. 5 My (b) Heart, i. e. the Moabites from their heart shall cry out for Moab: his Fugitives shall \* cry out so as to be heard to Zoar, as an Heifer of three years old is wont to make a great Noise or Bellowing. For by the Mounting up or Hill of Luhith with weeping shall they go it up: for in the way of Horonaim they shall raise up a Cry of or for the Destruction coming on them. 6 For so great shall the Destruction be, that the Waters of Nimrim shall be desolate: for the Hay is wither'd away, the Grass faileth, there is no green thing, i. e. the good Pastures and wellwater'd Meadows, for which Nimrim is noted, shall be quite trodden down and destroy'd by the Enemy, as if the Grass thereof had been burnt up in a dry Season. 7 \* Likewise the Abundance they, viz. the Moabites have gotten, and that which they have laid up in store, shall they, viz. the Enemy carry away to the

A N N O T A T.

(a) See the Paraphrase on Chap. 13. 1. and so wherever else the Word *Burden* occurs in relation to a Prophecy.

(b) If this Expression be understood as spoken by the Prophet in his own Person, then it implies that the Calamities of Moab would be so great, as to extort Pity even from an Enemy. Further God's Judgments, by the Representation of them to the Prophets, did sometimes raise such Ideas of Terror in them, as to affect them themselves in an extraordinary manner.

\* Valley

\* Valley of the Arabians, which lies between Moab and Assyria, the Enemy here denoted being the Assyrians. 8 For the Cry is gone round about the Borders of Moab: the Howling thereof unto Eglaim, and the Howling thereof unto Beer-elim, i.e. there shall be a general Destruction of the whole Country of Moab, and that too a very Bloody one, at least in some Places. 9 For the Waters of Dimon shall be full of Blood: for I will bring more Calamities on that Place than others: even I will bring Lions upon him, that escapeth of Moab, and upon the Remnant of the Land, i.e. on such of the Land as shall think to save themselves by betaking themselves to Dimon, for they shall there meet with greater Calamities than they would elsewhere; as if a Man, that fled from an Enemy, should meet with a Lion that should devour him. Chap. XVI. Send ye the Lamb (c) or Lambs, which were laid on you as part of your Tribute by David, as a just Acknowledgment to the present Ruler or King of the Land of Judah, the Heir of David's Family, from Selah \* in the Wilderness, unto the mount of the Daughter of Zion. 2 \* Else it shall be that as a wandering Bird cast out of the Nest, so the Daughters of Moab shall be at the Fords of Arnon, i.e. ye shall be turn'd out of your Dwellings, and wander about. 3 Take this Counsel I give you, and execute Judgment, i.e. shew that respect and Kindness ye ought to the Jews in the time of their Distress: make thy Shadow or Help to them be as refreshing as the Cool of the Night would be to such as are scorched with the Sun in the midst of Noon-day, hide the Outcasts, bewray not him that wandreth, i.e. discover not to the Enemy him that seeks to save himself in your Country. 4 Let my Outcasts dwell with thee, Moab, be thou a Covert to them from the face of the Spoiler: this is no more than thou oughtest to have done, and would have been thankfully accepted by us of Judah: but, as God foresees thou wilt not do so, but continue to join with the Enemies of Judah, so God be thanked, there will be no great occasion for thy Help; but God will himself preserve us from the imminent Danger we shall be exposed to: For the Extortioner is or shall be certainly at an end, the Spoiler ceaseth, the Oppressors are consum'd out of the Land. 5 And in or by God's Mercy, and the Mercy of the King himself toward his Subjects, shall the Throne of Hezekiah be establish'd, and he shall sit upon it in Truth, in the Tabernacle of David, judging and seeking Judgment, and halting Righteousness, i.e. he shall make it his chief Care to preserve the true Religion or the true Church of God, and that Justice be duly executed in his Kingdom. 6 We have heard of the Pride of Moab, (he is very proud) even of his Haughtiness, and his Pride, and his Wrath against us of Judah: but his Lies shall not be so, i.e. the Predictions of such among the Moabites as took upon them to foretel things, shall not have Events agreeable to their Pride and Wrath.

(c) Compare 2 Sam. 8. 2. and 2 Kings 3. 4, 5.

## PARAPHRASE.

7 *On the contrary, therefore, viz. as for your other Sins, so particularly for your Spight against Judah, shall Moab howl for Moab, every one shall howl: for the Foundations of Kir-hareseth shall ye mourn, for surely they are stricken, i. e. the said City shall be taken and destroy'd, and the Great Men thereof.* 8 *For the Fields of Heshbon languish, and the Vine of Sibmah, i. e. the Fruits of the Country are destroy'd: the Assyrians, who are at present the Lords of the Heathen or most Powerful, have broken down the principal Plants thereof, i. e. have destroy'd or carried away the principal Inhabitants, or forced them to leave their Country: they are come even unto Jazer, they wandred thro' the Wilderness, her Branches are \* pluckt up, i. e. her Inhabitants are forced out of their Country: they are gone over the Sea (d) of Jazer into the Wilderness aforementioned.* 9 *Therefore I will greatly bewail those that are carried away or forced to flee to Jazer, and the Vine of Sibmah: I will water thee with my Tears, O Heshbon, and Elealeh: for the Shouting for thy Summer-fruits, and for thy Harvest, is fallen.* 10 *And Gladness is taken away, and Joy out of the plentiful Field, and in the Vineyards there shall be no Singing, neither shall there be Shouting: the Treaders shall tread out no Wine in their Presses; I have made their Vintage-shouting to cease.* 11 *Wherefore my Bowels shall sound like an harp for Moab, and mine inward Parts for Kir-hareseth.* 12 *And it shall come to pass, when it is seen that Moab is weary of offering Sacrifices and Prayers on the High-place or their several High-places, as finding it Ineffectual; that he shall come to his Sanctuary, i. e. the Temple of his God Chemosh, who was esteem'd by them the Tutelar God of their Nation, to pray, but he shall not prevail, i. e. they shall no way find Help.* 13 *This is the Word that the Lord has spoken concerning Moab \* long since. (dd)* 14 *But now the Lord has spoken, saying, i. e. the former Prophecy is now confirm'd by this Vision, and the particular Time specify'd when it shall be accomplish'd, viz. Whithin three Years, as the years of an Hireling, i. e. which is the usual (e) number of Years that hired Servants are hir'd for together, and the Glory of Moab shall be condemn'd, with all that great Multitude; and the Remnant shall be very small and feeble.*

S E C T. IV. N<sup>o</sup>. 4.

*Containing the Prophecies of Isaiah in Hezekiah's Reign, relating chiefly to Damascus or the Kingdom of Syria, which takes up only Chap. XVII.*

## A N N O T A T.

(d) There was by Jazer a great Lake or Pool. And any large Collection of Water is call'd in Hebrew Sea: (dd) See Amos 2. 1—3.

(e) Compare Deut. 15. 18.

Chap. XVII. The Burden of Damascus. Behold, Damascus is taken away from being a City, and it shall be a ruinous Heap. 2 The Cities of Aroer are forsaken; they shall be for Flocks which shall ly down, and none shall make them afraid, *i. e. the Cities shall be so desolate, that the Grass shall grow in the Streets, and there shall be no Body to disturb the Cattle that feed there.* 3 The Fortrefs or Help of the King of Syria on which Israel relies, also shall cease from Ephraim; \* even the Kingdom from Damascus, and the Remnant of Syria: they, *viz. the Glory of the Syrians shall be in a declining State,* as the Glory of the Children of Israel *has been for a long time,* says the Lord of Hosts. 4 And in that day, *viz. after the Kingdom of Syria or Damascus is at an End,* it shall come to pass, that the Glory of Jacob shall be made thin, and the fatness of his Flesh shall wax lean. 5 And it shall be as when the Harvest-man gathereth the Corn, and reapeth the Ears with his Arm; and it shall be as he that gathereth Ears in the Valley of Rephaim, *i. e. the Kingdom of Israel shall also consume more and more as a consumptive Body; and at length shall be utterly destroy'd, as Harvest-men make a clear Riddance of the Corn, and leave the Fields bare.* 6 (Yet a few of the Israelites, like as Gleaning-grapes shall be left in it, as the shaking of an Olive-tree, two or three Berries in the top of the uppermost Bough, four or five in the outmost fruitful Branches thereof, says the Lord God of Israel. 7 At that day shall a Man look to his Maker, and his eyes shall have respect to the Holy One of Israel. 8 And he shall not look to the Altars, the work of his Hands, neither shall respect that which his Fingers have made, either the Idols of the Groves, or the \* Sun-images, *i. e. God's Judgment in destroying the Kingdom of Israel shall have that effect, as to turn a few of the Israelites that remain from their Idolatry to the True God. But to return to the Judgment that shall befall the Kingdom of Israel.*) 9 In that day shall his strong Cities be forsaken, as when \* the Hivites and the Amorites (f) forsook them, because of or before the Children of Israel: and or even there shall be Desolation. 10 Because thou hast forgotten the God of thy Salvation, and hast not been mindful of the Rock of thy Strength: therefore shalt thou plant pleasant Plants, and shalt set it with \* foreign Slips: 11 In the day shalt thou make thy Plant to grow, and in the morning shalt thou make thy Seed to flourish: but the Harvest shall be \* remov'd in the day of

## A N N O T A T.

(f) The present Hebrew reading will not make good Sense: whereas the Copy follow'd by the Seventy makes a clear and natural Sense. And as the Reverend Mr Lowth has well observ'd on this place, (and I often afore in other places on the like occasion,) *Altho' we justly esteem the present Hebrew Text as a very Correct Copy, yet we need not ascribe such a Degree of Infallibility to it, as to reject a better Reading, when suggested by the ancient Versions.*

PARAPHRASE.

Inheritance, and there shall be deadly Sorrow, *i. e.* altho' like a good Gardiner thou procurest the choicest Plants, and takest the greatest Care to make them grow, watering them and doing what else is requisite to them; yet when thou expectest to reap the Fruit of thy Labours, thou shalt be quite disappointed. 12 But as for the Enemies that shall invade Judah, Wo to the Multitude of many People, which make a Noise like the Noise of the Sea; and to the Rushing of Nations, that make a Rushing like the Rushing of mighty Waters. 13 The Nations shall rush like the Rushing of many Waters, *i. e.* the Assyrians shall invade and over-run indeed our Country, as a great Flood, or as if the Sea broke in upon us: but God shall rebuke them, and they shall flee far off, and shall be chafed as the Chaff of, *i. e.* which on the Mountains or Hills, where we are wont to thresh our Corn, is blown away before the Wind; and like \* Thistle-down before the Whirlwind. 14 And behold, at (g) Evening we shall indeed be in great Trouble and Consternation for fear of what Sennacherib's Army will do; and before the Morning he is not, *i. e.* his Army shall be destroy'd. This is the Portion of them, *viz.* the Assyrians that shall for a time spoil us, and the Lot of them that for a time shall rob us.

SECT. IV. N<sup>o</sup>. 5.

Containing the Prophecies of Isaiah in the Reign of Hezekiah, relating to Ethiopia (or Arabia) and Egypt, which take up Chap. XVIII, XIX, XX.

Chap. XVIII. Wo to the Land \* shadow'd with (b) Mountains as with Wings, which is \* on the Rivers of Ethiopia, *i. e.* wo to that part of Arabia, which was peculiarly call'd Cush or Ethiopia, and border'd on Judah to the South-west, and on Egypt to the East, where Egypt did not on the East join to Judah; and of which Ethiopia Tirhakah was King at this time: 2 That sends Ambassadors by the Sea, *viz.* the Mediterranean Sea, even in Vessels of Bulrushes upon the Waters of some River (i) that runs from or near the said Ethiopia into Egypt or the Nile, along which

1.  
The Prophecy  
against Ethiopia.

ANNOTAT.

(g) See 2 Kings 19. 35. (b) The Ethiopia here mention'd was no other than part of Arabia, from its Mountains call'd Arabia Petraea; which Mountains hang over great or most part of it, and shadow'd it as Wings. The Land of Midian, whither Moses fled out of Egypt, was part of this Cush or Ethiopia, as appears from Exod. 2. 15 — 21. compar'd with Exod. 12. 1.

(i) We have no good Account any where of the parts of Egypt and Arabia, which join together. There is a River frequently call'd the River of Egypt in Scripture; as being the Boundary between Egypt and Canaan. And this River, tho' not very large, might be capable of carrying such Vessels of Bulrushes as are here mention'd, and was very convenient for the Ethiopian Ambassadors to sail

they sail'd into the Mediterranean Sea, till (as it seems probable) they came to Ashdod, which Sennacherib was then besieging the better to make and secure his Way into Egypt; saying in an haughty and presumptuous Manner to their Ambassadors when they sent them, as if they were sure of Conquering Sennacherib: Go ye, swift Messengers, with the Message you are intrusted with, to the Assyrian Army at Ashdod as to the Army of a Nation scatter'd and peel'd, i. e. distracted with foreign Wars and exhausted in a manner of its Soldiers; to a People, which tho' Terrible from the Beginning hitherto, yet if they dissent not from invading Egypt, shall be as a Nation meted out for Destruction, and troden down, whose Land the Rivers have spoil'd, i. e. the Ethiopians with their Allies the Egyptians and Jews shall certainly conquer their Country, as when great Rivers overflow, they carry all before them. 3. Forasmuch as the Ethiopians thus arrogantly boast of their Strength or Power, All ye Inhabitants of the World, and Dwellers on the Earth, see ye, when he lifteth up an Ensign on the Mountains; and when he bloweth a Trumpet, hear ye, i. e. well observe, How different the Event will prove from the boasting Embassy sent by them, notwithstanding they shall raise all the Forces they can to come against Sennacherib: 4. For so the Lord said unto me, I will take my Rest, i. e. I will not go forth with any Army of my own People, or of their Confederates against their common Enemy Sennacherib, or use any outward or human Assistance to accomplish my Designs on the Assyrians; and yet I will have due \* Regard to Jerusalem, where is my set Dwelling-place or Temple, and defend and refresh the People thereof, like a clear Heat \* after Rain, and like a Cloud of Dew in the heat of Harvest, do's each in its turn and season refresh the Earth, and make things grow the better. But as for the Ethiopians, to humble them for their Pride &c. I will permit Sennacherib to overcome them. 5. For afore the Harvest when the Bud is perfect, and the sowre Grape is ripening in the Flower; he shall both cut off the Sprigs with Pruning-hooks, and take away and cut down the Branches, i. e. Sennacherib shall disappoint the Designs of the Ethiopians, before they shall come to Maturity, just as if one should cut off the bearing Branches of a Vine, before the Grapes are ripe. 6. They, viz. the Ethiopians shall be overcome and slain in the Field, and there they shall be left together for a Prey unto the Fowls of the Mountains, and to the Beasts of the Earth: and so many of them shall be so slain and left, that the Fowls shall summer upon

## A N N O T A T.

down, the Head of it beginning in or very near their Country, and emptying it self into the Mediterranean Sea not very far from Ashdod, where Sennacherib's Forces then lay besieging the said Place, as Chap. 20. 1. Read Dean Prideaux's Connex. of the Old and New Test. &c. Part 1. Book 1. under the fifteenth and eighteenth year of Hezekiah.

them,



PARAPHRASE.

them, and all the Beasts of the Earth shall winter upon them. 7 In that time, viz. after the Ethiopians shall have heard, In what a wonderful manner the Army of Sennacherib was cut off by God himself, and thereby Jerusalem sav'd, shall a Present be brought unto the Lord of Hosts, of or from the Ethiopians, who, by reason of the late Overthrow given them by the Assyrians, may then be said themselves to be become what afore they contemptuously describ'd the Assyrians to be (as v. 2.) viz. a People scatter'd and peel'd, and from a People terrible from their Beginning hitherto; a Nation meted out and troden under foot, whose Land the Rivers have spoil'd: A Present, I say, shall be brought from the Ethiopians to the place of the Name of the Lord of Hosts, the mount Zion; the Ethiopians being induced by so remarkable a Destruction of the Assyrians, and Deliverance of Jerusalem, to have a very great Opinion of the Power of God that was in a special manner worship'd at Jerusalem, and to acknowledge his said Power by thus sending Presents to his Temple, at the same time they sent to congratulate Hezekiah on his Deliverance. And the said Prophecy is further to be understood of the Conversion of the said Ethiopians or Arabs to Christianity, as many or most of them were afore Mahomet set up his Imposture; and shall be again before the Millennium or at the Beginning thereof.

Chap. XIX. The Burden of Egypt. Behold, the Lord rideth upon a swift Cloud, and shall come into Egypt, i. e. the Lord shall as clearly punish Egypt, as if he came thither riding on a swift Cloud, or in the Shechinah and Visible Symbol of his Special Presence. And the Evil Spirits which are worship'd in the Idols of Egypt shall be mov'd or put into a Consternation at his Presence, or bringing his Judgments on them and their Worshipers, and the (k) said Idols shall be remov'd and carried Captive; and the Heart of Egypt shall melt in the midst of it. 2 And I will set the Egyptians against the Egyptians: and they shall fight every One against his Brother, and every One against his Neighbour; City against City, and Kingdom against Kingdom, for they (l) shall be divided into several distinct Kingdoms for some time. 3 And the Spirit of

II.  
The Prophecy  
against Egypt.

ANNOTAT.

(k) This was fulfill'd by Cambyses, who, among other things, carried out of Egypt many of the Egyptian Idols; and the like was done afterward by Ochus another Persian Emperor. See Dean Prideaux's Connex. of the Hist. of Old and New Test. Part 1. Book 7. under the twenty first year of Ochus, and P. 2. B. 2. under the first year of Ptolemy Euergetes.

(l) This was fulfill'd, when, after the Death of Tirhakah the last Egyptian King of the Ethiopian or Arabian Race, the Egyptians fell into an Anarchy for two years, till at length Twelve of the Principal conspiring together divided the Kingdom among themselves, and govern'd it by a joint Confederacy for fifteen years. After which falling out among themselves they expell'd Psammiticus, one of their Number, out of his Share of the Kingdom. Who flying away, and after

## P A R A P H R A S E.

Egypt shall fail in the midst thereof, and I will destroy the Counsel thereof: and they shall seek to the Idols, and to the Charmers, and to them that have familiar Spirits, and to the Wizards. 4 And the Egyptians will I give over into the hand of a cruel Lord, viz. *Psammiticus*; and a fierce King shall rule over them, saith the Lord, the Lord of Hosts. 5 And the Waters shall fail from the Sea, and the River Nile shall be wasted and dried up: *which was literally done during (m) the Government of the twelve petty Tyrants. And which may also be understood Metaphorically of the Decrease of the Egyptian Strength, fitly denoted by the Decrease of the Nile, on the Overflowing of which depended all the Plenty and Prosperity of Egypt.* 6 And they, (n) viz. *the Enemies of Egypt* shall turn the Rivers far away, and the Brooks of Defence, i. e. *which defended the Cities against a Siege*, shall be emptied and dry'd up. The Reeds and Flags shall wither. 7 The Paper-reeds by the Brooks, by the Mouth of the Brooks, and every thing sown by the Brooks shall wither, be driven away, and be no more. 8 The Fishes also shall mourn, and all they that cast Angle into the Brooks shall lament, and they that spread Nets upon the Waters shall languish. 9 Moreover, they that work in fine Flax, and they that weave Net-works shall be confounded. 10 And they shall be broken in the Purposes thereof, all that make Sluces and Ponds for Fish, i. e. *all sorts of Trade and Business shall cease by reason of the great Commotions which shall distract Egypt.* 11 Surely the Princes of Zoan are Fools, the Counsel of the wise Counsellors of Pharaoh is become brutish: how say ye, i. e. *it is in vain to flatter and say of or unto Pharaoh, I am the son of the Wise, the son of ancient Kings?* 12 Where are they, even where are thy wise Men, *which so much boast of their Skill in Divination?* \* Even let them tell thee now, and thereby let them shew that they know what the Lord of Hosts hath purposed upon Egypt. 13 The Princes (o) of Zoan are become Fools, the Princes of Noph are deceived, they have also seduced Egypt, even they that are the Stay of the Tribes thereof, i. e. *the Governors of the several Nomis or Provinces.* 14 The Lord hath mingled a perverse Spirit

## A N N O T A T.

some time, having got a considerable Army out of other Countries, in Conjunction with those of his own Party in Egypt, he march'd against the other Eleven, and having overthrown them in Battle, and slain several of them, and drove the rest away, he seiz'd the whole Kingdom to himself, and reign'd over it four and fifty years. (m) According to *Herodotus*.

(n) This was literally done by *Megabizus*, the General of the Persian Army, sent by *Artaxerxes Longimanus* to reduce Egypt to his Obedience, as may be seen in *Dean Prideaux's Connexion* &c. Part 1. B. 5. under the ninth and eleventh years of the said *Artaxerxes*.

(o) *Zoan* and *Noph* (call'd by the Greeks *Memphis*) were two principal Cities of Egypt, where their Kings used to reside.

## P A R A P H R A S E.

in the midst thereof, *i. e.* the Lord has caused them not to discern and do what is most for their Safety from their Enemies: and they, *viz.* the Great Men of Egypt by their wrong Measures have caus'd Egypt to err in every Work thereof, as a drunken Man, which is so drunk that he staggers in his Vomit, and is incapable of doing any thing right. 15 Neither shall there be any Work for Egypt, which the Head or Tail, Branch or Rush may do, *i. e.* all Orders of Men, from the highest to the lowest, shall fail in their Discharge of their Duty, or doing what is proper for the Good of their Country. 16 In that day shall Egypt be like unto Women, having lost its Strength and Courage: and it shall be afraid and fear, because of the shaking of the hand of the Lord of Hosts, which he shaketh over it, *i. e.* because of the Judgments already brought, and yet still coming on it. 17 And what the Egyptians shall bear is done by Sennacherib in the Land of Judah, shall be a Terror unto Egypt, as fearing the like or worse might shortly be their own Case; and therefore every One of the Egyptians that makes mention thereof, shall be afraid in himself; because the Egyptians shall wonder at the meaning of the Counsel of the Lord of Hosts, which he hath determined against it, *viz.* Judah, *i. e.* the Egyptians knowing Hezekiah to be a zealous Worshipper of his God, shall be at a great loss to guess at the Counsel or Reason of God's not enabling Hezekiah to withstand Sennacherib's Demand of Tribute from him, and instead of paying it as he did, enabling Hezekiah to conquer Sennacherib, it being the usual Method of the God of Israel to defend the Kings of Israel, that were faithful Worshippers of him, and give them the better of all their Enemies. Therefore the God of Israel not doing so to Hezekiah, but permitting him even to buy his Peace for the present with Sennacherib, and that with Riches dedicated to God himself; and hereon Sennacherib marching toward Egypt to invade it, the Egyptians shall be in the greater Terror, as guessing that the God of Israel had determin'd some Ill against their own Country, as it appears from this Prophecy of Isaiab, (p) that he had actually done.

18 But tho' the Lord sees fit justly to punish the Egyptians by Sennacherib for their present Idolatry, yet in that day, *i. e.* in the remarkable Time of the Gospel shall five, *i. e.* several Cities in the Land of Egypt speak the Language of Canaan, *i. e.* shall, together with the then True Israelites or other Christians, worship and glorify the God of Israel with one Heart and Mouth, and as an Expression of such their Acknowledgment of the said God, they shall swear to or by the Lord of Hosts: One of the said Cities shall be call'd the City of Chereb or the Sun by the Heathen Greeks, because of the Sun's Temple there; but it may siter be call'd the City of Hereb or Destruction, as denoting the destructive End of all Idolatry in general, and particularly the Destruction of the

III.  
A Prophecy of  
the Conversion of  
Egypt to the  
Church.

## P A R A P H R A S E.

*Idol or Temple of the Sun there.* 19 In that day shall there be an Altar to the Lord, in the midst of the Land of Egypt, and a Pillar at the Border thereof to the Lord, *i. e.* as under the legal Dispensation the offering Sacrifices at the Altar &c. which was at the Tabernacle or Temple, was the more solemn Acts of Devotion, and as the Rubenites and other Israelites on the East of Jordan built a Pillar like an Altar on their Borders by Jordan, as a Witness of their pertaining to the Israelites West of Jordan, and worshipping the same God as they did and in the same manner; so shall the Egyptians among other Nations of the Heathens embrace Christianity, and build Churches for the Performance of the Christian Service or Worship, and as a Token of their being Part of the Christian Church, as follows, *viz.* 20 And it shall be for a Sign, and for a Witness unto the Lord of Hosts in the land of Egypt, *i. e.* that the Egyptians were Christians as well as other Nations: for they shall then cry unto the Lord because of the Oppressors, *i. e.* out of a due Sense of their Oppression by Sin and Satan, and he shall send for the Benefit of them, as well as of the Rest of the World, a Saviour, \*even the Great One, that is and shall be emphatically so call'd, *i. e.* Christ, and he shall deliver them from the Bondage of Sin and Satan by the means of the Gospel. 21 And the Lord shall be then known to Egypt, and the Egyptians shall know the Lord in that day, and shall do Sacrifice and Oblation, *y. e.* they shall vow a Vow unto the Lord, and perform it, *i. e.* the Egyptians shall acknowledge the True God, and faithfully worship him, and that with extraordinary Devotion, many of them making great voluntary Vows, and carefully fulfilling them; and hereupon God shall in a special manner shew his Providence over the Christian Church of Egypt. 22 \*Afterwards the Lord shall smite Egypt, in permitting it to be over-run with Mahometanism and govern'd by Mahometan Princes: He shall smite it so for a time, and then again heal it or deliver it from Mahometanism; and they shall return even to the Lord, and or even he shall be intreated of them, *i. e.* of the persevering Christian Church, and shall hear its Prayers for bringing all Nations into his Kingdom, and so shall heal them, *viz.* order things so that Christianity shall be embraced again in Egypt. And this shall happen about the time of the Conversion of the whole Jewish Nation, wheresoever dispers'd; and about the same time shall the Inhabitants of what was formerly call'd Assyria be converted to Christianity, and hereupon shall ensue an universal Christian Love and Friendship between Jews, Assyrians and Egyptians, and all other Christian Nations, which is the Meaning of what follows, *viz.* 23 In that day shall there be an Highway out of Egypt to Assyria, *i. e.* a free Intercourse between both Nations, especially as to matters of Religion or joining together in Worshipping the True God according to the Gospel; and the Assyrians shall come into Egypt, and the Egyptians shall come into Assyria, and the Egyptians shall

## PARAPHRASE.

shall serve the True God in a Christian manner with the Assyrians, and particularly in a like and jointly helping to restore the Jews (then converted also to Christianity) to their own Country. 24 For in that day shall Israel be the third Nation which shall join with Egypt and with Assyria, in embracing the Gospel: even these three Nations shall then become a remarkable Instance of God's Blessing or Favour in the midst of the \* Earth or in the World: 25 for they shall all be Those, whom the Lord of Hosts shall bless by bringing them to Christianity, saying or as if he had said, Blessed be Egypt which is now become my People, and Assyria whose Conversion is the work of my Hands, and Israel my Inheritance again now as it was of old.

Chap. XX. In the year that Tartan one of Sennacherib's Generals came unto Ashdod, (when Sargon otherwise call'd Sennacherib sent him) and fought against Ashdod, and took it: 2 at the same time spake the Lord by Isaiah the son of Amoz, saying, Go, and loose the Sackcloth from off thy Loins, and put off thy Shoe from thy Foot: and he did so, walking naked; i. e. having put off all his Garments, but his Shirt or the Garment he wore next to his Body, and being bare-foot. 3 And the Lord said, i. e. commanded me to say, Like as my servant Isaiah hath walked naked and bare-foot three years for a Sign and Wonder upon Egypt, and upon Ethiopia: 4 so shall the King of Assyria (7) lead away the Egyptians Prisoners, and the Ethiopians Captives, young and old, naked and bare-foot, even with their Buttocks uncover'd, to the shame of Egypt. 5 And they of Judah hereupon shall be afraid and asham'd of Ethiopia their Expectation, and of Egypt their Glory, i. e. shall be asham'd of placing so great Expectation of Help in the Ethiopians, and of glorying in the Assistance of Egypt; and they of Judah shall not only be asham'd thereof, when they shall see, that neither the Ethiopians nor Egyptians can defend themselves, singly or jointly; but also they of Judah shall be the more afraid because of their Confederacy with Egypt and Ethiopia, as what would make the King of Assyria the more enrag'd against them; which his Rage he would be the more likely to vent upon Judah, after he had conquer'd or suppress'd the Egyptians and Ethiopians. 6 And therefore the Inhabitants of this Isle or Country of Judah shall say in that day, Behold, such or so vain is our Expectation from the Egyptians and Ethiopians, whither we fled for Help to be deliver'd from the King of Assyria: and since our foremention'd Allies were not able to

IV.  
The Overthrow  
of the Egyptians  
and Ethiopians by  
the Assyrians, is  
foretold.

## ANNOTAT.

(7) For the better understanding, why the Prophecies against Egypt and Ethiopia are thus join'd together, Chap. 18, 19 and 20. it is to be known, that at this time reign'd over Egypt Setben, the second King there of the Ethiopian Race: to whose help therefore came Tirbakab King of Ethiopia, when Sennacherib invaded Egypt.

withstand

## P A R A P H R A S E.

*withstand the Assyrians, how shall we escape the Ruin they threaten us with? unless it please God to preserve us in an extraordinary Manner, on whom therefore we must now wholly rely, and who accordingly did deliver them in an extraordinary Manner.*

S E C T. IV. N<sup>o</sup>. 6.

*Containing a second Prophecy in the Reign of Hezekiah against Babylon, which takes up Chap. XXI. 1 — 10.*

Chap. XXI. The Burden of the Desert of the Sea, *i. e.* of Babylon which shall become desert, and the adjoining Country shall become large (r) Pools of Water like a Sea. As Whirlwinds in or from the South pass thro' a Land presently and throw down what opposes them, so it, *viz.* the Destruction of Babylon comes on a sudden from the Desert between Babylon and Media or Persia, from a terrible Land, *i. e.* a Land whose Men of Arms shall then be terrible. 2 It is\* a grievous Vision or Destruction which is foretold to me in this Vision. Therein is made known unto me an Oppressor of the Oppressor, and a Spoiler of the Spoiler, *i. e.* that the King of Babylon shall in his turn be oppress'd by the Medes and Persians, as he has formerly oppress'd Others. Go up, O Elam or Persia; besiege Babylon, O Media: all the Sighing of those who are oppress'd by the Babylonish Tyranny, I have made to cease. 3 Therefore, *viz.* by reason of the sore Judgments coming or come on Babylon, are my (s) Loins, *i. e.* the Loins of the Babylonians fill'd with Pain; Pangs have taken hold upon me, as the Pangs of a Woman that travaileth; I was bow'd down with Grief at the hearing of it, I was dismay'd at the seeing of it. 4 My Heart panted, Fearfulness affrighted me: even the Night of my Pleasure, *i. e.* the Night that (f) Belsazzar shall be Feasting and Rioting with his Princes and Nobles, has he, *viz.* God turn'd into Fear or a dreadful Night unto me; *viz.* Belsazzar or Babylon, the Medes and Persians taking the City that night by Surprise, and killing Belsazzar &c. 5 Orders shall be given to prepare the Table, *i. e.* a great Feast that night; and because of the Medes and Persians then lying before Babylon, particular Orders shall be given to watch in the Watch-tower carefully the Enemy; and to give notice if they made any Attempt, whilst Belsazzar and his Princes did eat and drink: but while they are thus Eating and Drinking, notwithstanding the Watch in the Watch-tower, the Babylonish King and his Princes shall be surpris'd by the Medes and Persians, as if God had said unto them, Arise, ye Princes of Media and Persia, and anoint the Shield, *i. e.* betake your selves to your Arms, for now is the Time come that ye shall take Babylon.

(r) See Chap. 14. 23. (s) See the Note on Ch. 15. 5. (f) Read all Dan. 5.

P A R A P H R A S E.

6 For thus in the Vision has the Lord said unto me, Go, set a Watchman, let him declare what he seeth. 7 And methought in my Vision I set a Watchman in the Watch-tower of Babylon to see what was coming; and he saw \* a Couple of Chariots and Horsemen, a Chariot of Allies, and a Chariot of Camels, i. e. one of the Chariots was drawn with (t) Asses or Mules denoting Cyrus to be therein, and the other with Camels denoting Darius the Mede to be in it: and he, i. e. the Watchman in the Vision methought hearkned diligently with much heed to discover all he could and make known unto me. 8 And after some time he cried out \* as loud as a Lion unto me, who had set him to watch: My Lord, I stand continually upon the Watch-tower in the Day-time, and I am set in my Ward whole Nights, i. e. I have been very faithful and careful in watching day and night, as thou appointedst me. 9 And behold, here comes \* a Couple of Chariots, each with a Man, viz. one with Darius the Mede in it, and the other with Cyrus in it, and with them a great number of Horsemen: and he answer'd, i. e. went on, and said, Babylon is fallen, is fallen: and all the graven Images of her Gods He, (u) i. e. God by the means or hands of the Persians hath broken unto the Ground. 10 O my Threshing and the Corn of my Floor, i. e. O ye Jews who shall then have been as it were thresh'd by the Oppression of the Babylonians during your Captivity, which Oppression shall be intended by God to cleanse as it were the good Corn from the Chaff among you: that which I have heard of the Lord of Hosts, the God of Israel, have I declar'd unto you concerning the Downfall of Babylon, which will be a means of Comfort to you when in Captivity in that Country, as giving you Hopes such your Captivity will have an End ere long.

S E C T. IV. N°. 7.

A Prophecy in the Reign of Hezekiah relating to Edom or Seir.  
Chap. XXI. 11, 12.

11 The Burden of Dumah (w) or the Land of Edom. He, i. e. one or other calleth or is as it were calling every Night to me out of Seir, Watch-

A N N O T A T.

(t) Cyrus was denoted by a Mule even in an Heathen Oracle; and that because his Parents were of two different Countries, viz. his Father a Persian, and his Mother a Mede.

(u) This was fulfill'd by Xerxes, when in his Return from Greece he took Babylon in his way, and destroy'd all the Temples there. See Prideaux's Connex. Part 1. B. 4. under the seventh year of Xerxes.

(w) That this is to be understood of Edom or Idumea, may reasonably be infer'd from the mention of Seir in the next Sentence, this last being a Name whereby Edom is commonly denoted in Scripture.

## PARAPHRASE.

man or Prophet, what of the Night? Watchman, what of the Night? *i. e.* what Tidings canst thou foretell us of what will come upon us? 12 The Watchman said, *i. e.* this is all the Answer God is pleas'd I should return at present: The Morning comes, as well as the Night, *i. e.* whereas you of Edom fear only a sudden Surprise as in the Night, God can bring an (x) Enemy upon you as shall be able to conquer you by plain open Force: If ye will enquire of such matters to your Good, enquire ye in such manner as ye ought: Return to the Worship of the True God, and to your Subjection to the House of David, and then come to me, and I may give you further Notice from God of what shall be your Case for the Future.

S E C T. IV. N<sup>o</sup>. 8.

*A Prophecy in the Reign of Hezekiah relating to such People as dwell in the parts of Arabia adjoining to the Holy Land. Chap. XXI. 13 — 17.*

13 The Burden upon some of the Dwellers in Arabia. Ye shall be driven from your Tents or Habitations, and in the Forest in Arabia shall ye be forced to lodge, O ye travelling Companies of Dedanim, *i. e.* O ye who are wont to live in Tents, and to remove them from place to place for Convenience of Pasture for your Cattle. 14 The Inhabitants of the land of Tema, out of kindness or pity to you, brought (or shall bring) Water to him that was thirsty, they prevented with their Bread him that fled, *i. e.* gave him somewhat to eat before he ask'd. 15 For they fled, *i. e.* the Dedanites shall flee from the Swords, from the drawn Sword, and from the bent Bow, and from the grievousness of War. 16 For thus hath the Lord said unto me, Within a year, according to the years of an Hireling, *i. e.* within a (y) common year, and all the Glory of Kedar shall fail. 17 And the residue of the Number of Archers, the mighty Men of the Children of Kedar shall be diminish'd: for the Lord God of Israel hath spoken it.

S E C T. IV. N<sup>o</sup>. 9.

*A Prophecy in the Reign of Hezekiah concerning the taking of Manasses and Jerusalem by Esarhaddon King of Babylon and Assyria; and also concerning the Captivity of Shebna, and the Promotion of Eliakim. This Prophecy takes up Chap. XXII.*

## A N N O T A T.

(x) Hereby is probably denoted, that the Edmites should be subjected to King Hezekiah by open Force or War, as was done, as may be infer'd from 2 Kings 18. 7. and 2 Chron. 32. 23. (y) See Chap. 16. 14.

Chap.



## PARAPHRASE.

Chap. XXII. The Burden of the Valley of Vision, *i. e.* of Jerusalem, which lies in a Valley (x) at least great Part of it, and wherein God is pleas'd to vouchsafe to his Prophets many Visions, and to which pertain or are directed many Visions. What ails thee now that thou art wholly gone up to the House-tops to discover the Motions of the Enemy, or to see if thy Allies be coming to thy Help? 2 Thou hast been full of Stirs, a tumultuous City, a joyous City, *i. e.* thou hast been full of Mirth and Jollity, which were wont to be express'd with Noise and Tumult: but now a deep and melancholy Silence has seiz'd thee: thy slain Men are not slain with the Sword, nor dead in Battle, but only with Fear. 3 All thy Rulers are fled together: \* all that are found in thee, have conspir'd together for fear of the Archers or Enemy that fight with Bows; they have conspir'd together, and are fled a great way off. 4 Therefore said I, \* Turn away from me or let me alone to indulge my Grief: I will weep bitterly, labour not to comfort me; because of the spoiling of the Daughter of my People. 5 For it is a day of Trouble, and of Treading down or Distress, and of Perplexity by the Lord God of Hosts in the Valley of Vision, of Breaking down the Walls of the Houses in the Suburbs for the better Defence of the City it self, and of Crying to them that are posted on the Mountains, stoutly to maintain their Posts or the Passes there. 6 And or even Elam or the Persians (a) which shall be in the Army that comes against Jerusalem, bare the Quiver, *i. e.* shall fight with Bows and Arrows, as well as with Chariots full of Men, and also with Horsemen: and Kir (b) uncover'd the Shield, *i. e.* the Medes shall make up another Part of the hostile Army. 7 And it shall come to pass that thy choicest Vallies shall be full of Chariots, and the Horsemen shall set themselves in array at the Gate. 8 And he, *viz.* the Enemy discover'd the Weakness of the Covering or Fortresses of Judah, and thou didst look in that day to the Armour of the House of the Forest, *viz.* to see what Armour was (c) in that Armory, and what more need be provided. 9 Ye have seen also the Breaches of the City of David, that they are many, *i. e.* ye shall then take care to repair the several Breaches in the Walls of Jerusalem, especially in that part where the Royal Palace is: and ye gather'd together the Waters of the upper Pool into the lower Pool, *i. e.* ye shall do this again as it was formerly done by Hezekiah, after whose time the Aqueduct, that convey'd the said upper Waters into the Lower, shall be neglected, and so out of Order, till repair'd again

## ANNOTAT.

(x) See Psal. 125. 2. (a) The Persians were either Subjects or Tributaries to Esarhaddon then King of Babylon as well as Assyria, when the Forces of Esarhaddon were sent against Jerusalem, and took Manasses King of Judah.

(b) See 2 Kings 16. 9. Amos 1. 5.

(c) Compare 1 Kings 10. 17. and 2 Chron. 12. 9, &c.

## P A R A P H R A S E.

at the time here foretold for the better providing Jerusalem with Water during a Siege. 10 And ye have numbred the Houses at Jerusalem, i.e. mark'd out such as should be pull'd down for the better fortifying the Wall of the City; and the said Houses have ye broken down to fortify the Wall. 11 Ye made or shall repair also the Ditch or Channel between the two Walls, for the Conveyance of the Water of the old or upper Pool into the Lower: and by these Precautions ye shall think, that ye have sufficiently provided for the Security of the City. But ye shall be quite mistaken, forasmuch as ye have not look'd unto God the Maker thereof, i.e. who enabled David at first and others his Successors to increase and fortify it; neither had ye respect unto him that thus fashion'd it long ago, i.e. that chose it to be the Place of his Temple, as well as the Royal City and Capital of the Kingdom. 12 And in that day did, i.e. shall the Lord God of Hosts call to Weeping and to Mourning, and to Baldness, and to Girding with Sackcloth, i.e. shall call upon you by your prospect of the Judgments coming on you to humble your selves to him sincerely, in order to move him to turn away his Judgments. 13 \* But behold, such shall then be the harden'd Impiety of this People of Judah, that instead of their humbling themselves, there shall be Joy and Gladness, slaying Oxen, and killing Sheep, eating Flesh, and drinking Wine: for they shall be so far from having a due sense of Religion or a future State, that they shall impiously say, Let us eat and drink while we may, for to morrow we shall dy. 14 \* Therefore it was reveal'd in mine Ears by the Lord of Hosts, Surely this Iniquity shall not be purged from you, till ye dy, i.e. such as are guilty of so great Iniquity, shall certainly dy an untimely and violent Death for the same, says the Lord God of Hosts.

II.  
The Captivity  
& Death of Sheb-  
na out of Judea,  
is foretold.

15 And as for (d) Shebna, who shall have a Chief band in the Impiety of those Times here spoken of, Thus says the Lord God of Hosts, Thou, my Prophet Isaiah, shalt then go, and without fail get thee unto this Treasurer, even unto Shebna, which is over the House, i.e. unto Shebna, who shall then be Master of the Household and Treasurer, and so Chief Minister of State to King Manasses, and say, 16 What hast thou to do here at thy Death? and whom hast thou to put thee when dead here, that thou hast hew'd thee out a Sepulcher here aforehand, as if thou wast assur'd of being buried here; and that a very stately One, as he that, being some Royal Person, hews him out a Sepulcher on high in the side of a Rock, and that graveth, i.e. cuts out with grav-ing Tools an Habitation for himself when dead in a Rock, which may preserve his Memory long to Posterity. 17 Behold, all this thy Cost and

## A N N O T A T.

(d) Read Dean Prideaux's Connex, &c. Part 1. B. 1. under the twenty second year of Manasses. See also my Preface hereto concerning the Death of Isaiah.

Design.

## P A R A P H R A S E.

*Design is in vain, for the Lord will carry thee away with a mighty Captivity, i. e. together with Manasses thy King to Babylon, and will surely cover thee with Shame and Disgrace, how Great soever thou art at present, and secure of the Continuance of thy Greatness.* 18 He will surely violently turn and toss thee, like a Ball into a large Country, i. e. thou shalt; with Violence and the greatest Contempt and Sport like a Ball toss'd about by Boys in sport, be toss'd from one place to another, till thou art brought Captive to Babylon, whose Empire is large: and there thou shalt dy: and there the Chariots of thy Glory shall be the Shame of thy Lord's House, i. e. the Great Offices and Honours confer'd upon thee shall be a Reproach to Manasses the King that confer'd them upon thee. 19 \* Thus I will drive thee from thy Station, and from thy State shall He, i. e. the Lord for thy great Wickedness to him pull thee down.

20 And it shall come to pass in that day, viz. after the Restoration of Manasses to his Kingdom on his Repentance, I will call him, that during all the wicked Part of Manasses Reign continued my Servant faithfully, even Eliakim the son of Hilkiah: 21 And I will cloath him with thy Robe, and strengthen him with thy Girdle, and I will commit thy Government into his Hand, i. e. I will incline Manasses to make Eliakim his Chief Minister of State in thy Place: and he shall be esteem'd as a Father to the Inhabitants of Jerusalem, and to the House of Judah, so great and tender a Care shall he take of those under the Government committed to him. 22 And the Key, which was the Emblem or Token of being Master of the Royal Household or of the House of David, will I incline Manasses to lay on his Shoulder, as it was then usual to carry it: and so, according to his Office as Master of the Household, or else according to the extraordinary and unlimited Power given him, he shall open and none shall shut, and he shall shut and none shall open, i. e. nothing shall be done in the Royal Household, or even Kingdom it self, but with his Direction or Consent. 23 And I will fasten him as a Nail in a sure Place, i. e. he shall not be remov'd from his Grand Trust and most Honourable Posts, as his Predecessor was: and he shall be for a glorious Throne to his Father's House. 24 And they shall hang upon him all the Glory of his Father's House, the Offspring and the Issue, all Vessels of small Quantity: from the Vessels of Cups, even to all the Vessels of Flagons, i. e. he shall be an Honour to his Family: they shall all depend on him for Preferment, from the Highest to the Lowest; from those that are to be advanced to the more honourable Offices, to those who are design'd for the meaner Services. 25 Whereas on the Contrary and afore this, In that day, saith the Lord of Hosts, shall the Nail that is fastned in the sure Place, i. e. shall Shebna, who thought himself most secure in his Station, be remov'd, and be cut down and fall himself, as is already foretold:

III.

The Promotion of Eliakim after the Restoration of Manasses from his Captivity, is foretold.

## P A R A P H R A S E.

*foretold: and also the Burden, that was upon it, shall be cut off, i. e. all his Dependents shall fall with him: for the Lord hath spoken it.*

S E C T. IV. N<sup>o</sup>. 10.

*A Prophecy in the Reign of Hezekiah concerning the Destruction of Tyre, both by Nebuchadnezzar and Alexander the Great: As also of their Conversion to Christianity. This Prophecy takes up Chap. XXIII.*

I.  
The Destruction  
of Tyre is fore-  
told.

Chap. XXIII. The Burden (e) of Tyre. Howl, ye Ships of Tarshish, *i. e. Merchant Ships*: for it is laid waste, so that there is no House, no Entering in, *i. e. there is no City for you to enter into*; Old Tyre being raz'd to the Ground by Nebuchadnezzar, and New Tyre which was built in the adjoining Isle, being burnt to the Ground by Alexander the Great, according to what follows, *viz. By one that shall come from the Land of Chittim, i. e. Macedonia shall the principal or greatest Captivity or Overthrow be to them of Tyre.* 2 Then shall your City be still as being desolate, altho' ye Inhabitants of the said City in the Isle shall have been

## A N N O T A T.

(e) For the better understanding of this Prophecy, it is to be known, that Tyre was first built by a Colony of the *Sidonians* on the Continent: Which being besieged by *Nebuchadnezzar* King of *Babylon*; and the Inhabitants finding they could not defend it against him; hereupon during the said Siege, which lasted thirteen years, the *Tyrians* built them a new City on an Isle about half a Mile distant from the Shore, *Nebuchadnezzar* having not enough Naval Forces to hinder them; and into this new City they remov'd the most of their Effects, and all the principal Inhabitants of their old City. So that *Nebuchadnezzar* on Entering the old City found little Spoil there to reward his Soldiers with after so long a Siege. And therefore he wreak'd his Anger on the few meaner Inhabitants he found therein, killing them all, and on the Buildings, razing them all to the Ground. After which the said Tyre never recover'd it self any more, than to be a Village distinguish'd by the *Greek* name of *Pala-tyrus* or *Old Tyre*: The new City built on the Isle during the storesaid Siege, was That which is so Famous in common History by the name of Tyre. But this also being besieged long after by *Alexander the Great*, it was likewise not taken by him without great Difficulty, tho' in far less time than *Old Tyre* was taken by *Nebuchadnezzar*. For whereas *Nebuchadnezzar* spent thirteen years in taking *Old Tyre*, *Alexander* took *New Tyre* or the Tyre, that was so call'd in his days, in less than a single year. To which end he was forced to carry a Bank from the Continent or *Old Tyre* thro' the Sea to the Isle in which stood the Tyre he besieged. To make this Bank or Cause-way, he pull'd down all *Old Tyre* to furnish them with Stones and other like Materials, and *Mount Libanus* furnish'd him with Wood. And by this means having carried the Cause-way from the Continent to the Isle, he storm'd the then City of Tyre, and took it, and burnt it to the Ground, destroying or enslaving all the Inhabitants he found therein. Now of Both these Cities, call'd Tyre one after the other, is this Prophecy of *Isaiah* to be understood, and

P A R A P H R A S E.

*Numerous and Powerful; altho' Thou Tyre art a City, whom or which the Merchants of Zidon, that pass over the Sea, i. e. that are famous likewise for their great Trading by Sea, have replenish'd with Men and Riches; the Zidonians being the Founders of Old Tyre, where a Colony of them planted; and afterwards assisting the Tyrians to build and enrich New Tyre, when Old Tyre was besieged and destroyed by Nebuchadnezzar. 3 And \* the Seed of Sihor or the Nile, which brings forth plentiful Crops in Egypt, by reason of the great Waters or Overflowing of the Nile which fats the Ground, even the Harvest arising by means of the said River, i. e. the Transportation of Corn from Egypt is what brings her in a great Revenue; and she is a Mart of Nations for that and other Goods. 4 Whereas thou hast prided thyself on account of the Riches and Glory of thy Colony of Tyre, Be thou or thou shalt then be ashamed, O Zidon; for the Sea hath spoken, even the Strength of the Sea, i. e. Tyre which is built on so small an Isle, that it looks as if it was situated in the Sea, and which is the strongest City by Sea in these Parts, shall as it were bemoan herself, saying, I travail not, nor bring forth Children, neither do I nourish up young Men, nor bring up Virgins, i. e. I am now become desolate of Inhabitants. 5 \* As soon as the Report of what is befalling Tyre shall come to Egypt, they of Egypt shall be sorely pained at the said Report of Tyre, not only on account of the Loss of its Trade, but also for Fear of what the same (f) Enemy will do to them, against whom he shall march after his subduing the Tyrians or taking Tyre. 6 Pass ye over (g) to Tarshish, i. e. leaving your own City, ye shall betake your selves to some other Ports or Places on the Mediterranean Sea, to which ye were wont to traffick, and ye shall howl for Sorrow, ye Inhabitants of the Isle. 7 Is this your joyous City, whose Antiquity is of ancient days? i. e. your former great Prosperity and Antiquity shall*

A N N O T A T.

and was fully verify'd, as appears from the Account here given. That New Tyre or That which was built in the Isle, is here to be understood, as well as Old Tyre or That on the Continent, and indeed chiefly, is evident from the express mention of the Isle on which it was built, made v. 2 and 6 and also by the mention of the Land of Chittim, (v. 1 and 12) which denotes Macedonia, as is evident from other places of Scripture. This being not duly observ'd by Commentators, have caus'd them to give a very wrong Interpretation of the said Chittim, and several other Particulars in this Chapter; which made it the more necessary for me to give the larger Account of this Matter.

(f) Accordingly both Nebuchadnezzar and Alexander the Great having taken, Each the Tyre that was in his days, march'd into Egypt, and conquer'd it. See more in Dean Prideaux's Connex &c Part 1. B. 2. under the thirty second year of Nebuchadnezzar, and also B. 7. under the fourth year of Darius the last Emperor of Persia. (g) More especially to Carthage, as being a Colony of the Old Tyrians in the days of Joshua.

## P A R A P H R A S E.

then stand you in no stead: her own Feet shall carry her afar off to sojourn, i. e. ye shall then have no Ships to carry you, but shall be forced to travel on Foot into foreign Countries, whether ye shall flee or be led captive. 8 If you ask out of Pride and as not fearing any such Calamity, Who has taken this Counsel, and can bring about such things against Tyre, the Crowning City, i. e. which vaunts it self as the Queen of Cities, whose Merchants are as rich and great as Princes, whose Traffickers are the honourable of the Earth. 9 I answer, The Lord of Hosts hath purposed it to stain the Pride (b) of all thy Glory, and to bring into Contempt all thy Merchants, who are at present Some of the honourable of the Earth. 10 Pass thro' thy Land as a River, i. e. get away as fast as thou canst, as swiftly as a River runs, out of thy own Country, and so from the Reach of thy Enemy, O Daughter of Tarshish, i. e. O Tyre, who art enrich'd by the Sea, (or thy Trade thereon) as by a rich Mother: for there is or shall be no more Strength in thee to resist the Designs of thy Enemies here foretold. 11 He stretch'd, i. e. God shall then stretch out his hand over the Sea, i. e. Tyre to punish and destroy it: he shook, i. e. shall thereby shake or frighten (i) the neighbouring Kingdoms: the Lord hath given a Commandment against the Merchant City, to destroy the strong Holds thereof. 12 And he said, Thou shalt no more rejoice or be rebuilt and flourish in the like Splendor as thou didst afore, O thou Tyre, who shalt be like an oppressed Virgin, i. e. ravish'd or conquer'd by her Enemies; tho' thou art a Daughter or Colony of Zidon, yet shall the Zidonians not be able to defend thee. Thou shalt be forced to arise, and pass over to Chittim, whither thou shalt be carried captive, and so there also shalt thou have no Rest. And it shall be no wonder that Tyre should be destroy'd, when even those who shall be its Conquerors, shall likewise be brought to ruin. 13 Behold, the land of the Chaldeans; this People shall be the Enemies that shall first overthrow thee under Nebuchadnezzar, who shall be the greatest Prince in the World, and so raise the Chaldeans to the highest Power and Glory; and yet the time will come when they \* shall not be, i. e. shall be subdued and an End put to the Babylonian Empire. And as Babylon shall be more powerful and great than Tyre, so is it much more ancient: for Nimrod the Founder (k) of the

## A N N O T A T.

(b) It is not improbable what Dean Prideaux supposes, viz. that the Pride of the Tyrians here more particularly refer'd to, was That which they was puff'd up with on their Success in withstanding the Siege of Salmaneser King of Assyria, not long before this Prophecy: See Prideaux's Connex. &c. Part 1. B. 1. under the eighth and thirteenth years of Hezekiah.

(i) This may very well be understood both of Nebuchadnezzar's and also Alexander's subduing all the Neighbouring Kingdoms or States to Tyre.

(k) Gen. 10. 10.

P A R A P H R A S E.

*Assyrian Empire, first founded it for them that did afore dwell in the Wilderness or adjoining parts of Arabia Deserta: they, viz. Nimrod and his Successors in the Assyrian Empire first set up the Towers thereof, they raised up the Palaces thereof, and he brought it to ruin, i. e. and yet notwithstanding its greatest Antiquity of any City in the World built since the Flood, and also of its much greater Strength than that of Tyre, God shall bring it to ruin in his appointed Time. And therefore much more is God able to bring Tyre to ruin, as he shall certainly do. 14 Therefore as I said afore (v. 1.) Howl, ye Ships of Tarshish: for your Strength is laid waste. 15 And it shall come to pass in that day, that Tyre shall be forgotten, i. e. its former Glory shall be forgotten and not recover'd for (1) seventy Years, according to the days of one King, i. e. seventy single years or such as are used in reckoning the Reign of any one King: after the End of seventy years shall Tyre sing as an Harlot. 16 Take an Harp, go about the City, thou Harlot that hast been forgotten, make sweet Melody, sing many Songs, that thou mayst be remember'd, i. e. Tyre shall recover its Wealth and Prosperity, and shall abuse it to Luxury, which shall bring upon her a second Destruction by Alexander the Great, which shall be greater than the former by Nebuchadnezzar. 17 And or even it shall come to pass after the end of seventy years, that the Lord will visit or restore Tyre, and she shall turn to her Hire or Trading in as great and prosperous a Manner as ever afore; and shall commit Fornication with all the Kingdoms of the World upon the face of the Earth, i. e. shall use Arts to entice other Nations to trade with her, and use Frauds in carrying on her Trade, and shall promote Luxury and all consequent Vices, as Uncastness by her Riches; and shall continue in her Idolatry as well as other Nations, notwithstanding she has been so long aforehand admonish'd and warn'd, that the said Judgment wrought on her by Nebuchadnezzar shall proceed from the Counsel or Decree of the God of Israel: whom therefore she should be taught thereby to acknowledge to be the True God. Which yet she will not do, and so God will bring the second Destruction here foretold on her by Alexander the Great.*

18 \* Afterward, viz. under the Times of the Gospel, her Merthandise and her Hire shall be Holiness to the Lord: it shall not be treasured nor laid up: for her Merchandise shall be for them that dwell before

II.  
The Conversion  
of the Tyrians to  
Christianity, is  
foretold.

A N N O T A T.

(1) This is to be understood from the Time of Nebuchadnezzar's destroying Old Tyre, to the Time that the Inhabitants of New Tyre built in the Isle were restor'd to their ancient Privileges, and allow'd to have a King again of their own. Which was granted them by Darius, the first Persian Emperour of that Name in the eighteenth year of his Reign. To which from the year that Nebuchadnezzar took Old Tyre were seventy years, this being done An. 573. before the Common Era of Christ, and the other An. 504 or 503. See Prideaux's Connexion &c. P. 1. B. 1. under An. 573. and B. 4. under An. 504.

the Lord, to eat sufficiently, and for durable Clothing, *i. e.* the Tyrians shall embrace the Gospel, and shall be very (*m*) liberal in laying out their Riches for the Service of God, as building Churches and allowing a sufficient and handsome Maintenance for the Ministers of the Gospel and the like. They shall not be hinder'd from doing this by Covetousness inducing them rather to board up their Riches.

S E C T. IV. N<sup>o</sup>. II.

Wherein are foretold the great Calamities that should befall Israel for their Sins; and God's merciful Preservation of a Remnant of them, and their Restoration to their Country, especially after their Conversion to Christianity. Which takes up Chap. XXIV—XXVII.

I.  
The Destruction  
of Israel is again  
foretold.

Chap. XXIV. Behold, the Lord maketh the Earth, particularly the Land or Kingdom of Israel, empty, and maketh it waste, and turneth it upside down, and scattereth abroad the Inhabitants thereof. 2 And it shall be as with the People, so with the Priest or Prince; as with the Servant, so with his Master; as with the Maid, so with her Mistress; as with the Buyer, so with the Seller; as with the Lender, so with the Borrower; as with the Taker of Usury, so with the Giver of Usury to him, *i. e.* all Orders and Conditions shall be involved in the same common Calamity. 3 The Land shall be utterly emptied, and utterly spoil'd: for the Lord hath spoken this Word. 4 The Earth mourneth and fadeth away, the World languisheth and fadeth away, the haughty People of the Earth do languish. 5 The Earth also is esteem'd by God as defil'd under or by reason of the trading thereon of the sinful Inhabitants thereof: because they have transgressed the Laws, changed the Ordinance, broken the everlasting Covenant. 6 Therefore hath the Curse devour'd the Earth, and they that dwell therein are desolate: therefore the Inhabitants of the Earth are burn'd, *i. e.* destroy'd by Fire and Sword, and few Men left. 7 The new Wine mourneth, the Vine languisheth, all the Merry-hearted do sigh. 8 The Mirth of Tabrets ceaseth, the Noise of them that rejoyce endeth, the Joy of the Harp ceaseth. 9 They shall not drink

## A N N O T A T.

(*m*) Agreeably hereto Tyre was in the ancient flourishing Times of Christianity in those Parts under Constantine the Great &c. made the Metropolitan See for the Province of Phœnicia; and there was a stately Cathedral Church there built by Paulinus the Bishop thereof, or under his Episcopal (or Archi-episcopal) Government, at the Consecration whereof Eusebius the famous Historian and Chronologer, and sometime Bishop of Cæsarea in Palestine, made a Sermon, recorded by himself in his Ecclesiastical History, Book 10. chap. 4.

Wine



## P A R A P H R A S E.

Wine with a Song, strong Drink shall be bitter to them that drink it. 10 The City of Confusion is broken down, *i. e. the City of Samaria as well as others is broken down, and become a confused Heap*: every House is shut up, that no Man may come in. 11 Is there, *i. e. there is not* a crying for Wine in the Streets; for all Joy is darkned, the Mirth of the Land is gone. 12 In the City is left no Inhabitant, but there is an entire Desolation, and the Gate is smitten with Destruction.

13 When thus it shall be in the midst of the Land among the People, there shall be a Remnant preserv'd, as the shaking of an Olive-tree, and as the Gleaning-grapes when the Vintage is done. 14 They or their Offspring, which shall be restor'd again to their Country with the Jews after the Babylonish Captivity, shall lift up their Voice, they shall sing for the Majesty of the Lord, thus wonderfully shewing its Power in restoring them to their Country. And when after this again, for their obstinate Rejection of Christ, the Jews shall be driven again from their Country into the Western parts of the World; and at length they shall be all converted to Christianity, and thereupon God shall make way for their Restoration again to their own Country: as soon as they see the good and merciful Purpose of God so to do, they shall cry aloud from the Sea or West, *i. e. in the several Countries thereof, where they shall be exhorting one another to praise God to this effect, viz.* 15 Wherefore glorify ye the Lord, for his great Mercy to us in the Fites, *i. e. in our great and long Afflictions or fiery Trials*: even the Name of the Lord God of Israel in the Isles of the Sea. 16 From the uttermost part of the Earth have we heard Songs, or shall Songs be then sung to the Lord, even Glory to the Righteous, *i. e. for restoring the Possession of Judea, which is the Glory (n) of all Lands, to his then righteous Servants of the Jewish Nation.*

But alas! the Joy that was caus'd in me by this Vision or Foresight of the Conversion and Restoration of my People to their own Country, was greatly abated by the Foresight I had of the general Wickedness of them, as well as of the rest of the World, till that other Time comes: whereupon I Isaiah said, My Leanness, my Leanness, *i. e. how great Trouble do I find in my self, enough quickly to consume me of it self*: wo unto me: the treacherous Dealers have dealt treacherously, yea, the treacherous Dealers have dealt very treacherously, *i. e. how am I griev'd to foresee, how treacherously or disobediently my People and others shall deal with God, so as to bring the greatest Judgments on them.* 17 For fear of an Enemy, and the Pit, and the Snare are upon thee, O Inhabitant of the Earth for thy Wickedness. 18 And it shall come to pass that he, who fleeth from the Noise of the Enemy falling upon him which shall cause in him Fear, shall fall into the Pit; and he that cometh up out of the midst of the Pit, shall be taken in the Snare, *i. e. God shall punish the*

II.  
The Preservation of a Remnant of Israel, and their Restoration to their own Country, especially after their Conversion to Christianity, is foretold.

III.  
Great Calamities shall befall Israel for their Sins, before the Triumphant State of the Church on Earth comes.

(n) Compare Ezek. 20. 6.

## P A R A P H R A S E.

*Wickedness of Men then living with several sorts of Judgments, so that, altho' they escape some, they shall fall into other Calamities. For the Windows from on High are open, and the Foundations of the Earth do shake, i. e. God shall shew his Vengeance on the Wicked at the time here spoken of, in the like dreadful and extraordinary Manner, as he did when he destroy'd the Wicked then living by the universal Deluge. 19 In like manner the Earth is, i. e. shall be at the Time here foretold utterly broken down, the Earth is clean dissolved, the Earth is mov'd exceedingly. 20 The Earth shall reel to and fro like a Drunkard, and shall be removed like a Cottage, and the Transgression thereof shall be heavy upon it, and it shall fall, and not rise again. 21 And it shall come to pass in that day, that the Lord shall punish the Host of the high Ones that are on High, \* even the Kings of the Earth shall be then punish upon the Earth. 22 And they shall be gathered together as Prisoners are gathered in the Pit, and shall be shut up in the Prison, and after many days shall they be visited, i. e. brought forth to publick Punishment. 23 Then the Moon (o) shall be confounded, and the Sun asham'd, i. e. there shall be no need of their Light, when the Lord of Hosts shall reign in mount Zion and in Jerusalem, and before or in the Presence of his Ancients, i. e. Those whom he shall intrust with the Government of his Kingdom here on Earth, as the Elders were among the Jews: in the Presence of These or at mount Zion shall the Lord reign Gloriously, i. e. shall give a visible Token of his Special Presence there, as King over the Earth, by the Shechinah or a visible Glory as of Old, or rather a Much greater Glory.*

IV.

A Song on Account of God's justly punishing the Wicked, and rewarding the Righteous, particularly during the Millennium.

Chap. XXV. On the consideration of these Particulars, Isaiah broke forth into the following Song: Q Lord, thou art my God, I will exalt thee, I will praise thy Name; for thou hast done wonderful things; thy Counsels of old are Faithfulness and Truth, i. e. shall punctually and surely be fulfill'd. 2 For thou hast made and shalt certainly make according to thy foresaid Counsels of many a City, an Heap; of a defended City, a Ruin: a Palace of Strangers, i. e. Heathens, and particularly Babylon, to be no City, it shall never be built again. 3 Therefore by such thy Judgments shall the strong or fierce People be induced themselves, or a Means to induce others to glorify thee, the City of the terrible Nations shall fear thee. 4 For thou hast been and shalt be a Strength to the Poor, a Strength to the Needy in his Distress, a Refuge from the Storm, a Shadow from the Heat, when the Blast of the terrible Ones is as a Storm against the Wall, i. e. thou hast and shalt shew thy self a Saviour of thy faithful Servants under the greatest Afflictions. 5 \* The Noise, i. e. Oppression of Strangers or Infidels is as in-

(o) Compare Revel. 21. 3, 22, 23, &c.

tolerable

P A R A P H R A S E.

tolerable as the Heat in a dry sandy Place, which reverberates the Rays of the Sun and so makes the Heat more parching: but thou shalt abate the said Heat as with a Shadow of the Cloud, *i. e.* thou shalt deliver them that are so oppress'd, or abate their Oppression so as to make it supportable: the Branch of the terrible Ones shall be brought low, *i. e.* thou shalt lop their Power. 6 And in this Mountain, *viz.* Zion shall the Lord of Hosts make unto all People a Feast of fat Things, a Feast of Wines duly settled on the Lees, of fat Things full of Marrow, of Wines duly settled on the Lees and afterwards carefully drawn off, and so well refin'd. 7 And he will destroy in this Mountain the face of the Covering cast over all People, and the Vail that is spread over all Nations, *i. e.* by the Preaching of the Gospel, which shall begin at Jerusalem and be preach'd to all the World, he shall bring many of all Nations out of the Ignorance of Heathenism to the Knowledge of the True God; and in the Latter and Triumphant State of the Church here on Earth, there shall be an universal Conversion both of Jews and Gentiles, all such Prejudices or Hindrances which afore kept them from embracing the Gospel being then remov'd. 8 During the said Triumphant State of the Church or Millennium, He will swallow up or destroy Death in or by (p) an everlasting Victory, inasmuch as those that are afore Dead, shall then be rais'd again to Life in their proper Order and Time; and such as live then, shall not dy at all, but be translated into Heaven at the end of this World: and then the Lord God will wipe away Tears from off all Faces, and the Reproach of his People shall he take away from off all the Earth: for the Lord hath spoken it. 9 And it shall be said in that day, Lo this is our God, we have waited for him, and he has and will go on to save us: this is the Lord, we have waited for him, we will be glad and rejoyce in his Salvation. 10 For in this Mountain shall the hand of the Lord rest, *i. e.* God shall in a Visible glorious Manner, during the Time here foretold, appear at Jerusalem, and so as it were Rest there, but so as to exert his Hand or Power to protect his People all over the Earth; and Moab, whereby is denoted all the Enemies of the Church, shall be troden down under him, even as Straw is troden down for the Dunghil. 11 And he shall spread forth his Hands in the midst of them, as he that swimmeth spreadeth forth his Hands to swim, *i. e.* God shall reach the Enemies of his Church wherever they are: and he shall bring down their Pride together with the Spoils of their Hands, *i. e.* with the Goods they have unjustly taken from others. 12 And the Fortrefs of the high Fort of thy Wall shall he bring down, lay low, and bring to the Ground, even to the Dust, *i. e.* He shall put an end to the Power of all the Enemies of his Church.

(p) The Hebrew word frequently signifies Eternity. Compare Rev. 21. 4, &c.

V.  
Another Song on  
the like Account  
of the former.

Chap. XXVI. In that day shall this Song be sung in the land of Judah, We have a strong City, *viz. Jerusalem*: Salvation will God appoint for Walls and Bulwarks, *i. e. God's Protection shall then supply the place of Fortifications.* 2 Open ye the Gates, that the righteous Nation which keepeth the Truth may enter in, *i. e. true Christians shall then continually (q) be flocking to Jerusalem as the Capital of Christ's Kingdom from all parts of the World, and so in vastly greater Numbers than the Jews were wont to flock thither at their solemn Times.* 3 Thou wilt keep him in perfect Peace, whose Mind is staid on thee: because he trusteth in thee. 4 Trust ye in the Lord for ever; for in the Lord JEHOVAH is everlasting Strength. 5 For as he shall defend his Church, and particularly the Capital City thereof Jerusalem (as v. 1.) so he brings down them that dwell on High, *i. e. he shall bring down all such as pride themselves in their Worldly Power and Greatness: the lofty City of the Enemies of his Church, be it what it will, as Babylon, Rome, &c. he lays, i. e. shall lay it low, he lays it low even to the Ground, he brings it even to the Dust.* 6 The Foot shall tread it down, even the Feet of the Poor, and the Steps of the Needy, *i. e. the truly Humble and Righteous shall be advanced to greater Glory even here on Earth, than ever the Ungodly were, and shall triumph even here at last over the Wicked.* 7 As the way of the Just is Uprightness, so thou most Upright dost weigh the path, *i. e. wilt fully reward the Good deeds of the Just.* 8 Therefore yea or even in the way or by patient suffering of thy Judgments, O Lord, have we waited for thee; the Desire of our Soul has been and is to thy Name, and to the Remembrance of thee, *i. e. we have and do desire and endeavour to stir up our devout Affections to thee, and to possess our Minds with due Apprehensions of thy Majesty, and a grateful Remembrance of thy Mercies to us.* 9 With my Soul have I desir'd thee in the Night, yea, with my Spirit within me will I seek thee early, *i. e. we exercise our selves in thus stirring up our devout Affections both day and night.* For when thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness, *i. e. thy Judgments have this due and good Effect on all but harden'd Sinners, that they engage Men to seek and turn to thee.* 10 But let Favour be shew'd to the Wicked, yet will he not learn Righteousness: in the land of Uprightness, *i. e. tho' he live among those that give him good Example, yet will he not follow it, but deal unjustly, and will not behold or regard the many Evidences given of the Majesty of the Lord.* 11 Lord, when thy hand is lifted up to punish them, they will not see nor regard it: but at last they shall be forced to see or regard it, and give Glory unto God, and to be ashamed for their Envy at the People of God: yea or even the Fire of thy Vengeance falling on thy Enemies shall devour them. 12 Lord, thou

(q) Compare Revel. 21. 25; 26.

wilt

## P A R A P H R A S E.

wilt ordain Peace for us: for it is even thou that hast wrought all our Works in or for us, *i. e.* all our Deliverances and Prosperity, which encourages us still to trust in and serve thee for ever. 13 O Lord our God, other Lords, as *Assyrians, Babylonians, &c.* besides thee have had Dominion over us: but by thee only have we been deliver'd, and therefore will we make mention of thy Name, *i. e.* call on thee only as our God and Saviour. 14 They, *viz.* the Oppressors of thy People with all other impenitent wicked Persons are dead, they shall not live or enjoy any share of the happy Life here on Earth during the Millenary State: they are deceas'd, they shall not (r) rise but to be sentenc'd to Eternal Torment in the other World: therefore thou hast visited, *i. e.* shalt thus punish, and destroy'd them, and made all their Memory to perish. 15 Thou hast increas'd, *i. e.* shalt at the Time here foretold increase the Nation, *i. e.* Church, O Lord, thou hast increas'd the Nation, thou art glorified; thou hadst remov'd it far unto all the ends of the Earth, *i. e.* the Church shall then extend it self to the ends of the Earth. 16 Lord, when thy faithful People were in Trouble, have they all along visited or address'd themselves to thee; they poured out a Prayer when thy Chastising was upon them. 17 Like as a Woman with Child, that draweth near the time of her Delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord, *i. e.* thou knowest we have been under most painful Afflictions. 18 Thus we have been as it were with Child, that is, we have been in pain as great as that of a Woman bringing forth a Child; but we have as it were brought forth only Wind, that is, we have not wrought or been able to work our selves any Deliverance from our Miseries in the Earth, neither have the Inhabitants of the World that oppress'd us, faln by our Means, but by what thou hast done for us. 19 And the greatest instance of thy Goodness to thy faithful Servants here on Earth will be this, that thy dead Men shall live, *i. e.* as all that shall have dy'd in thy true Faith and Fear, shall be rais'd some time during the Millennium, and live here on Earth, for some time in an Happy and Glorious manner; so such as have lost their Lives for thy sake, and so may more emphatically be call'd Thy dead Men, shall be (s) raised first, and live longest during that Happy and Glorious State of the Church here on Earth: together with thy (t) dead Body, *i. e.* the Body of me Isaiah, who shall be one of those that shall lose their Lives for the Sake or Service of God, shall they arise: then ye shall awake and sing, ye that dwell in Dust: for thy Dew is as the Dew of Herbs,

## A N N O T A T.

(r) See Revel. 20. 5. (s) Revel. 20. 4.

(t) I take this to be the true Meaning of this Expression, which I have given in the Paraphrase, which other Commentators seem not to have been aware of. See more of this in the Preface concerning Isaiah's Death.

and

## PARAPHRASE.

and the Earth shall cast out the Dead, *i. e.* as Seed that is buried in the Ground, rises out of it again and grows into Herbs of the same Sort, by means of the Dew or Rain that Waters the Earth; so at the Millennium the Dead shall begin to rise again out of their Graves in their appointed and proper Order. 20 Wherefore come, my People, enter thou into thy Chambers, and shut thy Doors about thee: hide thy self as it were for a little moment, until the Indignation be overpast, *i. e.* God's People may firmly rely on him to be as an Hiding-place or Refuge for them in the midst of those Judgments, which shall destroy his Adversaries; and more especially during those most terrible but short Calamities, which shall be in the days of Antichrist emphatically so call'd. 21 For behold, the Lord comes out of his place to punish the Inhabitants of the Earth for their Iniquity: the Earth also shall disclose her Blood, and shall no more cover her Slain, *i. e.* the number of the Slain shall then be so great, that the Earth (*u*) can neither give them Burial, nor soak up their Blood. Chap. XXVII. In that day the Lord with his sore and great and strong Sword shall punish Leviathan, the piercing Serpent, even Leviathan that crooked Serpent: \* even he shall slay the Whale that is in the Sea, *i. e.* God shall destroy all those earthly Potentates, who have been or shall be the notorious Oppressors of his People, and particularly Antichrist emphatically so call'd, and at last even Satan or the Devil himself, whose Instruments and Types All the others aforemention'd have been.

VI.  
Another Song on  
the like Account  
with the Two for-  
mer.

2 For God's thus signally avenging his People on All, even their most mighty Oppressors, as well as for all other his Mercies vouchsafed to his Church, In that day sing ye unto or concerning her, *viz.* his Church, a Song to this purpose or intent: My Church is as a Vineyard of red, *i. e.* the best Wine or Grape. 3 I the Lord do keep it, I will water it every Moment; lest any hurt it, I will keep it Night and Day. 4 Fury is not in me, *i. e.* is not what I of my self delight in: yet who would set the Briers and Thorns against me in Battle? I would go thro' them, I would burn them together, *i. e.* if the Wicked be incorrigible, and so bid as it were defiance to me, I will destroy them. 5 \* If he, *viz.* the Wicked will take hold of my Strength, *i. e.* make a right use thereof by flying thereto for Mercy and Refuge, let him make his Peace with me by his sincere Repentance, and hereupon he shall make Peace with me, and I will pardon and even defend and bless him. 6 Upon their making thus Peace with God by their general Conversion to the Gospel, He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the World with Fruit, *i. e.* all the World shall be better'd by such their Conversion, and such as were afore Infidels among other Nations shall follow their Example, and become Converts to Christ. 7 That God foresees there will be such a Conversion of the Jews hereafter,

(\*) Compare Revel. 14. 10.

may

## P A R A P H R A S E.

may be reasonably infer'd from this, viz. Has he smitten him, viz. *Israel* or *Judah*, as he smote those that smote him? or is he slain according to the Slaughter of them that are slain by him? i. e. *God has all along preserv'd a Remnant of the Tribes of Israel, as from whom would arise at last a Generation that would return to him by sincerely embracing the Gospel.* 8 In measure when it shooteth forth, thou wilt debate with it, i. e. *God will punish the Israelites or Jews with Moderation or Clemency, cutting off only the superfluous Branches, but still sparing the rest, or so many as to keep the Tree or Stock alive.* He stays his rough Wind in the day of the East-wind, i. e. *in the midst of Judgment he will remember Mercy.* 9 By this therefore shall the Iniquity of Jacob be purg'd, and this is all the Fruit \* of taking away his Sin, viz. \* that he shall make all the Stones of the Altar as Chalk-stones that are beaten in sunder, the Groves and Images shall not stand up, i. e. *the most remarkable Effect of the General Conversion of the Jews shall be this, that thereupon all sorts of Idolatry, as well as other Impiety, shall quite cease and be abolish'd.* 10 Yet alas! long before this Happy Time shall come, the or every defenced City of *Israel* or *Judah* shall be desolate, and the Habitation forsaken, and left like a Wilderness: so that there shall Grass grow, and the Calf feed thereon, and there shall he ly down, and consume the Branches thereof, i. e. *the young Branches of Trees or Shrubs that shall grow where once Cities stood.* 11 When the Boughs thereof are withered, they shall be broken off: the Women shall come and set them on Fire, i. e. *the land of Israel and Judah shall be as a Field, the Fences whereof are broken down, and the wither'd Branches of the Trees gather'd and burnt.* For it is a People of no Understanding: therefore he that made them will not have Mercy on them, and he that formed them will shew them no Favour. 12 \* But it shall come to pass in that day I was afore v. 2. speaking of, that the Lord shall beat off or separate the good Grain from the Chaff, i. e. *the Good from the Bad of the Jewish Nation, which are dispers'd from the Chanel of the River Euphrates unto the Stream or River of Egypt, i. e. from all Places wheresoever they be dispers'd: and ye that are Good or converted to Christianity, shall be every One of you restor'd to your own Country, as if ye were gathered together one by one, O ye Children of Israel.* 13 \* Even it shall come to pass in that day, that a great Trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the Out-casts in the land of Egypt, and shall worship the Lord in the holy Mount at Jerusalem, i. e. *there shall be as publick a Summons given, as if it were given by a Trumpet so great, as that the Sound of it might be heard all over the World, for all the Dispers'd of the Jewish Nation to come from all Parts into their own Country; which, how much soever distress'd before by the People among whom they lived, they shall do; God either destroying such as shall oppose*



## P A R A P H R A S E.

*their Return, or disposing the Hearts of others to forward them in such their Return: by which means they shall all then living return into Judea, and there serve God as Part of his Christian Church; and with other Christians pay their most solemn Devotions at Jerusalem, which shall then be the Capital of Christ's Kingdom on Earth.*

S E C T. IV. N<sup>o</sup>. 12.

*Wherein is contain'd in the first place another Prophecy of the Destruction of Samaria by Salmanezer: after which all the Prophecies contain'd in this Section relate, either to the Invasion of Judah by Sennacherib, or the Overthrow of his Army, or the Prosperity of Judah during the remaining Part of Hezekiah's Reign, or to the Babylonish Captivity; as also to the State of the Gospel, and Destruction of Antichrist. Which take up all to the end of Chap. XXXIX.*

I.  
The Destruction  
of Samaria is  
foretold.

Chap. XXVIII. Wo to the Crown of Pride, *i. e.* to the proud Kingdom of Israel, to the Drunkards of Ephraim, whose glorious Beauty, *i. e.* State and Glory is or shall be of a short Continuance as a fading Flower; which Drunkards and proud Persons chiefly are or live in Samaria, which stands on the head or top of an Hill that overlooks the adjoining fat Valleys of them that are overcome with Wine, *i. e.* which Valleys belong to the foresaid great Men and Drunkards of Ephraim. 2 Behold, the Lord hath a mighty and strong One, *viz.* Enemy to bring against you; which as a Tempest of Hail, and a destroying Storm, as a Flood of mighty Waters overflowing, shall cast down the foresaid Proud and Drunkards to the Earth with the Hand, *i. e.* great Force. 3 Even the Crown of Pride, the Drunkards of Ephraim shall be troden under Feet. 4 And the glorious Beauty which is on the Head of the fat Valley, shall be a fading Flower; as \*the first ripe Fruit which comes before the other Summer-fruits: which he that sees, views it with Pleasure, and while it is yet in his Hand or he will not part with it, but he eats it up, *i. e.* as People are very fond of early ripe Fruit, so as to eat it greedily when they get it; so Salmanezer the King of Assyria shall as it were greedily devour or destroy Samaria, and its People.

II.  
Judah is also  
threaten'd for his  
Sins, and particu-  
larly relying on  
Human means too  
much for their  
Safety, viz. their  
Alliance with E-  
gypt.

5 In that day shall the Lord of Hosts raise up Hezekiah to be for a Crown of Glory, and for a Diadem of Beauty unto the Residue of his People, *i. e.* to be an excellent King to Judah, whom God will remarkably protect and render Glorious. 6 And the Lord shall be for a Spirit of Judgment to him that sitteth in Judgment, and for Strength to them that turn the Battle to the Gate, *i. e.* God shall direct Hezekiah to administer Justice Impar-



## PARAPHRASE

*Impartially, and enable him to drive away his Enemies, and even to war upon and conquer them.* 7 But they also of Judah have erred thro' Wine, and thro' strong Drink are out of the Way: the Priest and the Prophet have erred thro' strong Drink, they are swallowed up of Wine, they are out of the Way thro' strong Drink, they err in Vision, *i. e.* in their drunken Fits they think they have Visions from God when they have none; they stumble in Judgment, *i. e.* are often times not able thro' their Drunkenness to judge aright between what is Holy and what Unholy, or Clean and Unclean. 8 For so great is their Drunkenness and Intemperance, that all Tables are full of Vomit and Filthiness, so that there is no place clean. 9 Whom shall he, *viz.* God or his true Prophet or Priest teach Knowledge? and whom shall he make to understand Doctrine? them that are weaned from the Milk, and drawn from the Breasts, *i. e.* the People are generally profoundly Ignorant, and (what is worse) careless of Instruction; in both which respects they are as very Children or even Infants: 10 For they must be dealt with as Children; Precept must be upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little and there a little, or a little now and a little again anon, *i. e.* the same Instructions must be often repeated to them, and that by little and little. 11 \* Therefore, *viz.* for a Punishment of such their Untowardness to be instructed, tho' God or his Prophets and other Teachers have dealt with them as Nurses, which teach Children to speak by lispings and stammering like them, or condescending to their weak Capacities: God will now take a new Course with them; and with stammering Lips and another or foreign and unknown Tongue will he speak to this People, *i. e.* he will send to them the Assyrians and Babylonians to instruct them, not by their Language which they know not, but by their Blows and other Corrections. 12 To whom he said, This is the Rest wherewith ye may cause the weary to rest, and this is the Refreshing, *i. e.* God's Words and Promises are the only things, that can give true Comfort to those that are in Trouble: yet they would not hear; 13 \* altho' the Word of the Lord was unto them, Precept upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little and there a little, *i. e.* tho' God instructed them never so plainly, and often repeated his Instructions. \* Therefore they shall go and fall backward, and be broken, and snared, and taken by their Enemies. 14 Wherefore hear the Word of the Lord, ye scornful Men that rule this People which is in Jerusalem: 15 because ye have said in your Hearts, We have made a Covenant with Death, and with Hell are we at Agreement, *i. e.* we have made peace with those that threaten'd to destroy us: when the general Calamity like an overflowing Scourge, *i. e.* Storm or Flood shall pass thro' the Land, it shall not come unto us; for we have made Lies our Refuge, and under Falshood have we hid our selves, *i. e.* by

our Canning and Falshood we shall secure our selves in the most difficult Times: 16 Therefore thus says the Lord God, Whereas you place your Refuge in Lies and Falshood, Behold, this your Sin is the more aggravated, because you have long since had other and better Grounds for you to place your Hopes on: you have of old been inform'd to the same effect, with what I now tell you more fully, viz. that I lay in Zion for a Foundation of sure Hopes, a Stone, a tried Stone, i. e. known to be fit for the purpose or which will never fail, a precious Corner-stone, a sure Foundation, viz. the Son of David eminently so call'd and so often spoken of, or in short Christ, shall in due time appear in Zion: and he that believes truly on him, or on all the gracious Promises founded on Him as an everlasting Foundation, shall or will not make halte to secure himself by any sinful Means, but will patiently depend on God, and shall not be ashamed of such his Dependence. 17 \* But Judgment will I lay to the Line, and Righteousness to the Plummets, i. e. my Judgments shall be exactly proportion'd by the severest Rules of Justice to your Sins who act otherwise: and or even my Judgments like the Storm of Hail shall sweep away the or your Refuge of Lies, and like the Flood of Waters shall overflow the or your Hiding-place. 18 And your Covenant with Death shall be disannulled, and your Agreement with Hell shall not stand; when the overflowing Scourge shall pass through, then ye shall be trodden down by it. 19 From the time that it, viz. my Judgments as a Flood goeth forth, it shall go on more and more to take and drown you: for Morning by morning shall it pass over, by day and by night: and \* nothing but such Vexation or Punishment will make you understand or lay to heart this Instruction. 20 For the Import of the two Proverbial Sayings, viz. the Bed is shorter, than that a Man can stretch himself on it: and the Covering narrower, than that he can wrap himself in it, may sufficiently teach you, that all Worldly means are often insufficient to cure the Maladies they are apply'd to; and therefore that ye ought not to rely wholly or chiefly on Outward or Human means, but on God. And if ye will not do so, God will punish you. 21 For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, i. e. the Lord shall shew his Power in punishing and destroying you, in a like signal Manner as he did in destroying your Enemies in the two foremention'd Places: that he may do his Work, his strange Work; and bring to pass his Act, his strange Act, i. e. whereby God shall act contrary to his usual Proceedings of Grace and Mercy, being provok'd by you to employ his Power in destroying you, whom he has chosen for his People, and whom he would willingly of his own Goodness preserve and bless on your Repentance. 22 Now therefore be ye no longer Mockers or Scorners of God's Threatnings, lest your Bands be made strong, i. e. you be made Captives by a foreign Enemy: for I have heard from the Lord God of Hosts,

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Hofis, *that a Consumption is determin'd, even determin'd upon the whole \* Land, viz. the land of Judah as well as Israel, unless ye repent.* 23 *Therefore give ye ear, and hear my Voice, hearken and hear my Speech, viz. following Parable, which will serve to mind or teach you, that as the Husbandman has his set Times and Methods for ordering his Ground and Grain, so God has his Seasons and Methods of Mercy and Judgment:* 24 *Do's the Plowman plow \*every day to low? do's he every day open and break the Clods of his Ground?* 25 *On the contrary, when he hath by Harrowing made plain the Face thereof, doth he not cast abroad the Fitches, and scatter the Cummin, and cast in the principal Wheat, and the appointed Barley, and the Rie in their place?* 26 *For his God do's instruct him to use such Discretion; and do's teach him so to do as Best.* 27 *\* Therefore, as being look'd on to be improper, the Fitches are not thresh'd with a Threshing-instrument as Corn is; neither is a (w) Cart-wheel turned about upon the Cummin: but the Fitches are beaten out with a Staff, and the Cummin with a Rod.* 28 *After it is thresh'd out, Bread-corn is bruise'd or grinded; because he, viz. the Husbandman will not ever be threshing it, i. e. Threshing is not proper to bruise or break it, nor to break it with the Wheel of his Cart, nor bruise it with his \*Horses.* 29 *And as the foremention'd Methods of the Husbandman for managing Grain comes of the Lord; so This Consumption of the whole Land mention'd (v. 22.) also comes forth from the Lord of Hofis, which is wonderful in Counsel, and excellent in Working, i. e. whose Decrees are the Result of Infinite Wisdom; and who brings them to pass in such manner, as do's best promote his own Glory.*

Chap. XXIX. *Wo to Jerusalem where is Ariel (x) or the Altar of God, Wo to the said City altho' there be even Ariel, and altho' it be the City where my faithful Servant David dwelt, and where for his sake I promised to place my Name. Add ye one year to another year; let them kill Sacrifices, i. e. for the space of two years yet to come they of Judah shall have Liberty to come from all parts of the Kingdom, and to kill or offer their Sacrifices.* 2 *But \* then or after the two said years I will distress or permit Ariel or Jerusalem to be besieg'd, and so there shall be Heaviness and Sorrow to the Inhabitants: and even then it shall be unto me as Ariel, i. e. the whole City shall resemble the Altar of Burnt-offer-*

III.  
Judah is further  
threaten'd.

A N N O T A T.

(w) What is here and the next verse said of a *Cart-wheel* and *Horses*, refers to the manner of getting their Wheat or such Corn out of the Ears, by Drawing Drays or heavy Planks with Iron Wheels over it; to draw which they used either Horses as here, or Oxen as Deut. 25. 4.

(x) *Ariel* signifies the *Lion of God*; and the Altar of Burnt-offering was so call'd, because the Fire thereon devour'd the Sacrifices, as a Lion do's his Prey. See Ezek. 43. 15.

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ings which consumes All that is put thereon, forasmuch as it shall appear as if it was All to be consum'd and destroy'd, as a Sacrifice to atone my just Displeasure for their Provocations of me by their Sins. 3 \* To wit, I will cause the Assyrians to camp against thee round about, and will lay siege against thee with a Mount, and I will raise Forts against thee. 4 And thou shalt be brought down, and shalt speak out of the Ground, and thy Speech shall be low, as coming out of the Mouth of one lying prostrate or wounded in the Dust, and thy Voice shall be as of one that has a familiar Spirit, out of the Ground, and thy Speech shall whisper out of the Dust.

IV.  
The Sudden Destruction of the Assyrian Army is foretold.

5 \* However, altho' the Lord shall see fit thus to humble, yet he shall not permit the Assyrians to take thee; but the Multitude of thy Strangers or thy said foreign Enemies shall be like small Dust, and the Multitude of the terrible Ones shall be as Chaff that passes away, i.e. thy said numerous Enemy shall do thee no hurt, but shall be destroy'd themselves, or forced to withdraw and go away: yea, it, viz. this Destruction &c. of the Assyrians shall be at an Instant, so very suddenly shall it be. 6 Thou, Army of the Assyrians, shalt be visited of or destroy'd by the Lord of Hosts with Thunder and with Earthquake, and great Noise, with Storm and Tempest, and the Flame of devouring Fire. 7 And the Multitude of all the Nations that fight against Ariel, even all that fight against her and her Munition, and that distress her, shall be as a Dream of a Night-vision, i.e. shall vanish away as a Dream when one awakes. 8 It shall even be as when a hungry Man dreameth, and behold he eateth; but he awaketh, and his Soul is empty: or as when a thirsty Man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his Soul hath appetite: so shall the Multitude of all the Nations be, that fight against mount Zion, i.e. whereas the Assyrians have swallow'd up Jerusalem in their Imagination, God shall suddenly disappoint all their Hopes, and send them away empty and confounded.

V.  
The Jews are threaten'd more particularly for placing the Chief of their Religion in Outward Rites, and not having Inward & True Piety.

9 As for you of Judah, stay your selves and reflect on your Behaviour to God, and ye can't but in reason wonder at it: \* consider ye the same duly, and ye can't but cry out, that they, i.e. the Generality of you are drunken, but not with Wine; they stagger, but not with strong Drink, i.e. are so careless in having due Regard to the Acts of God's Providence, and in laying to heart the Instructions of his Prophets, that they act as Men who have lost their Sense and Reason, tho' not by Drunkenness, yet some other way. And indeed this is the real Case. 10 For as a just Punishment of your Impenitency, the Lord hath poured out upon you the Spirit of deep Sleep, and hath closed your Eyes, i.e. has permitted or left you to your selves, so as to fall into an unshinking careless Temper or Disposition, and not to see or understand things aright. Several of the Prophets or which pretend to Prophecy among you, and whom you are

## P A R A P H R A S E.

apt to follow as your Rulers or Guides, the said pretended Seers or false Prophets has he cover'd, i. e. blinded their Understanding. 11 And the Vision of all or every Vision of God's true Prophets is become unto you, as the Words of a Book that is seal'd, i. e. cant be understood any more than a Book that cant be open'd, and therefore cant be read: which Men deliver to One that is learned, saying, Read this, I pray thee, and he saith, I cannot, for it is seal'd, i. e. such as are esteem'd Learned in your Law and Traditions among you, are so prejudiced by their wrong Notions, that thereby they are binde'd from understanding aright God's Word, as much as the Unlearned are by their Ignorance, according to what follows: 12 And the Book is deliver'd to him that is not Learned, saying, Read this, I pray thee; and he saith, I am not Learned. 13 Wherefore the Lord said, Forasmuch as this People draw near me with their Mouth, and with their Lips do honour me, but have removed their Heart far from me, i. e. do place the whole or chief Business of Religion in the Outward Worship of me by Sacrifice &c. and have no due Regard to the Inward Piety of the Heart: and forasmuch as this their Fear toward me is taught by the Precept of Men, i. e. this placing of the Chief of my Worship in Outward Rites is owing to their having more Regard to the Traditions and Doctrines of their Rabbies or Teachers than to the true Sense of my Law: 14 Therefore behold, I will proceed to do a marvellous Work amongst this People, even a marvellous Work, and a Wonder, i. e. what will scarcely be believ'd: for, as for a just Punishment of their leaning so much to their own Understanding, and of others following their Rules and Doctrines rather than those given in my Law or Word, the Wisdom of their wise Men shall perish, and the Understanding of their prudent Men shall be hid, i. e. such their wrong esteem'd Wisdom shall bring Destruction upon them, and such their Understanding shall stand them in no stead. 15 Wo unto them that seek deep to hide their Counsel from the Lord, and their Works are in the dark, and they say, Who seeth us? and who knoweth us? 16 Surely your turning of things upside down shall be esteem'd as the Potter's Clay, i. e. your giving things unexpected Turns or false Appearances, to hide your true Designs, shall signify no more toward the producing the intended Effects, than the Clay do's without the Potter: for shall the Work say of him that made it, He made me not? or shall the Thing framed say of him that framed it, He had no Understanding? i. e. all Men's Works are in the Hands of God, as Clay in the Hand of the Potter; and therefore he can order Men's Works so as he pleases, and that they shall produce a quite contrary End to what was by them intended: and consequently it hence evidently appears, how Vain and Absurd it is, to go about to conceal (as v. 15.) any thing from God.

VI.

Prosperity is promised during the latter part of Hezekiah's Reign, and in the Triumphant State of the Church on Earth.

17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful Field, and the fruitful Field shall be esteem'd as a Forest? *i. e. there shall be a very great Alteration in the Circumstances of Affairs.* 18 And in that day shall the Deaf hear the Words of the Book, and the eyes of the Blind shall see out of Obscurity, and out of Darkness, *i. e. that Insensibility and Blindness complain'd of v. 10 and 11. shall be in great measure remov'd by the Piety and Care of Hezekiah to have the People rightly instructed in Religion; and shall be more remov'd by the Preaching of the Gospel; and at last and during the triumphant State of the Gospel here on Earth, shall be entirely remov'd by the Conversion of the whole Jewish Nation.* 19 The Meek also shall encrease their Joy in the Lord, and the Poor among Men shall rejoyce in the Holy One of Israel. 20 For the terrible One is brought to nought, and the Scornor is consumed, and all that watch for Opportunity to carry on Iniquity are cut off: 21 that make or treat a Man as an Offender for delivering to them the Word of God; and lay a Snare for him that reproveth in the Gate, *i. e. the Judges that impartially do Justice, and stick not to turn aside the Just from his Right for a thing of Nought or of the meanest Consideration. Which last two Verses may very well be understood Primarily of Sennacherib's Army being destroy'd, and thereby the Designs of some wicked Men defeated, and a stop put to such their Wickedness afterwards by Hezekiah: and Secondly, but in an Higher manner, or as more Fully compleated, the said two Verses may be understood of Antichrist emphatically so call'd and all his Adherents being destroy'd in due time.* 22 Therefore thus saith the Lord who redeem'd Abraham, concerning the House of Jacob, Jacob shall not now be ashamed, neither shall his Face now wax pale, *i. e. the People of Judah shall flourish during the remaining part of Hezekiah's Reign: and likewise all the True Israel of God shall flourish and be in prosperity, during the happy Reign of Christ here on Earth.* 23 \* For as during the foresaid part of Hezekiah's Reign, Piety shall be increas'd much more than afore in Judah; so when the triumphant State of Christ's Kingdom here on Earth is come, in his Sight, viz. the Sight of Jacob himself, who then together with Abraham and Isaac, shall be rais'd again to Life here on Earth, his Children, viz. the then Jewish Nation, who shall then be all converted to Christianity by the special Work of my hands, shall Inwardly or from the Heart, as well as by outward Acts, sanctify my Name, even sanctify or devoutly worship the Holy One of Jacob, and shall fear the God of Israel. 24 \* Even they, viz. the Jews that afore err'd in Spirit by rejecting Christ, shall come to a right Understanding of him, so as to acknowledge him for their Saviour; and they that afore murmur'd at the Gospel as an Imposture, shall learn and embrace its Doctrine as the True Word of God. So great a Change shall there be (according to v. 17.) in the Jewish Nation.

Chap.

## P A R A P H R A S E.

Chap. XXX. Wo to the rebellious Children, viz. People of Judah, faith the Lord, that take Counsel, but not of me; and that cover with a Covering, i. e. seek for Refuge and Protection, but not by the Direction of my Spirit, that they may add Sin to Sin: 2 that walk to go down into Egypt, (and have not ask'd Counsel at my Mouth) to strengthen themselves in the Strength of Pharaoh, and to trust in the Shadow of Egypt. 3 Therefore shall the Strength of Pharaoh be your Shame, and the Trust in the Shadow of Egypt your Confusion. 4 For his Princes; i. e. the Ambassadors of Judah were at Zoan where Pharaoh used to reside some time, and his Ambassadors came to Hanes, another City where the King of Egypt did sometimes reside. 5 But they were, i. e. shall be all ashamed of a People, viz. the Egyptians that could not profit them, nor be an Help nor Profit, but a Shame and also a Reproach to the Jews for their Reliance on such a Confederate as the Egyptian prov'd, being routed by the Assyrians. 6 Nay the Confederacy of the Jews with Egypt shall prove a great Burden or Loss and Damage to them, by reason of the great Presents the Jews shall send into Egypt in vain: for whereas the Jews send many a Burden of Presents on the Backs of Beasts of or into the South, viz. into Egypt which lies South of Judah, and which shall become itself the Land of Trouble and Anguish: from whence, i. e. from the Wilderness between which Egypt and Judah come the young and old Lion, the Viper and fiery flying Serpent; in so doing they will but carry their Riches upon the Shoulders of young Asses, and their Treasures upon the Bunches of Camels, to a People that shall not profit them. 7 For the Egyptians shall endeavour to help Judah but in vain, and to no purpose: therefore have I cry'd \* to her, viz. Judah or Jerusalem, Their Strength is to sit still, i. e. their best Security will be to rely on God's Protection quietly and humbly, using only what common prudential Means they can of themselves. 8 Now go, write it, viz. what follows v. 9, &c. before them in a Table, and note it in a Book, that it may be recorded as an Instruction for the Time to come for ever and ever: 9 That this is a rebellious People, lying Children, Children that will not hear the Law of the Lord: 10 which say to the Seers, See not; and to the Prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: 11 Get you out of the way, turn aside out of the path, i. e. be not so nicely scrupulous or addicted to Truth, as not to comply somewhat with our Inclinations, tho' it be by departing from or not delivering truly what God has commanded you to say: cause the Holy One of Israel to cease from before us, i. e. do not come with so many Messages to us from God, and usher them in with, Thus says the Holy One of Israel or the like. 12 Wherefore, I fear not however to tell you again, Thus says the Holy One of Israel, Because ye despise this Word, and trust in Oppression and Perverseness, and stay thereon:

VII.  
Judah is threatened for Confiding in the Alliance of Egypt for Help against the Assyrians, &c. that contrary to God's Directions.

## P A R A P H R A S E.

13 Therefore this Iniquity in relying on Egypt against my Directions &c. shall be to you or end in a sudden Ruin; viz. as a Breach ready to fall, swelling out in a high Wall, whose Breaking cometh suddenly at an Instant. 14 And he shall break it as the breaking of the Potter's Vessel, that is broken in pieces, he shall not spare; so that there shall not be found in the bursting of it a Sherd to take Fire from the Hearth, or to take Water withal out of the Pit, i. e. God shall so break or rout the Egyptians by the Assyrians, that the Egyptians shall not be able to do you any Service. 15 For thus saith the Lord God, the Holy One of Israel, In returning from your Purposes to desire the Assistance of the Egyptians, and Rest or Reliance on my Promises, in such Quietness and in Confidence shall be your Strength; and ye would not. 16 But ye said, No, for we will flee upon Egyptian Horses, i. e. therewith furiously assault our Enemies: therefore shall ye flee, but it shall be from your Enemies: and we will ride upon the said swift Horses; therefore shall they that pursue you, be swift. 17 One thousand of you shall flee at the Rebuke or Assault of one Enemy: at the Rebuke of five shall ye flee, till ye be left scatter'd one by one, as a Beacon upon the top of a Mountain, and as an Ensign on an Hill.

## VIII.

Deliverance from the Assyrian Forces is promis'd to Judah for the sake of Hezekiah, and other good Persons among them.

18 \* Nevertheless will the Lord wait, till his Judgments just afore threaten'd have had such effect on you, as to reform you, that so he may be gracious unto you; and therefore will he, i. e. the Lord be exalted in destroying the Egyptian Army in which you confide, that so you may be convinced how vain such your Confidence in Man is; and henceforth place it chiefly on him, and so he may have Mercy upon you: for the Lord is a God of Judgment, i. e. who most wisely tempers Justice with Mercy: blessed are all they that wait for or rely on him as they ought, to help them; they shall never fail of their due Expectation. 19 For, viz. because (y) Hezekiah and other good Men shall thus rely on God, notwithstanding the great Danger they shall be in by the Assyrians besieging Jerusalem, the People shall continue to dwell in Zion and at Jerusalem: Thou, O Jerusalem, shalt quickly have cause to weep no more for fear of the Assyrians: He, viz. God will be very gracious unto thee, at the voice of thy Cry; when he shall hear it, he will answer thee. 20 And

## A N N O T A T.

(y) The Confederacy made by Judah with the Egyptians seems to be wholly owing to the prevalent Interest or Sway, that the greatest Part of the Princes or great Men of the Kingdom had therein, contrary to the Inclination of Hezekiah himself and of some few of his Courtiers or Princes that were religiously dispos'd. Among those that were for a Confederacy with Egypt, and therein placed their Chief Security, contrary to God's Directions, and indeed in Affront to his Almighty Power &c. the Chief was in all likelihood Sennacherib, against whom was denounced for this as well as other Reasons the Prophecy contain'd Ch. 22. 15, &c.



## P A R A P H R A S E.

tho' the Lord give you the Bread of Adversity, and the Water of Affliction, yet shall not thy Teachers be removed into a Corner any more, but thine Eyes shall see thy Teachers, *i. e. tho' during the Siege common Provisions shall be scarce, yet you shall not want Spiritual Food or Instructions.* 21 And thine Ears shall hear a Word behind thee, saying, This is the Way, walk ye in it, *i. e. God will give you not only Teachers, but also Grace to hearken to them. And his Grace, like as if a Tutor or Monitor was at your Elbow, will give you Directions, and set you right again, when ye turn to the right hand, and when ye turn to the left, i. e. do any thing amiss.* 22 Ye shall defile also the Covering of thy graven Images of Silver, and the Ornament of thy molten Images of Gold: thou shalt cast them away as a menstruous Cloth; thou shalt say unto it, Get thee hence, *i. e. ye shall in Zeal to me destroy all Idols and idolatrous Worship.* 23 Then shall he give Rain\* for to make thy Seed take root and grow, that thou shalt sow the Ground withal, and Bread of the Increase of the Earth, and it shall be fat and plenteous: in that day shall thy Cattle feed in large Pastures. 24 The Oxen likewise and the young Asses, that\* till the Ground, shall eat clean Provender which hath been winnowed with the Shovel and with the Fan, *i. e. there shall be great Plenty and great Prosperity, during the remaining part of the pious Reign of Hezekiah; which shall be a Type of the triumphant State of the Church in the latter Times of the Gospel; wherein what is afore said from v. 18. will be fulfill'd in an Higher manner, and what also follows to the end of this Chapter.* 25 And there shall be upon every high Mountain, and upon every high Hill, Rivers and Streams of Waters, *i. e. the Mountains and Hills shall be as fruitful, as if they were water'd with Streams and Rivers; in the day of the great Slaughter, when the Towers fall, i. e. after the Destruction of the Assyrian Army in Hezekiah's time, and after the Destruction of Antichrist emphatically so call'd in the latter Times of the Gospel.* 26 Moreover, the Light of the Moon shall be as the Light of the Sun, and the Light of the Sun shall be Seven-fold, as the Light of seven Days, in the day that the Lord bindeth up the Breach of his People, and healeth the Stroke of their Wound, *i. e. as there shall be exceeding great Joy in Judah after the Destruction of Sennacherib's Army; so after the Destruction of Antichrist shall there be the like or greater Joy thro' the Church or Kingdom of Christ, God having thereby freed his People from all Affliction.* 27 Behold, the Name or Majesty of the Lord comes from far or unexpectedly and on a sudden, burning with his Anger against his and his People's Enemies, and the Burden thereof is heavy: his Lips are full of Indignation, and his Tongue as a devouring Fire. 28 And his Breath or Anger as an overflowing Stream, shall reach to the midst of the Neck, to sift the Nations with the Sive of Vanity or Destruction, *i. e. to destroy such of them as God sees fit: and there shall be*

## PARAPHRASE.

(2) a Bridle in the Jaws of the People, causing them to err, i. e. God shall stop the Assyrians in the midst of their Career, and disappoint all their Designs. 29 Ye shall have thereupon occasion to sing a Song of Thanksgiving or Praise, as is usual in the Night, a holy Solemnity is kept, and gladness of Heart, as when one goeth with a Pipe to come into the Mountain of the Lord, to the Mighty One of Israel. 30 And the Lord shall cause his glorious Voice to be heard, and shall shew the lighting down of his Arm, with the Indignation of his Anger, and with the Flame of a devouring Fire, with Scattering, and Tempest, and Hailstones. 31 For thro' the said Voice (mention'd in the foregoing Verse) of the Lord shall the Assyrian be beaten down, which smote afore the Jews with a Rod of my Anger. 32 And every Place \* where the terrible Stroke shall pass, which the Lord shall lay upon him, i. e. the Assyrian, shall be fill'd with the Sound of Tabrets and Harps, i. e. every Place where God shall inflict his Judgments on the Assyrians, shall be full of Joy and Gladness on that Account: and in Battles of Shaking will he fight with \* him, i. e. even as God has spoken his Hand or Rod and punish'd other People by the Assyrian, so will he at length shake his Hand or punish the Assyrian himself. 33 For the Camp where the Assyrian Army shall be destroy'd, as a Tophet or place where Human-Sacrifices were offer'd to Molech, is ordain'd of Old for the place of the said Destruction; yea, for the Destruction of the Army, and so of the Strength and Glory of the Assyrian King Sennacherib, it is prepar'd: he has made it deep and large: the Pile thereof is Fire and moth-Wood, the Breath of the Lord, like a stream of Brimstone, doth kindle it, i. e. as in Tophet great Heaps of Wood were piled together to burn the Human Sacrifices there offer'd to Molech; so God will find sufficient Materials prepar'd like Fuel for the Fire, which his Anger like a train of Brimstone will kindle. Which Destruction of Sennacherib's Army may be well look'd on as a Type or Representation of the Destruction of Antichrist and his Followers at the latter end of this World; and also of Hell it self, wherein shall be cast Satan and all his Adherents at the final Consummation of this World.

## IX.

More Threats  
both against those  
in Judah that  
were the Cause  
of the Confederacy  
with Egypt, and  
also against the  
Egyptians them-  
selves.

Chap. XXXI. Wo to them that go down to Egypt for help, and stay both against those or rely on Horses, and trust in Chariots, because they are many; and in Horsemen, because they are very strong: but they look not unto the Holy One of Israel, neither seek the Lord. 2 Yet he also is wise, and will bring the Evil he has threaten'd for their doing as is mention'd (v. 1.) and will not call back his Words: but will arise against the House of the Evil doers, i. e. against those in Judah who have had the chief Hand in making the Alliance with the Egyptians, and against the Egyptians themselves, who were design'd to be the help of them that work iniquity, i. e. that brought about the foresaid Alliance with the Egyptians, even

(2) See Chap. 37. 29.

contrary

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contrary to God's Direction, as not doubting but the Egyptians would help them, tho' God had foretold them they should not be able. 3 Now the said Workers of the said Iniquity or wicked Alliance, that are in Judah, shall experimentally know that the Egyptians are Men and not God, and their Horses Flesh and not Spirit or Angels which God has at his Command: for when the Lord shall stretch forth his hand to punish the fore-said Iniquity and make good his Threatnings, both he, viz. the Egyptian that helps, i. e. was design'd and did endeavour to help Judah, shall fall, and he that is holpen, i. e. those wicked Persons in Judah, that hop'd to be holpen by the Egyptians, shall fall down, and they all shall fail together. 4 For thus hath the Lord spoken unto me, Like as the Lion, \* even the young Lion roving on a Sheep, which he has taken for his Prey, when a Multitude of Shepherds is called forth against him, he will not be afraid of their Voice, nor abase himself for the Noise of them: so shall the Lord of Hosts come down to fight for mount Zion, and for the Hill thereof, i. e. as a stout fierce young Lion fears not a Multitude of Shepherds, but carries off and devours his Prey, notwithstanding all they can do; so much more is God able himself alone, without the Egyptians assisting those of Judah, to defend and preserve Jerusalem from the Assyrian Forces, tho' they be never so Numerous. 5 As Birds, with their Wings spread out as if they were flying, defend their Young; so will the Lord of Hosts defend Jerusalem, and by so defending it, also or even he will deliver it, and passing it over, as he did the Houses of the Israelites in Egypt, he will preserve it. 6 Turn ye therefore unto him, O ye of Judah, who are still for making a Confederacy with Egypt, and sinfully place your Confidence in their help; that ye may not provoke God, from whom the Children of Israel deeply revolted in like manner, and so suffer the like final Destruction as they did. 7 God sees that there are many pious Persons, who of themselves are not for this Confederacy with Egypt, and particularly King Hezekiah himself; and therefore he will preserve Jerusalem, (as v. 4, 5.) and also for that in that day, viz. after the Deliverance of Jerusalem from the Assyrians, every Man shall cast away his Idols of Silver, and his Idols of Gold, which your own Hands have made unto you for a Sin, i. e. there shall be a general at least outward Renouncing of Idolatry. 8 \* Therefore shall the Assyrian fall with the Sword, not of a mighty Man; and the Sword, not of a mean Man shall devour him: but he shall flee from the Sword of an Angel, who shall execute the Divine Vengeance on him, and his young Men or the Flower of his Army shall be discomfited or destroy'd by the said Angel. 9 And he, viz. Sennacherib on the Destruction of his Army, presently shall pass over to his strong Hold or fortified Places in his own Kingdom for Fear, and his Princes or Chief Commanders shall be afraid of the Ensign, i. e. of the visible Tokens of God's Presence in and Protection of Jeru-

## P A R A P H R A S E.

*Jerusalem, which were like so many Standards lifted up in Defence of his People: All these Particulars for your Encouragement to trust in him, says or foretells the Lord, whose Fire is in Zion, and his Furnace in Jerusalem, i. e. whose Altar is there, and who will thence issue forth like the Fire of a Furnace to consume all those who shall presume to violate that Place of his Special Presence..*

X.  
The good Reign of Hezekiah is set forth, and thereby the good Reign of Christ typify'd.

Chap. XXXII. Behold, a King, viz. Hezekiah (and more eminently Christ) shall reign in Righteousness, and the Princes or Governors under him by his Influence shall rule in Judgment or with Justice. 2 And a or the Man or King aforesaid shall be as an Hiding-place from the Wind, and a Covert from the Tempest: as Rivers of Water in a dry Place, as the Shadow of a great Rock in a weary Land or hot Country. 3 And the Eyes of them that see shall not be dim, and the Ears of them that hear shall hearken, i. e. Men by God's Grace shall make a right use of their Faculties. 4 The Heart also of the Rash or Inconsiderate shall understand Knowledge, i. e. they shall act Wisely; and the Tongue of the Stammerers shall be ready to speak plainly, i. e. the most unlearn'd shall be able to discourse clearly of God and his Religion: 5 The vile Person shall be no more called Liberal, nor the Churl said to be Bountiful, i. e. unworthy Persons by the aforesaid King shall not be advanc'd to Degrees of Honour. 6 For the vile Person will speak Villany, and his Heart will work Iniquity, to practise Hypocrisy, and to utter Error against the Lord, to make empty the Soul of the Hungry, and he will cause the Drink of the Thirsty to fail. 7 The Instruments also of the Churl are evil: he deviseth wicked Devices to destroy the Poor with lying Words, even when the Needy speaketh right. 8 But the Liberal, i. e. good and honest Man devises liberal, i. e. good and honest things; and by liberal things or doing what is good and honest shall he stand or prosper.

XI.  
The Careless and Wicked Women of Judah are threatened to be punished by the Assyrian Invasion; &c. Destruction in general is threatened to Judah for their Sins; and after that an happy Restoration &c.

9 Rise up, ye Women of Judah that are at ease, hear my Voice, ye careless Daughters, give ear unto my Speech. 10 Many days and years shall ye be troubled, ye careless Women: for the Vintage shall fail, the Gathering in of the Grapes or Corn and other Fruits of the Earth shall not come, i. e. shall be hinder'd by the Invasion of the Assyrians. 11 Tremble, ye Women that are at ease: be troubled, ye careless Ones: strip ye and make ye bare, and gird Sackcloth upon your Loines, 12 \* and upon your mournful Breasts. Upon the pleasant Fields, upon the fruitful Vine, 13 upon the Land of my People shall come up Thorns and Briers, yea, upon all the Houses of Joy in the once joyous City. 14 Because the Palaces shall be forsaken, the Multitude of the City shall be left or the City shall be forsaken of its Multitude, the Forts and Towers shall be for Dena for ever or a long time, a Joy of wild Asses, a Pasture of Flocks: 15 until the Spirit be pour'd upon us from on High, and the Wilderness be a fruitful Field; and the fruitful Field be counted for a Forest,

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a Forest, *i. e.* until God gives us new Life, and shall restore us again out of the forlorn Condition we shall be in for a time by the Assyrian Invasion: by the Destruction whereof at last, there shall be brought about a very great Alteration. 16 Then Judgment or Justice shall dwell or flourish in the land of Judah, which afore was as a Wilderness, and Righteousness shall remain or be exercised in the foresaid Land, which shall then become again as a fruitful Field. 17 And the Work of Righteousness shall be Peace, and the Effect of Righteousness, Quietness and Assurance for ever, *i. e.* the Effects of God's Goodness and Men's Reformation or Piety shall be Peace within themselves, and Freedom from hostile Invasions from without. 18 And my People shall dwell in a peaceable Habitation, and in sure Dwellings, and in quiet Resting-places: 19 When or while it shall hail, coming down on the Forest, *i. e.* God's Judgment shall in a severe manner fall on their Enemies; and the City or Confederacy of the Enemy shall be low in a low Place, *i. e.* shall be brought very low or even to the Ground. 20 But blessed are or shall be ye that shall sow and reap as plentiful Crops, as if your Fields lay beside all Waters, *i. e.* there were none of your Fields but what were duly water'd; blessed shall ye be that shall send forth thither, *viz.* into those parts of your fruitful and well-water'd Fields or Land which are for Pasture, the Feet of the Ox and the Ass, *i. e.* who shall then quietly feed your Cattle in good Pastures without any Fear of an Enemy. All which as it was in some degree made good in the Reign of Hezekiah, after the Destruction of the Assyrian Army; so was further made good by the Preaching of the Gospel; and shall still in the highest Manner be made good in the triumphant State of the Church, when not only the Spirit of God (as v. 15.) shall be pour'd out on his People in a most plentiful Manner, but also they shall enjoy all worldly Peace and Prosperity here on Earth.

Chap. XXXIII. Wo to thee Assyrian that spoilest Judah, and thou wast not spoil'd by them; and dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil, thou shalt be spoil'd; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee, *i. e.* the Time will come, when it shall be thy turn to be spoil'd, and dealt treacherously with by Others. 2 O Lord, be gracious unto us, we have waited for thee: be thou their Arm, *i. e.* the Defence of thy People Judah every Morning or speedily; our Salvation also in the time of Trouble. 3 At the noise of the Tumult and outcry made in the Assyrian Army on the sudden Destruction of so many of them, the Rest of the People fled: at the lifting up or exerting thus thy self, the Men of several Nations in the Army, that surviv'd, were scatter'd. 4 And your Spoil shall be gathered like the gathering of the Caterpillar: as the running to and fro of Locusts, shall he run upon them, *i. e.* the Jews shall gather the Spoils left in the Assyrian Camp, leaving

XII.  
The Destruction  
of the Assyrian  
Army is again  
foretold.

leaving it as bare as the Caterpillers and Locusts do the Trees when they have eat up the Leaves. 5 The Lord is exalted: for he dwelleth on High, he hath fill'd Zion with Judgment and Righteousness. 6 And Wisdom and Knowledge shall be the Stability of thy Times, and Strength of Salvation, *i. e. the Support of the Government of Hezekiah*: the Fear of the Lord is his Treasure, *i. e. shall stand him in more stead than the Treasures, wherein other Princes place their Confidence*. 7 Behold, thy valiant Ones or Messengers shall cry without or in the Streets: the Ambassadors of Peace, *viz. those sent by Hezekiah to Rabshakeh to treat of Peace*, shall weep bitterly for their being so disappointed, and bearing the Blasphemy of the Enemy. 8 The High-ways ly waste, the way-faring Man ceases, *i. e. there is no Travelling the publick Roads for fear of the Enemy*: he, *viz. Sennacherib* has broken the Covenant he lately made with Hezekiah; he has despised the Strength of Cities, having taken many and strong Ones; he regards no Man. 9 The Earth or Land of Judah mourneth and languisheth: Lebanon is asham'd and hewn down: Sharon is like a Wilderness, and Bashan and Carmel shake off their Fruits, *i. e. the most beautiful and fruitful Parts of our Country is ravag'd by the Enemy*. 10 Now things are come to this Extremity, will I rise, saith the Lord: now will I be exalted, now will I lift up my self. 11 Ye Assyrians shall conceive Chaff, ye shall bring forth Stubble, *i. e. your main Design, viz. of taking Jerusalem &c. shall be utterly disappointed*: your Breath or Rage against God's People, as Fire, shall devour you or turn to your own Destruction. 12 And or even the People, *viz. Assyrian* shall be as the Burnings of Lime, *i. e. entirely routed*: as soon as Thorns cut up will burn, shall they be burnt in the Fire. 13 Hear ye that are far off, what I have done; and ye that are near, acknowledge my Might, in thus destroying and routing the Assyrian Army. 14 The Sinners in Zion, who rely not on God for help, are afraid, Beelshazzar hath surprised the Hypocrites, *inasmuch that they cry out*, Who among us shall dwell with the devouring Fire? who among us shall dwell with everlasting Burnings? *i. e. how shall we bear the Approach of the Assyrians, who destroy and burn all things before them. And herein these Sinners shew the dreadful Terrors, that will one day seize them and all such at the Apprehensions of Hell-torments falling on them*. 15 Whereas on the other hand, he that walketh Righteously, and speaketh Uprightly, he that despiseth the gain of Oppressions, that shaketh his hands from holding of Bribes, *i. e. will take no Bribes*; that stoppeth his Ears from hearing of Blood, *i. e. will give no ear to any bloody Design against the Innocent*, and shutteth his Eyes from seeing, *i. e. perfectly abhors Evil*: 16 He is not afraid of the Assyrians Approach as the foremention'd Sinners are, but relies on God, that he shall dwell on High: his place of Defence shall be the Munition of Rocks, *i. e. God shall preserve him as*

## PARAPHRASE.

if he was placed out of the Reach of the Enemy, and God shall be his sure Defence: Bread shall be given him, his Waters shall be sure, i. e. he shall not want the Necessaries of Life, tho' the City be besieg'd. 17 Thy Eyes, i. e. the Eyes of such a pious Person shall see the King, viz. Hezekiah appear again in Beauty, i. e. with his usual State and Splendor and Greater: they of Jerusalem shall be no longer confin'd within the Walls of the City, but shall have Liberty to walk abroad, and so shall behold any part of the Land that is very far off. 18 Thy Heart shall meditate or reflect on the Terror or terrible Danger we were in, and shall ask in a triumphant Manner, Where is the Scribe or Muster-master of the Assyrian Army? Where is the Receiver of the Taxes or Contributions demanded by the Assyrians? Where is he that counted the Towers, or the Master of their Artillery and Ammunition? How are they of a sudden vanish'd? 19 Thou shalt not see any more the fierce People, viz. the Assyrian, the People of a deeper Speech than thou canst perceive; of a stammering Tongue, that thou canst not understand, i. e. the Assyrian and other People with them, whose Language was perfect Gibberish or Unintelligible to the Jews. 20 Thou shalt with Joy look upon Zion the City of our Solemnities: thine Eyes shall see Jerusalem a quiet Habitation; as God has there placed his Tabernacle or Temple, so shall it be as a Tabernacle that shall not be taken down, not one of the Stakes thereof shall ever be remov'd, neither shall any of the Cords thereof be broken, i. e. neither City nor Temple shall receive any Damage during the Reign of Hezekiah. 21 But there the glorious Lord will be unto us a place of broad Rivers and Streams, i. e. will be as great a Security to this City as any broad and deep River, which is an Ornament as well as Defence: wherein shall go no Galley with Oars, neither shall gallant Ship pass thereby, i. e. no Ship of an Enemy, whether great or small, shall be able to annoy us. 22 For the Lord is or will be then, viz. during Hezekiah's Reign, duly worship'd as our Judge; the Lord is or will be worship'd as our Law-giver, the Lord is or will be acknowledg'd as our King in Chief: therefore he will save us from any Assault of an Enemy, compar'd afore to a Naval Force. 23 Thy Tacklings are loosed, they could not well strengthen their Malt, they could not spread the Sail: then is the Prey of a great Spoil divided, the Lame take the Prey, i. e. all Assaults of the Enemy shall be like a Fleet that is destroy'd or scatter'd by a Tempest, and in a Ship-wrack'd Condition: the Spoil of which Wreck is divided among those of Jerusalem, the very Weakest of them having some Share in it. 24 And the Inhabitant shall not say, I am sick, i. e. they shall be no longer sensible of the Maladies, under which they lately languish'd: the People that dwell therein shall be reasonably assur'd to their great Comfort, by the Removal of all their great Evils, that God has graciously forgiven their former Iniquity.



## XIII.

The Punishment  
of the Wicked in  
general, and espe-  
cially of Anti-  
christ emphatical-  
ly so call'd, is  
foretold.

Chap. XXXIV. Come near, ye Nations to hear, and hearken, ye People: let the Earth hear, and all that is therein; the World, and all things that come forth of it: *let All hear the following Description of the General Judgment, which concerns them all.* 2 For the Indignation of the Lord is upon all the Wicked of the Nations, and his Fury upon all their Armies: he hath utterly destroyed them, he hath delivered them to the Slaughter. 3 Their Slain also shall be cast out, and their Stink shall come up out of their Carcases, and the Mountains shall be melted with their Blood, *i. e. their Blood shall run in great Streams from the rising Grounds, as if the Hills &c. were melted into Blood.* 4 And all the Host of Heaven shall be dissolv'd, and the Heavens shall be roll'd together as a Scrole: and all their Host shall fall down as the Leaf falls off from the Vine, and as a falling Fig from the Fig-tree, *i. e. Antichrist emphatically so call'd, with all Kings and Princes &c. that adhere to him, shall presently and easily be destroy'd by the Power of Christ, at the Time appointed, as Leaves &c. fall off from the Trees at the proper Season.* 5 For my Sword shall be bathed in Heaven, *i. e. Christ shall avenge himself and his Saints by causing the most powerful of their Enemies to be slain.* Behold, it, *viz. God's Sword or Vengeance shall come down upon Idumea, and upon all other the People of my Curse to Judgment.* 6 The Sword of the Lord is, *i. e. shall be fill'd with Blood, it is made fat or greasy with the Fatnels of the Slain by it, \* even it is fill'd with the Blood of Lambs and Goats, and made fat with the Fat of the Kidneys, i. e. God shall avenge himself on all Ranks and Sorts of common or inferior People, that have oppress'd his Servants: for the Lord has a Sacrifice to be offer'd to him in Bozrah, \* even a great Slaughter in the Land of Idumea, i. e. a great Slaughter of the Wicked, which is to be as a Sacrifice to atone his Justice.* 7 And the Unicorns shall come down with them, and the Bulls with the Bulls, and their Land shall be soaked with Blood, and their Dust made fat with Fatnels, *i. e. not only all Sorts of the inferior People, (as v. 6.) but also all Sorts of superior People shall undergo the like due Vengeance of God for their Wickedness, and particularly oppressing his Servants.* 8 For it, *viz. the Time here foretold is the Day of the Lord's Vengeance, and the Year of Recompenses for the Controversy of Zion, i. e. the Time appointed for God's signally vindicating his oppress'd Truth and People.* 9 And the Streams or Rivers thereof, *viz. of the Land of the Wicked shall be turn'd into Pitch, and the Dust thereof into Brimstone, and the Land thereof shall become burning Pitch.* 10 It shall not be quenched Night nor Day, the Smoke thereof shall go up for ever: from Generation to Generation it shall ly waste, none shall pass thro' it for ever and ever, *i. e. Antichrist and all his Adherents, great and small, shall finally and utterly be destroy'd in a most miserable Manner, like that of the Destruction of Sodom and Gomorrah.* The

Greatness



## P A R A P H R A S E.

*Greatness of which Destruction of Antichrist and his Party, and that so as never to be able to rise again, at least to do any hurt to the Servants of God or his Church, is describ'd in a Prophetical or (which is often much the same) a Poetical manner, all along the remaining part of this Chapter.* viz. 11 But the Cormorant and the Bittern shall possess it, the Owl also and the Raven shall dwell in it, and he shall stretch out upon it the Line of Confusion, and the \*Plummet of Emptiness or Desolation. 12. They, viz. the Wicked and inferior Antichristians shall call their Nobles to their help, but \*there shall be no Kingdom or sign of Government or Protection left for them; and all her Princes shall be nothing. 13 And Thorns shall come up in her Palaces, Nettles and Brambles in the Fortresses thereof, and it shall be an Habitation of Dragons, and a Court for Owls. 14 The wild Beasts of the Desert shall also meet with the wild Beasts of the Island, and the Satyr shall cry to his Fellow, the Screech Owl also shall rest there, and find for her self a place of Rest. 15 There shall the great Owl make her Nest, and lay and hatch, and gather under her Shadow: there shall the Vultures also be gathered, every one with her Mate. 16 Seek ye and you may learn all this out of the Book of the Lord, wherein all future Occurrences are register'd, and or even in the said Book ye may read what is here foretold: no one of these Creatures aforementioned shall fail, none shall want her Mate: for my Mouth it hath commanded, and his Spirit it hath gather'd them. 17 And he hath cast the Lot for them, and his Hand hath divided it unto them by Line, i. e. God has as it were appointed to each of the fore-said Creatures his particular share of the Land, where once was the Kingdom of Antichrist, in like manner as he divided Canaan among the Tribes of Israel: they shall possess it for ever, from Generation to Generation shall they dwell therein: By which Expressions in these two last Verses is denoted, that Nothing, not the least Particular, decreed or foretold by God concerning the Punishment of the wicked Nations that have or shall oppress his faithful Servants, especially concerning Antichrist emphatically so call'd, and all his Adherents, shall fail of being fully and exactly completed in their due Time or Season.

Chap. XXXV. The Church which was or shall be afore the Destruction of Antichrist foretold in the foregoing Chapter, as a Wilderness and solitary Place shall be glad for them, viz. the fore-said Judgments on the Wicked her Enemies: and the said Desert shall rejoice, and blossom as the Rose. 2 It shall blossom abundantly, i. e. the Church shall abound with Spiritual Blessings; and rejoice even with Joy and Singing; the Glory of Lebanon shall be given unto it, the Excellency of Carmel and Sharon, i. e. the Church shall be as Glorious for the great Piety of its Members, and their good and many Works or Fruits, as Lebanon is for its tall and choice Cedars, and Carmel for its plentiful Pasturage, and

XIV.

The Joy of the Church on the Destruction of Antichrist.

## P A R A P H R A S E.

*Sharon for its fine Roses: they shall see the Glory of the Lord, and the Excellency of our God, i. e. the Shechinah.* 3 Strengthen ye the weak Hands, and confirm the feeble Knees, i. e. comfort those that begin to doubt of God's Mercy by reason of the Continuance of their Afflictions. 4 Say to them that are of a fearful Heart, Be strong, fear not: behold, your God will come with Vengeance, even God with a Recompense, he will come and save you. 5 Then the Eyes of the Blind shall be open'd, and the Ears of the Deaf shall be unstopped. 6 Then shall the lame Man leap as an Hart, and the Tongue of the Dumb sing: *which as it was literally fulfill'd by the Miracles wrought by our Saviour and his Apostles; so may be understood also to denote figuratively, that God will at last remove the Blindness and Prejudice of the Jews and others against the Gospel, and the Church or its Members should as it were renew its Strength, as if a Man should return to his youthful Vigor, after a decrepit old Age: for in the Wilderness shall Waters break out, and Streams in the Desert.* 7 And the parched Ground shall become a Pool, and the thirsty Land Springs of Water: in the Habitation of Dragons, where each lay, shall be Grass with Reeds and Rushes. 8 And an High-way shall be there, \* even a Way which shall be call'd the Way of Holiness: the Unclean (a) shall not pass over it: but He, i. e. God shall go along with them in the Way, and the Simple or those of less Understanding shall not err therein. 9 No Lion shall be there, nor any ravenous Beast shall go up thereon, it shall not be found there: but the Redeemed shall walk there. 10 And the Ransomed of the Lord shall return and come to Zion with Songs, and everlasting Joy upon their Heads: they shall obtain Joy and Gladness, and Sorrow and Sighing shall flee away: *By which three last Verses is again foretold the happy Restoration of the Jews to their own Country on their General Conversion to Christianity, and that no Enemy shall be able to hinder or hurt them, but they shall enjoy a most prosperous State in their said Country.*

XV.

The History of  
Sennacherib's in-  
vading Judah, &  
of the Overthrow  
of his Army.

Chap. XXXVI. (b) Now it came to pass in the fourteenth year of King Hezekiah, that Sennacherib King of Assyria came up against all the fenced Cities of Judah, and took them. 2 And the King of Assyria sent Rabshakeh, from Lachish to Jerusalem, unto King Hezekiah,

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(a) Compare Revel. 21. 27. (b) All that is contain'd in this and the three following Chapters, viz. to the end of Chap. 39. (except the Thanksgiving of Hezekiah Chap. 38. 9—20. which is here paraphrased,) being the same with 2 Kings 18, 19 and 20. without any material Difference; therefore the Paraphrase there given will be sufficient here also. It seems most probable, that Isaiah did first insert into this his Book of Prophecies the said History of Sennacherib's Invasion, as being the Occasion of some Prophecies, which were so interwoven with the Course of the said Invasion, that they could not be well brought in or understood, without adding also therewith an Account of the said Invasion.

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with a great Army: and he stood by the Conduit of the upper Pool in the High-way of the Fullers Field. 3 Then came forth unto him Eliakim Hilkiah's son, which was over the House, and Shebna the Scribe, and Joah Asaph's son the Recorder. 4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great King, the King of Assyria, What Confidence is this wherein thou trustest? 5 I say, sayst thou, (but they are but vain Words) I have Counsel and Strength for War: now on whom dost thou trust, that thou rebellest against me? 6 Lo, thou trustest in the Staff of this broken Reed, on Egypt; whereon if a Man lean, it will go into his Hand and pierce it: so is Pharaoh King of Egypt to all that trust in him. 7 But if thou say to me, We trust in the Lord our God: is it not he whose High-places, and whose Altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this Altar? 8 Now therefore give Pledges, I pray thee, to my Master the King of Assyria, and I will give thee two thousand Horses, if thou be able on thy part to set Riders upon them. 9 How then wilt thou turn away the Face of one Captain of the least of my Master's Servants, and put thy trust on Egypt for Chariots and for Horsemen? 10 And am I now come up without the Lord against this Land to destroy it? the Lord said unto me, Go up against this Land, and destroy it. 11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy Servants in the Syrian Language; for we understand it: and speak not to us in the Jews Language, in the ears of the People that are on the Wall. 12 But Rabshakeh said, Hath my Master sent me to thy Master and to thee, to speak these Words? hath he not sent me to the Men that sit upon the Wall, that they may eat their own Dung, and drink their own Piss with you? 13 Then Rabshakeh stood, and cried with a loud Voice in the Jews Language, and said, Hear ye the Words of the great King, the King of Assyria. 14 Thus saith the King, Let not Hezekiah deceive you, for he shall not be able to deliver you. 15 Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, this City shall not be delivered into the Hand of the King of Assyria. 16 Harken not to Hezekiah: for thus saith the King of Assyria, Make an Agreement with me by a Present, and come out to me: and eat ye every one of his Vine, and every one of his Fig-tree, and drink ye every one the Waters of his own Cistern: 17 until I come and take you away to a Land like your own Land, a Land of Corn and Wine, a Land

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Invasion. But the same Account being requisite also to make up more fully the History of the Reign of *Hezekiah*, and being a most remarkable Occurrence in the said Reign; therefore it was taken hence in the main, and repeated in the forementioned Book of Kings.

of

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of Bread and Vineyards. 18 Beware lest Hezekiah perswade you, saying, The Lord will deliver us. Hath any of the Gods of the Nations delivered his Land out of the Hand of the King of Assyria? 19 Where are the Gods of Hamath, and Arphad? where are the Gods of Sepharvaim? and have they delivered Samaria out of my Hand? 20 Who are they amongst all the Gods of these Lands, that have delivered their Land out of my Hand, that the Lord should deliver Jerusalem out of my Hand? 21 But they held their Peace, and answered him not a Word: for the King's Commandment was, saying, Answer him not. 22 Then came Eliakim the son of Hilkiah, that was over the Household, and Shebna the Scribe, and Joah the son of Asaph the Recorder, to Hezekiah with their Cloths rent, and told him the Words of Rabshakeh. Chap. XXXVII. And it came to pass when King Hezekiah heard it, that he rent his Cloths, and covered himself with Sackcloth, and went into the House of the Lord. 2 And he sent Eliakim, who was over the Household, and Shebna the Scribe, and the Elders of the Priests cover'd with Sackcloth, unto Isaiah the Prophet the son of Amoz. 3 And they said unto him, Thus saith Hezekiah, ~~This Day is a day of Trouble, and of Rebuke, and of Blasphemy: for the Children are come to the Birth, and there is not Strength to bring forth.~~ 4 It may be the Lord thy God will hear the Words of Rabshakeh, ~~whom the King of Assyria his Master hath sent to reproach the Living God, and will reprove the Words which the Lord thy God hath heard: wherefore lift up thy~~ Prayer for the Remnant that is left. 5 So the Servants of King Hezekiah came to Isaiah. 6 And Isaiah said unto them, Thus shall ye say unto your Master, Thus saith the Lord, Be not afraid of the Words that thou hast heard, wherewith the Servants of the King of Assyria have blasphemed me. 7 Behold, I will send a Blast upon him, and he shall hear a Rumour, and return to his own Land, and I will cause him to fall by the Sword in his own Land. 8 So Rabshakeh return'd, and found the King of Assyria warring against Libnah: for he had heard that he was departed from Lachish. 9 And he heard say concerning Tirhakah King of Ethiopia, He is come forth to make war with thee: and when he heard it, he sent Messengers to Hezekiah, saying, 10 Thus shall ye speak to Hezekiah King of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the Hand of the King of Assyria. 11 Behold, thou hast heard what the Kings of Assyria have done to all Lands, by destroying them utterly, and shalt thou be delivered? 12 Have the Gods of the Nations delivered them which my Fathers have destroy'd, as Gozan, and Haran, and Rezeph, and the Children of Eden which were in Telassar? 13 Where is the King of Hamath, and the King of Arphad, and the King of the City of Sepharvaim, Hena and Iyah? 14 And Hezekiah receiv'd

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receiv'd the Letter from the Hand of the Messengers, and read it; and Hezekiah went up unto the House of the Lord, and spread it before the Lord. 15 And Hezekiah pray'd unto the Lord, saying, 16 O Lord of Hosts, God of Israel, that dwellest between the Cherubims, thou art the God; even thou alone, of all the Kingdoms of the Earth, thou hast made Heaven and Earth. 17 Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the Words of Sennacherib, which hath sent to reproach the Living God. 18 Of a Truth, Lord, the Kings of Assyria have laid waste all the Nations and their Countries, 19 And have cast their Gods into the Fire: for they were no Gods, but the Work of Men's hands, Wood and Stone: therefore they have destroy'd them. 20 Now therefore, O Lord our God, save us from his Hand, that all the Kingdoms of the Earth may know, that thou art the Lord, even thou only. 21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast pray'd to me against Sennacherib King of Assyria: 22 this is the Word which the Lord hath spoken concerning him, The Virgin, the Daughter of Zion hath despised thee, and laughed thee to scorn, the Daughter of Jerusalem hath shaken her Head at thee. 23 Whom hast thou reproach'd and blasphem'd? and against whom hast thou exalted thy Voice, and lifted up thine Eyes on high? even against the Holy One of Israel. 24 By thy Servants hast thou reproach'd the Lord, and hast said, By the Multitude of my Chariots am I come up to the height of the Mountains to the sides of Lebanon, and I will cut down the tall Cedars thereof, and the choice Fir-trees thereof: and I will enter into the height of his Border, and the Forest of his Carmel. 25 I have digged and drunk Water, and with the Sole of my Feet have I dried up all the Rivers of the besieged Places. 26 Hast thou not heard long ago, how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste fenced Cities into ruinous Heaps. 27 Therefore their Inhabitants were of small Power, they were dismayed and confounded: they were as the Grass of the Field, and as the green Herb, as the Grass on the House-tops, and as Corn blasted before it be grown up. 28 But I know thy Abode, and thy Going out, and thy Coming in, and thy Rage against me. 29 Because thy Rage against me, and thy Tumult is come up into mine Ears: therefore will I put my Hook in thy Nose, and my Bridle in thy Lips, and I will turn thee back by the way by which thou camest. 30 And this shall be a Sign unto thee, Ye shall eat this Year such as grows of it self: and the second Year that which springs of the same: and in the third Year sow ye and reap, and plant Vineyards, and eat the Fruit thereof. 31 And the Remnant that is escaped of the House of Judah, shall again take Root downward, and bear Fruit upward.

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upward. 32 For out of Jerusalem shall go forth a Remnant, and they that escape out of mount Zion: the Zeal of the Lord of Hosts shall do this. 33 Therefore thus saith the Lord concerning the King of Assyria, He shall not come into this City, nor shoot an Arrow there, nor come before it with Shields, nor cast a Bank against it. 34 By the Way that he came, by the same shall he return, and shall not come into this City, saith the Lord. 35 For I will defend this City to save it, for mine own sake, and for my Servant David's sake. 36 Then the Angel of the Lord went forth, and smote in the Camp of the Assyrians an hundred and fourscore and five thousand: and when they rose early in the Morning, behold, they were all dead Corpses. 37 So Sennacherib King of Assyria departed, and went and returned, and dwelt at Nineveh. 38 And it came to pass as he was worshipping in the House of Nisroch his God, that Adrammelech and Sharezer his sons smote him with the Sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead. Chap. XXXVIII. In those days was Hezekiah sick unto death: and Isaiah the Prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine House in order: for thou shalt dy, and not live. 2 Then Hezekiah turned his Face toward the Wall, and pray'd unto the Lord. 3 And said, Remember now, O Lord, I beseech thee, how I have walked before thee in Truth, and with a perfect Heart, and have done that which is good in thy sight: and Hezekiah wept fore. 4 Then came the Word of the Lord to Isaiah, saying, 5 Go and say to Hezekiah, Thus saith the Lord, the God of David thy Father, I have heard thy Prayer, I have seen thy Tears: behold, I will add unto thy days fifteen years. 6 And I will deliver thee, and this City, out of the Hand of the King of Assyria: and I will defend this City. 7 And this shall be a Sign unto thee from the Lord, that the Lord will do this thing that he hath spoken: 8 behold, I will bring again the Shadow of the Degrees which is gone down in the Sun-dial of Ahaz ten Degrees backward. So the Sun return'd ten Degrees, by which Degrees it was gone down.

XVI.  
Hezekiah's  
Thanksgiving for  
his Recovery.

9 The Writing or *Thanksgiving* of Hezekiah King of Judah, when he had been sick, and was recover'd of his Sicknes. 10 I said in the cutting off of my Days, I shall go to the gates of the Grave: I am deprived of the residue of my Years. 11 I said, I shall not see any longer the Lord, even the Lord, in the Land of the Living: I shall behold Man no more with the Inhabitants of the World. 12 My \* Life is departed, and is remov'd from me, as a Shepherd's Tent is wont to be remov'd from place to place, without staying long in one place: I have by my Sins cut off, like a Weaver cuts his Thread, my Life: he will cut me off with pining Sicknes: from Day even to Night wilt thou make an end of me, i. e. I concluded I should dy before Night. 13 I reckon'd

till

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till Morning, that as a Lion so will he break all my Bones, *i. e.* when Night came, I reckon'd I should dy before Morning, my Pains were so great all over my Body: from Day even to Night wilt thou make an end of me, *i. e.* the second day of my Illness I had the same Expectation of Death, which I had the day before. 14 Like a Crane or a Swallow, so did I chatter: I did mourn as a Dove, *i. e.* my Pains made me sometimes cry out aloud: at other times my Strength was so low, I could only groan and bemoan my self inwardly. My Eyes fail with looking upward to thee in Heaven: O Lord, I am oppress'd, undertake for me, *i. e.* thou only canst deliver me from Death which is seizing on me. 15 What shall I say? *i. e.* I want Words to express my Thanks to God: for he hath both spoken unto me, and himself hath done it, *i. e.* for God has been pleas'd to hear my Prayers, and no sooner to promise me Recovery, than to effect it. I will, \* as long as I live, gratefully remember God's Deliverance of me from this Bitterness of my Soul. 16 O Lord, by these things, *viz.* thy Gift and Providence of all Men live; and in or by all these same things or means is the Life of my Spirit continued to me: \* even thou hast recover'd me, and made me to live. 17 Behold, \* my grievous Anguish is turn'd into Ease; and thou hast in love to my Soul deliver'd it from the Pit of Corruption: for thou hast cast all my Sins behind thy back. 18 For those that are in the Grave can't praise thee here on Earth: Death, *i. e.* the Dead can't here celebrate thee: they that go down into the Pit can't hope for to see thy Truth fulfill'd here in making good thy Promises. 19 The Living, the Living, he shall praise thee, as I do this day: the Father to the Children shall make known thy Truth in so quickly restoring me to my Health according to thy Promise. 20 Thus the Lord was ready to save me: therefore we will sing my Songs to the stringed Instruments, all the days of our Life, in the House of the Lord. 21 \* Now Isaiah had said, Let them take a lump of Figs, and lay it for a Plaister upon the Boil, and he shall recover. 22 Hezekiah also had said, What is the Sign that I shall go up to the House of the Lord?

Chap. XXXIX. At that time Merodach-baladan, the son of Baladan King of Babylon, sent Letters and a Present to Hezekiah: for he had heard that he had been sick, and was recover'd. 2 And Hezekiah was glad of them, and shew'd them the House of his Precious things, the Silver and the Gold, and the Spices, and the precious Ointment, and all the House of his Armour, and all that was found in his Treasures: there was nothing in his House, nor in all his Dominion, that Hezekiah shew'd them not. 3 Then came Isaiah the Prophet unto King Hezekiah, and said unto him, What said these Men? and from whence came they unto thee? And Hezekiah said, They are come from a far Country unto me, even from Babylon. 4 Then said he, What have they seen in thine

XVII.  
The Captivity of  
the Jews by the  
Babylonians is  
foretold.

## P A R A P H R A S E.

House? And Hezekiah answer'd, All that is in mine House have they seen: there is nothing among my Treasures that I have not shew'd them. 5 Then said Isaiah to Hezekiah, Hear the Word of the Lord of Hosts. 6 Behold, the days come, that all that is in thine House, and that which thy Fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. 7 And of thy Sons that shall Issue from thee, which thou shalt beget, shall they take away; and they shall be Eunuchs in the Palace of the King of Babylon. 8 Then said Hezekiah to Isaiah, Good is the Word of the Lord which thou hast spoken: he said moreover, For there shall be Peace and Truth in my days.

S E C T. IV. N<sup>o</sup>. 13.

*Containing chiefly a Description of the Benefits and Privileges of the Gospel, and of the Increase and great Extent at last of the Christian Church, by the Coming in of all the Jewish Nation, and also of the Fulness of the Gentiles; together with several Predictions of the Triumphant State of the Church Afterward on Earth: Which takes up all hence to Chap. LVI. 9.*

I.  
Comfort is promised to God's People, both Jews and Christians, in their several and proper Times.

Chap. XL. Comfort ye, *who are my Messengers to publish the Glad Tidings of Peace and Salvation*, comfort ye my People, *who wait for the Consolation of Israel*, says your God. 2 Speak ye comfortably to Jerusalem, and cry unto her, that her Warfare or State of Hardship is accomplished, that her Iniquity is pardon'd: for she hath receiv'd of the Lord's hand double for all her Sins, viz. double in proportion to God's usual Severity in punishing Men's sins here. 3 There shall be heard the Voice of him that cries or shall cry in the Wilderness, Prepare ye the Way of the Lord, make straight in the Desert a High-way for our God. 4 Every Valley shall be exalted, and every Mountain and Hill shall be made low: and the Crooked shall be made straight, and the rough Places plain: Which as it certainly relates to the Preaching of John the Baptist, so may be understood afore that of God's restoring the Jews from the Babylonish Captivity to their own Country, and also ultimately of God's restoring once more the Jews to their Country on their Conversion to Christianity, and removing all Obstacles therein. 5 And the Glory of the Lord shall be reveal'd, and all Flesh shall see it together: which as it may be understood of the Nations of the World, then taking great Notice of the Return of the Jews from the Babylonish Captivity, as brought about by the special Providence and Power of the God of Israel; and also has been further fulfill'd by the Preaching of the Gospel to all Nations; so shall likewise be ultimately fulfill'd by the General Conversion of the Jews, and the Fulness



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*Fulness of the Gentiles coming into the Church: for the Mouth of the Lord hath spoken it. 6 The Voice of God speaking to his Messengers said, Cry. And he, viz. one of the Messengers said, What shall I cry? And the Voice of God answer'd, Cry thus, viz. All Flesh is Grass, and all the Goodliness thereof is as the Flower of the Field. 7 The Grass withereth, the Flower fadeth: because the Spirit of the Lord bloweth upon it: surely the People is Grass. 8 The Grass withereth, the Flower fadeth: but the Word of our God shall stand for ever, i. e. it is a Truth of the greatest Importance to Men for to know and consider aright, that all Men are Weak and Impotent of themselves, and it is God alone and his Promises that can safely be rely'd on. For as Winds and Storms spoil Grass and Flowers, so God's Displeasure blasts the Counsels of Men, and only his own Counsels stand for ever. Which as it appears already to us now living by the Restoration of the Jews from the Babylonish Captivity, and the Coming of Christ and Preaching the Gospel &c. so shall further appear by God's restoring again the Jews to their Country, and performing All else that is foretold of the Triumphant State of the Church here on Earth in the last Days. 9 O\* thou that tellest good Tidings to Zion, get thee up into the high Mountain, that what thou sayst may be the better heard: O\* thou that tellest good Tidings to Jerusalem, lift up thy Voice with Strength: lift it up, be not afraid: say unto the Cities of Judah, Behold your God. 10 Behold, the Lord God will come with strong Hand, and his Arm shall rule for him, i. e. he shall establish the Kingdom of Christ by his Divine Power: behold his Reward for the Good is with him, and his \* Recompence for the Evil before or with him. 11 He shall feed his Flock like a Shepherd: he shall gather the Lambs with his Arm, and carry them in his Bosom, and shall gently lead those that are with Young: which Expressions, as they denote God's tender Care in conducting the Jews into their own Country of old from Babylon, and hereafter again from all Places of their Dispersion; so also Spiritually denote the Tenderness of Christ in instructing his Hearers as they were able to bear it, and taking all Care and using all proper Methods to reclaim the Wicked. And no wonder the Word of God shall stand for ever, (as v. 8.) and his Arm shall rule for him, since he alone is Omnipotent, and Omniscient and All-wise, according to the following Description, viz.*

*12 Who but the God of Israel hath measured the Waters in the hollow of his Hand? and meted out Heaven with the Span, and comprehended the dust of the Earth in a Measure, and weighed the Mountains in Scales, and the Hills in a Balance? 13 Who hath directed the Spirit of the Lord, or being his Counsellor hath taught him? 14 With whom took he Counsel, and who instructed him, and taught him in the path of Judgment, and taught him Knowledge, and shew'd to him the way of Understanding? 15 Behold, the Nations are as a drop of a*

11.  
Of God's Omnipotence, Omniscience &c. and the Folly of Idolatry.

Bucket, and are counted as the small dust of the Balance: behold, he taketh up the Isles as a very little thing. 16 And Lebanon is not sufficient to supply Wood enough for to burn, nor the Beasts thereof sufficient for a Burnt-offering, were we to make an Oblation suitable to the Greatness of his Majesty. 17 All Nations before him are as nothing, and they are counted to him less than nothing, and vanity. 18 To whom then will ye liken God? or what Likeness will ye compare unto him? *i. e. how absurd is it therefore to make any Idol as a Representation of God, and to worship the Idol or before it, which is only the Work of Men's hands, viz.* 19 The Workman melteth a graven Image, and the Goldsmith spreadeth it over with Gold, and casteth silver Chains to fasten the Idol to some Wall or Pillar. 20 He that is so impoverished that he hath no Oblation, *i. e. can't be at the Cost of a Golden or Silver Idol, or one overlaid with Gold or Silver,* chooseth a Tree that will not rot; he seeketh unto him a cunning Workman to prepare a graven Image that shall not be moved. 21 Have ye not known? have ye not heard? hath it not been told you from the Beginning, *that the World was at first created, and consequently that there can be but One God?* Have ye not \*consider'd the Foundations of the Earth, *by whom they were laid?* 22 Have ye not consider'd \* Him that sits on the Circle of the Earth as suprem Lord of the World; and the Inhabitants thereof are as Grasshoppers to him; that stretcheth out the Heavens as a Curtain, and spreadeth them out as a Tent to dwell in, 23 that bringeth the Princes to nothing; he maketh the Judges of the Earth as Vanity. 24 Yea, they shall not be planted, yea, they shall not be sown, yea, their Stock shall not take root in the Earth: and he shall also blow upon them, and they shall wither, and the Whirl-wind shall take them away as Stubble, *i. e. either he never suffers them to thrive; or if they make a Figure for a time, a sudden blast of his Displeasure makes them wither, and puts an end to their flourishing Condition.* 25 To whom then will ye liken me, or shall I be equal? saith the Holy One. 26 Lift up your Eyes on high, and behold who hath created these things, *that are seen in the Heavens, viz. Sun, Moon and Stars &c.* that bringeth out their Host by Number, *i. e. that places them all in their proper Rank and Order, exactly knowing the Number of the Stars:* He calls them all by Names, *i. e. perfectly knows them all;* by the Greatness of his Might, for that he is strong in Power, not one faileth.

III.

Good Men are to rely patiently and assuredly on God's Favour and Help in due manner.

27 Since God is thus Omnipotent and Omniscient &c. why sayst thou, O Jacob, and speakest, O Israel, my Way is hid from the Lord, and my Judgment is passed over from my God, *i. e. let not his People at any time think, either that God do's not regard them, or cannot help them.* 28 Hast thou not known? hast thou not heard, that the Everlasting God, the Lord, the Creator of the ends of the Earth fainteth not, nei-

ther

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ther is weary? there is no searching of his Understanding, *i. e.* tho' it is not for Man to fathom the Depths of God's Providence, or to assign the Reasons of all his Proceedings, yet this we may be sure of, that his Delaying to deliver his People at any time, do's not proceed from want of Power or Knowledge, but from some All-wise and just Motive. 29 He giveth Power to the Faint; and to them that hath no Might, he increaseth Strength. 30 On the other hand, Even the Youths shall faint and be weary, and the young Men shall utterly fall, whenever God withdraws his Support from them. 31 But they that wait upon the Lord, shall renew their Strength: they shall mount up with Wings as Eagles, they shall run and not be weary, and they shall walk and not faint.

Chap. XLI. Keep such Silence, *as is usual and necessary in Courts for the pleading and bearing of Causes,* before me, O Islands, and let the People renew their Strength, *i. e.* let the Nations muster up the whole Strength of their Cause, and make the best Plea they can for themselves: let them come near, then let them speak: let us come near together to Judgment. 2 Who but the God of Israel rais'd, *i. e.* shall raise up the \* Man of Righteousness, *i. e.* Cyrus so call'd, because God rais'd him up in Righteousness, (as Chap. 45. 13.) and he did execute God's Counsel, (as Chap. 46. 11.) and that too in Obedience to God's Charge or Command to him, (as Ezra 1. 2.) This Cyrus will God raise up from Persia lying on the East of Judah; God call'd him to his Foot, *i. e.* to follow him or execute obediently his Commands; in order whereto he gave the Nations before him, and made him rule over Kings; he gave them as the dust to his Sword, and as driven stubble to his Bow. 3 He pursu'd them, and pass'd safely; even by the Way that he had not gone with his Feet, *i. e.* Cyrus shall conquer his Enemies, even when he pursues them thro' strange and unknown Countries. 4 Who has wrought and done it, calling the Generations from the Beginning, *i. e.* who can bring things to pass that are so long to come, but he that has order'd all Events thro' all Ages from the Beginning of the World, disposing them so as to bring about his own Designs in their proper Seasons? And who is he but I \*] EHOVAH, or the God of Israel, who according to the Import of my said Name am the First and Original of all other Beings, and shall be with the Last, *i. e.* am Everlasting: I am he who shall bring to pass what is here foretold. 5 The Isles saw it, *viz.* the great Success of Cyrus over his Enemies, and fear'd; the ends of the Earth, *i. e.* Countries far distant from Persia were afraid, so as that they drew near, and came together, *viz.* 6 They help'd every one his Neighbour, and every one said to his Brother, Be of good Courage, *i. e.* they enter'd into a Confederacy to encourage the more one the other with hopes of Overcoming Cyrus by their joint Forces; 7 So as the Carpenter encourag'd or is wont to encourage the Goldsmith, and he that smootheneth with the Hammar, him that smote

IV.

The Restoration of the Jews from the Babylonish Captivity is foretold, and that it should be brought about by Cyrus.

the

## P A R A P H R A S E.

the Anvil, saying, It is ready for the Sodering: and he fastned it with Nails, that it should not be moved, *i. e.* just as several Artificers concern'd in Idol-making assist one another in carrying on their common Interest; and the like Effect shall be in both Cases, *viz.* as the said Artificers at last make only an Idol, which has no Power to help them; so the Nations that join in Confederacy against Cyrus, shall thereby be nothing helped. 8 But Cyrus shall overcome them, and that among other Reasons for thy Sake, O Israel, *viz.* that by means of him you may be released from the Babylonish Captivity at the time appointed by me. For thou, Israel, art my Servant for whom I have a special Favour; the Seed of Jacob whom I have chosen before the Seed of Esau; the Seed of Abraham, to whom I vouchsafed the honourable Title of my Friend. 9 Thou whom I have taken from the ends of the Earth, and called thee from the Chief Men thereof, *i. e.* as I deliver'd your Forefathers from Pharaoh and Egypt, so will I deliver you or your Seed from Chaldea, as I did likewise of old your father Abraham; and said unto thee, Thou art my Servant, I have chosen thee, and not cast thee away. 10 Fear thou not in thy future Calamities, *viz.* Babylonish Captivity &c. so as thereupon to think I have or will utterly cast thee off: for on the contrary I am and will be all along with thee, so as to make good all my Promises to thee; therefore be not dismay'd, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my Righteousness, *i. e.* according to my Promises, which I will faithfully make good. 11 Behold, all they that were incensed against thee, shall be ashamed and confounded; they shall be as nothing, and they that strive with thee shall perish. 12 Thou shalt seek them; and shalt not find them, even them that contended with thee, *i. e.* there shall be none that will contend with thee, they shall be destroy'd or not able to contend: they that war against thee, shall be as nothing, and as a thing of nought. 13 For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee. 14 Fear not, thou Worm Jacob, *i. e.* tho' thou art despis'd and trampled on as a Worm, and ye Men of Israel: I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. 15 Behold, I will make thee a (c) new sharp Threshing-instrument having Teeth: thou shalt thresh the Mountains, and beat them small, and shalt make the Hills as Chaff. 16 Thou shalt fan them, and the Wind shall carry them away, and the Whirlwind shall scatter them, *i. e.* thou shalt utterly overthrow all thy Enemies great or small: and thou shalt rejoice in the Lord, and shalt glory in the

## A N N O T A T.

(c) This refers to the Boards or Planks with which they got the Corn out of the Ears, the said Boards having Iron-teeth as it were put in them, like our Harrows. See Chap. 28. 27.

Holy

P A R A P H R A S E.

Holy One of Israel. 17 When the Poor and Needy of you seek Water, and there is none, and their Tongue faileth for Thirst, I the Lord will hear them, I the God of Israel will not forsake them. 18 I will open Rivers in high Places, and Fountains in the midst of the Vallies: I will make the Wilderness a Pool of Water, and the dry Land Springs of Water. 19 I will plant in the Wilderness the Cedar, the Shittah-tree, and the Myrtle, and the Oyl-tree: I will set in the Desert the Fir-tree, and the Pine, and the Box-tree together, *i. e. I will furnish you with all sorts of Accommodations for your Return home, so that you shall not be afflicted with Thirst nor Heat, but shall travell as if you went thro' Places furnish'd with Rivers for you to drink, and Trees for to shade you from the Sun:* 20 That they, *viz. all sober Persons* may see and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it, *i. e. wrought all these Mercies.*

21 Produce or plead your Cause, ye Idols or Idolaters, says the Lord: bring forth your strong Reasons, *if you can to prove your Divinity,* says the King of Israel. 22 Let them bring them forth, even shew us what shall happen, *which is one of the surest Proofs of Divinity:* therefore let them shew the former things what they be, that we may consider them, and know the latter End of them, *i. e. let them prove they ever gave any true Prophecies relating to former Times, and that the Event answer'd exactly the Prediction;* or declare us things for to come. 23 Shew the things that are to come hereafter, that we may know that ye are Gods: yea, do Good or do Evil of your selves, *if you can,* that we may thereby be dismay'd, and behold it together. 24 Behold, ye are of nothing, *i. e. no Use or Value on such Accounts;* and your Work is of nought, *i. e. your pretended Predictions are Cheats and Lies:* An Abomination or most abominable to the true God is he that chooseth to worship you Idol-gods.

25 Now I the God of Israel will give a certain Proof of my Divinity, by the following remarkable Prediction of Cyrus so long afore-hand: I have rais'd, *i. e. will certainly raise up One, viz. Cyrus from the Country of Media by his Mother, which Country lies North of Judah, and he shall come: from Persia of which Country shall be his Father, and which lies toward the rising of the Sun in respect of Judah, shall he call upon my Name, i. e. make profession of his Belief in me; and he shall come and tread upon Princes as upon Mortar, and as the Potter treadeth Clay.* 26 Who of the Idol or Heathen Gods has declar'd a thing so far from the Beginning of it, that we may know thereby he is a True God? and so long before the Time, *viz. near two hundred Years,* that we may say, He is Righteous, *i. e. has a just claim to Divinity?* Yea, there is none of the said Idol-gods that foreshews any such thing; yea, there is none that

V.  
The Folly of Idolatry on account of the Idol-gods having no Knowledge, especially of things Future.

VI.  
God proves his Divinity by his Fore-knowledge of things long to come, as particularly of Cyrus and his Conquests &c.

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that declareth, yea, there is none that heareth your Words *at the very present time that their Worshippers speak to them.* 27 \* I that am the First, *i. e. Author and Disposer of all things,* will give to Zion and to Jerusalem One that brings good Tidings, saying, Behold, behold them, *viz. the wonderful Works which God has wrought for you.* 28 For I beheld, and there was no Man, even amongst them, and there was no Counsellor, that when I asked of them, could answer a Word, *i. e. on the strictest Enquiry there is not to be found any Idol-priest or Prophet, that is able to give such a Prophetical Answer to any Question that shall be ask'd him.* 29 Behold, they are all Vanity, their Works are nothing: their molten Images are Wind and Confusion, *i. e. of no due Regard.*

vii.

God further  
proves his Divi-  
nity by foretelling  
the Birth or Com-  
ing of Christ,

Chap. XLII. *But as the God of Israel has shewn or given a Proof of his Divinity, by foretelling so long afore the Birth of Cyrus, and what he should do: so he will go on to give still a greater Proof of his Divinity by foretelling the Birth of Christ, and what shall be the happy Consequences thereof; which will not be till some hundred Tears more even after Cyrus.* Behold, I will in due time send into the World *by a Message of the Highest Importance* my Servant, *viz. Christ* whom I uphold, mine Elect in whom my Soul delighteth: I have, *i. e. will without measure* put my Spirit upon him, he shall bring forth Judgment to the Gentiles, *i. e. make known God's Laws and Judgments to them.* 2 He shall not cry, nor lift up, nor cause his Voice to be heard in the Street. 3 A bruised Reed shall he not break: and the smoking Flax shall he not quench: he shall bring forth Judgment unto the getting of the Victory over all its Enemies for Truth. 4 He shall not fail, nor be discouraged, till he have set Judgment in the Earth, *i. e. made known the Gospel to the World,* and the Isles shall wait for or trust in his Law or Name. 5 Thus says God the Lord, he that created the Heavens, and stretched them out; he that spread forth the Earth, and that which cometh out of it, he that giveth Breath unto the People upon it, and Spirit to them that walk therein: 6 I the Lord have call'd thee in Righteousness, *i. e. have call'd or appointed Christ to fulfill my righteous Purposes:* and to that end will hold thy hand or support thee, and will keep thee, and give thee for the Mediator of a new and better Covenant of or with the People, for a Light of the Gentiles; 7 to open the blind Eyes, to bring out the Prisoners from the Prison, and them that sit in Darkness out of the Prison-house, *i. e. to take away that Ignorance wherewith Men were blinded, and so to free them from the Chains of their Sins, who were the Captives of Satan.* 8 I am \*Jehovah, that is my peculiar Name, and my Glory of being the only True God, denoted by that Name, will I not give to another Being, that is not God as well as my self, or of the same Divine Nature with me signify'd by the foresaid Name, neither will I suffer my Praise to be given to graven Images, without duly punishing such as do so. 9 Be- hold,

## PARAPHRASE.

hold, the Former things foretold by me are come to pass, and New things, viz. the Coming of Christ &c. do I declare: before they spring forth I tell you of them. 10 Such will be the happy Effects of the Coming of Christ to all the World, that all Nations have reason to sing unto the Lord, a new Song, and his Praise from the end of the Earth: ye that go down to the Sea, and all that is therein; the Isles and the Inhabitants thereof. 11 Let the Wilderness and the Cities thereof lift up their Voice, the Villages that Kedar doth inhabit: let the Inhabitants of the Rock sing, let them shout from the top of the Mountains. 12 Let them give Glory unto the Lord, and declare his Praise in the Islands. 13 The Lord shall go forth as a mighty Man, he shall stir up his Jealousy or Zeal for his Glory, like a Man of War: he shall cry; yea, roar; he shall prevail against his Enemies. 14 I have long time holden my peace, I have been still and refrain'd my self from duty punishing the Wicked and especially the Idolaters: now will or can I forbear as it were any longer to cry like a travailling Woman, i. e. to give vent to my just Resentments: I will destroy and devour at once my Enemies. 15 I will make waste Mountains and Hills, and dry up all their Herbs, and I will make the Rivers Islands, and I will dry up the Pools, i. e. my Wrath shall be as a Fire that dries and consumes all in its Way. 16 And I will bring the Blind by a Way that they knew not, I will lead them in Paths that they have not known, i. e. I will open a Way for the Restoration of the Jews to their Country, which they did not foresee: I will make Darkness Light before them, and crooked things straight, i. e. I will remove all Obstacles to their Return. These things will I do unto them, and not forsake them. 17 They shall be turn'd back, they shall be greatly ashamed that trust in graven Images, that say to the molten Images, Ye are our Gods, i. e. the time will come when all Idolatry shall be put down.

But alas! in the mean time my People will behave themselves toward me, as if they were Deaf and Blind, notwithstanding my forewarning them thereof as follows, to do what in me lies to prevent it. 18 Hear, ye Deaf to my Precepts, and look, ye Blind, that ye may see your Duty to me. 19 Who is Blind but my Servant Israel? or Deaf, as my Messenger, i. e. several of them that I sent, being unfaithful in their Office as well as wicked in their Lives? who is Blind as he that should be perfect according to his Profession, and Blind as the Lord's Servant in Profession? 20 Seeing the many Wonderful things of God, but thou observest not: opening the Ears, but he heareth not. 21 The Lord took delight in this People, for his Righteousness sake, i. e. his Promise sake to Abraham &c. he gave them an excellent Law, and thereby made them honourable; and the true Observance thereof would always be an Honour and Defence to them. 22 But for their Disobedience thereto this People is or shall become a People robbed and spoil'd, they are all of them

VIII.  
The Blindness of  
the Jews: foretold,  
and Punishment  
threatned for it.

inured in holes, and they are hid in Prison-houses: they are for a Prey, and none delivereth; for a Spoil, and none saith, Restore, *i. e. there is no Body to plead for them or Assert their Liberty.* 23 Who among you will give ear to this Warning? who will hearken and hear, *so as to reform and become duly obedient to my Law for the time to come, and so prevent your Captivity?* Alas! I foresee ye will not act thus wisely, and that nothing will bring you to such a due Consideration of things, but your actually suffering the Miseries of Captivity. 24 After you have so suffer'd for a sufficient time, then ye will begin to reflect on the Evils befallen you, and the Cause thereof, saying: Who gave Jacob for a Spoil, and Israel to the Robbers? did not the Lord, he, against whom we have sin'd? for they would not walk in his Ways, neither were they obedient unto his Law. 25 Therefore he hath poured upon him the fury of his Anger, and the Strength of Battle: and it hath set him on fire round about, \*after he would not know; and it burn'd him, \*after that he would not lay it to heart, *i. e. after God hath try'd the Jews long enough, whether they will consider and lay to heart what he had said to them; and they will not consider nor lay it to heart, God will punish their obstinate Impiety, by giving the City and Temple of Jerusalem into the hands of their Enemies, who shall burn and destroy both.*

IX  
God promises to  
preserve a Rem-  
nant of Israel,  
thro' all Ages.

Chap. XLIII. But tho' the Lord shall see fit to punish the wicked Obstinacy of the Jews twice by burning and destroying the City and Temple of Jerusalem, and putting an End to their State and Government; yet now thus says the Lord that created thee, O Jacob, and he that form'd thee, O Israel, Fear not, as if I would utterly forsake and destroy thee: for as formerly I have redeem'd thee out of thy Bondage in Egypt, and I have call'd thee by thy Name, saying, Thou Israel art mine, *i. e. my peculiar People:* 2 So when thou passest thro' the Waters, I will be with thee, and thro' the Rivers, they shall not overflow thee: when thou walkest thro' the Fire, thou shalt not be burnt; neither shall the Flame kindle upon thee, *i. e. amidst all the most severe but just Judgments I shall bring on thee for thy Sins, I will shew my special Favour to thee in preserving thee from entire Ruin, and preserving a Remnant of thee, to whom shall be made good all my Promises to thee and thy Seed in their due time.* 3 For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy Ransom, Ethiopia and Seba for thee, *i. e. I have let Sennacherib lately be diverted from falling on thee with all his Forces, by the Egyptians and Ethiopians or Arabians coming against him, tho' to their own Overthrow, and by that means among others have preserv'd thee.* 4 Since thou wast precious in my sight, *i. e. wast chosen by me to be my peculiar People,* thou hast been made by me Honourable in the sight of other Nations, and that because I have loved thee as my peculiar People. Therefore will I go on, as I have



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have already done, to give other Men (as the Chaldeans v. 14.) a Ransom for thee, and other People a Ransom for thy Life or Preservation.

5. Fear not, for I am and will always be with thee: insomuch that when after the Destruction of thy State by the Romans, thou shalt be dispers'd over the World, I will bring thy Seed from the East, and gather thee from the West.

6 I will say to the North, Give up, i. e. restore the Jews among you to their Country; and to the South, Keep not back: bring my Sons from far, and my Daughters from the ends of the Earth;

7 Even every one of Israel, that is call'd by my Name, i. e. the Name of my peculiar People, which Name tho' they shall forfeit for a considerable time thro' Unbelief of the Gospel, yet they shall regain on their National Belief thereof or Conversion. For I have created him for my Glory, I have formed him, yea, I have made him, i. e. as at first I chose Abraham and his Seed to be my People, thereby to manifest my Glory the more to the Rest of the World by my special Favours shew'd to Abraham &c. so I will continue to manifest my Glory in the like manner, by bringing about the Conversion of the Jewish Nation in the last Days, and thereupon making good all my Promises to them.

8 Bring forth the blind People that have Eyes, and yet see not; and the Deaf that have Ears, and yet hear not, i. e. the Idolatrous Nations who herein are like to their Idols. 9 Let all the said Nations be gathered together, and let the People be assembled: who among them can declare Things so long yet to come, as This foretold in the three foregoing Verses, and shew us Former things? let them bring forth their Witness, that their Idol-gods have ever in like manner foretold things, which have exactly been made Good by the Event, that they, viz. the Idol or Heathen Gods may be justify'd, or prov'd to lay just Claim to Divinity: or if they can't do so, let them hear what Proof I the God of Israel have alleg'd on my side, and say, It is Truth. 10 Ye, my People of Judah and Israel, are my Witnesses, that what I have hitherto foretold, and was to be fulfill'd afore this time, hath been exactly fulfill'd, says the Lord; and my Servant, emphatically so call'd, (Ch. 42. 1.) and whom I have chosen in the most eminent Manner, viz. Christ will be a further and most eminent Witness of my Fulfilling All I foretel: that ye may know and believe me, and understand that I am He, viz. the only True God: before Me there was no God existing of himself, much less form'd by any other, particularly Man as the Idols of the Heathens are; neither shall there be after me. 11 I, even I am the Lord, and beside me there is no Saviour. 12 I have declar'd, and have sav'd, and I have shew'd aforehand all the Events that have been foretold to the People of Israel or Judah, and have accordingly come to pass; \* and not any Strange or Heathen and false God that has at any time been worship'd among you. Therefore ye are my Witnesses, saith the Lord, that I am God. 13 Yea, before \*there was

X.  
God's Omnipotence  
further arg'd as  
a Proof of his Di-  
vinity.

any Day or Time, I am He; and there is none that can deliver out of my hand: I will work, and who shall let it?

XI.  
Cyrus's taking  
Babylon, and Re-  
storing the Jews to  
their own Coun-  
try, is again fore-  
told: as also their  
Return from their  
present Dispersion.

14 *For a new remarkable Instance of my Omnipotence and Omnipotence.* Thus says the Lord your Redeemer, the Holy One of Israel, For your sake I have sent, *i. e. I have decreed to send Cyrus to Babylon to conquer it, and have brought, i. e. decreed to bring down all their Nobles, and the Chaldeans, whose Cry is in the Ships, i. e. who glory in the Number of their Ships, which are in the River that runs by Babylon, and which, together with the River it self, the Babylonians think make their City impregnable.* 15 But I am the Lord, your Holy One, the Creator of Israel, your King. 16 Thus says the Lord, which makes a Way in the Sea, and a Path in the mighty Waters, *i. e. which made a Way for the Israelites to pass on dry Land, and so safely thro' the Red Sea, and the River of Jordan:* 17 Which bringeth forth the Chariot and Horse, the Army and the Power, *i. e. who caused Pharaoh and the Army of the Egyptians to follow after Israel, even into the Red Sea, and there-in drown'd them All: in like manner they shall ly down together, they shall not rise: they are extinct, they are quenched as tow, i. e. the Babylonians shall be overthrowen by Cyrus, and an End put to their Empire, and so a Way open'd for the Return of the Jews from the Babylonish Captivity.* 18 Remember ye not, *i. e. ye shall have no Occasion to remember the Former things, neither consider the things of Old done miraculously by me for you.* 19 Behold, I will do a New thing: now it shall spring forth, shall ye not know it? I will even make a Way in the Wilderness, and Rivers in the Desert. 20 The Beast of the Field shall honour me, the Dragons and the Owls: because I give Waters in the Wilderness, and Rivers in the Desert, to give drink to my People Israel or Judah, my chosen, *i. e. the new wonderful Mercies which I shall hereafter shew to the Jews or Israel, in bringing them back to their own Country, first from the Babylonish Captivity, and afterwards from their Dispersion all over the World on the Destruction of their State by the Romans: these new Mercies shall be so Great, as to supersede the Former aforementioned.* And upon this latter Return of the Jews on account of their Conversion to Christianity, the Gentiles, that afore were Unbelievers and so fitly resembled to Beasts of the Field &c. shall likewise be Converted to Christianity; and with Joy and Thankfulness to God for giving them such Means of Conversion, by the signal Conversion of the Whole Body of the Jews, shall embrace the Gospel. 21 Thus this People of Israel have I formed for my self, even they shall shew forth my Praise; as by their Return from the Babylonish Captivity, so much more by their General Conversion or Embracing at length of the Gospel, and thereon Returning finally to their own Country.

PARAPHRASE.

22 But as I have graciously foretold thee, that I will never utterly forsake thee, notwithstanding all the Judgments I shall in Justice be induced to bring upon thee by thy most heinous Provocations; so out of the same my Grace or Favour to thee, I proceed to forewarn thee of the said Provocations, that so by taking my Warning and avoiding the said Provocations, thou mayst prevent the said grievous Judgments. As in former Times thou hast not call'd upon me, O Jacob, but thou hast been weary of serving me, O Israel: 23 thou hast not brought me the small Cattle, i. e. Lambs or Kids of or for thy daily Burnt-offerings, neither hast thou honoured me with thy Sacrifices, tho' I have not caused thee to serve as a Slave with an Offering, nor wearied thee with unreasonable Incense, i. e. the Service and Worship I require of thee is not too Burdensome or too Expensive, but only what is Reasonable and Just: 24 thou hast bought me no sweet Cane with Money for Incense, neither hast thou fill'd me with, i. e. offered me all requir'd of the Fat of thy Sacrifices: but on the contrary thou hast made me to serve as thy Slave in bearing with the Burden of thy Sins, thou hast wearied me with thine Iniquities, particularly thy Idolatrous Worship, which is far more Burdensome and Expensive than that I require: as thou hast done thus Wickedly already, so I foresee thou wilt do as bad, and worse again, (unless thou wilt hearken to my Fore-warnings) and so bring most severe Judgments on thee, by the Babylonians chiefly and Romans, even so as justly to provoke me utterly to destroy thee. 25 But I, even I am He that blotterh out thy Transgressions for mine own sake, i. e. for the Promises which of my own free Mercy I made to Abraham &c. and will not remember thy Sins, so as to punish them according to their Deserts. 26 Put me in remembrance: let us plead together: declare thou, that thou mayst be justified. 27 Thy first Father, i. e. he that is esteem'd the Father of thy Nation, viz. Abraham, even he hath sinn'd against me by his Idolatry, till I appear'd to him and call'd him out of his own Country; and many Others, not only of thy Forefathers in a special manner, but even of thy Teachers, i. e. Priests and Prophets and the like, have transgressed against me. 28 Therefore, as formerly, I have profan'd the Princes of the Sanctuary, i. e. permitted my Tabernacle and Priests to be taken and destroy'd by your Enemies, viz. the Philistines, and have given Jacob to the Curse, and Israel to Reproaches, i. e. to be a Proverb of Execration and Reproach to their Neighbours: so if you go on so sin against me in like manner and worse than afore, I will give you into the hands of the Babylonians, and afterwards of the Romans, so that they shall destroy both Temple and Priests, and you shall again become a Proverbial Curse and Reproach.

XII.  
The Jews are forewarn'd to repent of those Sins, which else would bring on them the Babylonish Captivity and Roman Dispersion.

XIII.  
God comforts his Church, particularly by the Accession of the Gentiles thereto.

Chap. XLIV. Yet now hear, O Jacob my servant, and Israel whom I have chosen. 2 Thus saith the Lord that made thee, and form'd thee from

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the Womb, *i. e.* who set apart the Seed of Abraham to be his peculiar People from the very Original of them; which will help thee, Fear not, O Jacob my servant, and thou Jesurun or Israel, whom I have chosen. 3 For I will pour Water upon him that is thirsty, and Floods upon the dry Ground: I will pour my Spirit upon thy Seed, and my Blessing upon thine Offspring: 4 and they shall spring up, as among the Grats, *i. e.* shall flourish as Grass do's in good Meadows, as Willows by the Water-courses. 5 One shall say, I am the Lord's: and another shall call himself by the name of Jacob: and another shall subscribe with his hand as an Acknowledgment, that he is a Servant unto the Lord, and surname himself by the name of Israel as being One of God's People: by all which Expressions is denoted the Increase of the Church by the Accession of the Gentiles. 6 Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the Last, and besides Me there is no God. 7 And who, as I, have hitherto and shall call, and shall declare it, and set it, *viz.* the Affairs of the World in order for me, since I appointed the ancient People, *i. e.* from my choosing of old the Seed of Abraham to be my peculiar People, or even from the Creation of Man? and the things that are coming, and shall come? let them, *viz.* the Gods of the Heathen shew or foretell, if they can, things future in such a manner. 8 Wherefore fear ye not, neither be afraid, as if I could not take Care of you: have I not foretold thee things from \* of Old, and have declar'd it? ye are even my Witnesses. Is there a God besides me? yea, there is no God, I know not any.

XIV.

The Folly of Idolatry further set forth.

9 They that make a graven Image, are all of them Vanity, and their delectable things, *i. e.* their Idols which they make to look very rich and glorious, shall not profit them; and they that make the said Idols, are their own Witnesses, or sensible, that they, *viz.* their Idols see not, nor know; which One would think is Cause enough, that they may be asham'd of their Idol-worship. 10 Who hath form'd a God, or molten a graven Image, that is profitable for nothing? 11 Behold, the time will come, when all his Fellows in Idolatry shall be asham'd thereof: \* even when they duly consider, the Workmen of the said Idols, that they are of or but Men, and therefore can impart no Divinity to the Work of their own Hands: let them all be gathered together, let them stand up in Maintenance of their Idolatry for some time, yet the time will be when they shall fear, and they shall be asham'd thereof together or all of them. 12 To give but an Account of the Original or making of Images, is sufficient to expose the folly of Worshipping them, *viz.* the Smith with the Tongs both worketh in the Coals, and fashioneth it with Hammers, and worketh it with the strength of his Arms: yea, he is hungry, and his strength faileth, which shews that the said Smith is but a Man, and also that his God which he is making, is not able to preserve him from common human

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*human Infirmities: and accordingly he drinks no Water for fear of its hurting him while bot at his Work, and hereupon is faint.* 13 The Carpenter stretcheth out his Rule: he marketh it out with a Line: he fitteth it with Plains, and he marketh it out with the Compass, and maketh it after the Figure of a Man; according to the Beauty of a Man; that it may remain in the House. 14 He heweth him down Cedars, and taketh the Cypress and the Oak, which he strengthens, *i. e. picks out for himself among the Trees of the Forest, and then nourishes it till it comes to a due Bigness for his Purpose:* in like manner he plants an Ash, and the Rain doth nourish it. 15 Then shall it be for a Man to burn: for he will take thereof and warm himself; yea, he kindleth it, and baketh Bread; yea, he maketh a God, and worshippeth it: he maketh it a graven Image, and falleth down thereon. 16 He burneth part thereof in the Fire: with part thereof he dresses, and then eats Flesh: he rosteith Roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the Fire. 17 And the residue thereof he maketh a God, even his graven Image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my God. 18 *This great Folly the Idolaters are guilty of, because they have not known, nor understood: for their Eyes are shut, that they cannot see; and their Hearts, that they cannot understand.* 19 And none considers in his Heart, neither is there Knowledge nor Understanding to say, I have burnt part of it in the Fire, yea, also I have baked Bread upon the Coals thereof: I have roasted Flesh, and eaten it; and shall I make the residue thereof an Abomination? shall I fall down to the stock of a Tree? 20 He feeds on Ashes, *i. e. as Ashes afford no Nourishment, so Idol-worship will avail nothing to the Idolater:* a deceiv'd Heart, viz. by vulgar Errors and Prejudice hath turn'd him aside, that he cannot deliver his Soul, nor say, Is there not a Ly in my right hand? *i. e. has so blinded his Understanding, that he discerns not the most gross Folly and Falshood, and so do's not free himself from the Delusions of it.*

21 Remember these things, which thou art here so often forewarn'd of, and shewn the folly of, that thou mayst not ever fall again into Idolatry after the Reign of good Hezekiah, and so bring severe Judgments on thee: to this end I so often repeat these things, and forewarn thee of the Folly of Idolatry, out of my peculiar Favour to thee, O Jacob and Israel; for thou art my Servant; I have formed thee, thou art my Servant: O Israel, thou shalt not be forgotten of me. 22 By my late wonderful Deliverance of thee from the Assyrian thou mayst see, that I have blotted out, as a thick Cloud, thy Transgressions; and as a Cloud, thy Sins that are past, *i. e. as a Cloud, tho' thick, yet vanishes when dispers'd by the Sun or Wind, so thy past Sins, tho' never so great, shall never more rise up in Judgment against thee upon thy sincere Repentance for the future.*

Wherefore

XV.  
Cypar is here again foretold, &c that expressly by Name &c.

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Wherefore truly and perseveringly return unto me, for I have redeem'd thee. But alas! as I foresee, thou wilt again fall into Idolatry, and so bring the Babylonish Captivity on thee; so I hereby also further declare, that on thy Repentance under thy Captivity, I will (as I have here said) blot out thy Transgressions again, and will redeem thee or restore thee to thy Country. 23 Wherefore sing, O ye Heavens, Praises to the Lord, for the Lord has done or decreed to do it: shout, ye lower parts of the Earth: break forth into Singing, ye Mountains, O Forest, and every Tree therein: for the Lord hath redeem'd Jacob, and glorify'd himself in Israel. 24 Thus saith the Lord thy Redeemer, and he that formed thee from the Womb, I am the Lord that maketh all things; that stretcheth forth the Heavens alone, that spreadeth abroad the Earth by my self: 25 that frustrateth the Tokens of the Liars, i. e. the Tokens whereby false or idolatrous Priests or the like pretend to foretell things, and make Diviners mad at their Divinations not coming to pass, that turns wise Men backwards, i. e. disappoints the Schemes of human Policy, and makes their Knowledge foolish. 26 But on the other hand, that confirms the Word of his Servant, as especially of Christ eminently so call'd, so also of me Isaiah, who am sent to deliver his Message to you, and performs the Counsel or Predictions of all his other Messengers, viz. that says or foretels by his said Prophets, particularly now by me Isaiah, to Jerusalem, Thou shalt be inhabited again, tho' destroy'd by the Babylonians; and to the other Cities of Judah, Ye shall be built, and I will raise up the decayed Places thereof: 27 that says to the Deep, Be dry: \* even that foretels now hereby, I will dry up thy Rivers, i. e. I will suggest (d) to Cyrus a Method to drain the river Euphrates that runs by Babylon, and so to take the said City: 28 that says so long aforehand of Cyrus, He is or shall be my Shepherd, i. e. my Instrument in gathering my People together, and leading them home as a Shepherd do's his Flock; and shall perform all my Pleasure, even laying to Jerusalem, Thou shalt be built; and to the Temple, Thy Foundation shall be laid. Chap. XLV. Thus says the Lord to his Anointed, i. e. him whom he will raise up to be his special Instrument in restoring the Jews from the Babylonish Captivity, even to Cyrus, whose right Hand I have holden, i. e. decreed to hold or support, so as to enable him to subdue Nations before him: and I will loose the Loyns of Kings, i. e. I will take away their Strength and Courage to resist him, so as they shall be forced to open before him the two-leaved Gates of their Cities and Palaces, and the said Gates shall not be kept shut against him, so as to make him retire without taking and entering the Cities besieg'd by him. 2 I will go before thee, and make the crooked Places straight: I will break in pieces the Gates of Brass,

(d) Read Prideaux's Connexion &c. Part 1. B. 2. under the seventeenth Year of Belshazzar.

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and cut in sunder the Bars of Iron, *i. e.* the Gates of Brass, (e) as were those of Babylon, and of Iron, shall not defend his Enemies from him. 3 And I will give thee the Treasures of Darknes, \* even hidden Riches of secret Places, that thou mayst know, that I the Lord, which call thee so long afore thou wert born by thy Name, am the only true God as well as the God of Israel. 4 For Jacob my servant's sake, and Israel mine Elect, I have even call'd thee by thy Name: I have firnam'd thee my Anointed (as v. 1.) and my Shepherd (Chap. 44. ult.) tho' thou hast not known me, *i. e.* shall be bred up in Ignorance of me; till I am made (f) known to thee by my Prophet Daniel. 5 I am the Lord, and there is none else, there is no God besides me: I girded thee, *i. e.* it is I that gives thee Strength to overcome thy Enemies, and to become the Great Emperor of the World, tho' thou hast not known me.

6 I thus foretel thy Name and Power so long afore, and will by thee as my Instrument bring about the Restoration of my People to their own Country in due time from the Babylonish Captivity, that they, viz. the Heathen may know from the rising of the Sun, and from the West, that there is none, *i. e.* no God besides me, I am the Lord, and there is none else. 7 I form the Light, and create Darknes: I make Peace, and create Evil: I the Lord do all these things. 8 Drop down, ye Heavens, from above, and let the Skies pour down Righteousness: let the Earth open, and let them bring forth Salvation, and let Righteousness spring up together: I the Lord have created it, *i. e.* O that those blessed Times were come, in which Heaven and Earth shall conspire to illustrate God's Righteousness or Faithfulness, and to advance Man's Happiness: which Times shall come by the Almighty Providence of God. 9 Wo unto him that striveth with his Maker, *i. e.* is Impatient, because God do's not bring on those happy Times as soon as he wishe's: let the Potterd strive with the Potterds of the Earth: but shall the Clay say to him that fashion'd it, What makest thou? or thy Work, He hath no Hands? *i. e.* be had no Hand in making me; or had no Contrivance or not Skill enough to make me as well as I might be made. Whereby is denoted, that tho' Men may argue with Men, as their Equals or made of the same Clay: yet no Man is to presume to argue with God about the Reasons of his Proceedings, or to find faults with his Works of Creation or

XVI.

The Restoration of the Jews by Cyrus, and their Conversion to Christianity, as also of the Fulfill of the Gentiles, is further foretold; as also the Destruction of Antichrist &c.

## ANNOTAT.

(e) Ibid. under the thirty fifth year of Nebuchadnezzar.

(f) That it was Daniel that made known to Cyrus the God of Israel as the True God of the World, can't be reasonably doubted, when we consider what a Favour Cyrus had for him, as appears Dan. 6. 28. It is but reasonably suppos'd, that Daniel shew'd to Cyrus these Prophecies of Isaiah so long afore concerning him, and that by Name; and that by these means he obtain'd the Decree of Cyrus for the Restoration of the Jews.

## PARAPHRASE.

Providence, as not well contriv'd or well tim'd. 10 Wo unto him that says unto his Father, What begetteth thou? or to the Woman *that is his Father's Wife or his Mother*, What hast thou brought forth? *i. e. as we are not to find fault with God himself, so neither are we with second Causes or God's Instruments, so far forth as they are so, that being in Effect the same as to find fault with God himself.* 11 Thus saith the Lord, the Holy One of Israel, and his Maker, *Tho' I am not oblig'd, and it is Presumption in you without my leave to desire, much more to ask of me as by way of Demand, to give you an account of any of my Proceedings; yet if ye will humbly, as ye ought, and to any good End, Ask me of things to come concerning my Sons, and concerning the Work of my Hands, i. e. concerning my People Israel or Judah, command ye me, i. e. ye shall as it were command me herein, that is, I will graciously condescend to give you an Answer to what you ask of me, if it be for your Good.* 12 I have made the Earth, and created Man upon it: I, even my hands have stretched out the Heavens, and all their Host have I commanded, *i. e. whatsoever I tell you I will do, I am absolutely able to do.* 13 I have raised him up, *viz. Cyrus (mention'd v. 1.) in Righteousness, i. e. to be the Instrument of executing my Justice on the Babylonians, and fulfilling my Gracious Purposes toward the Jews: and I will direct all his Ways: he shall build my City, and he shall let go my Captives, and that not for Price nor Reward as a Ransom, that it may the more appear to be brought about only by my Divine Impulse moving Cyrus thereto, says the Lord of Hosts.* 14 Moreover thus says the Lord in relation to his Church, *which is the True Israel of God, The Labour of Egypt, and Merchandise of Arabia, and of the Sabeans, \* even the Men of Merchandise, shall come over, i. e. become Converts unto thee, and they shall be thine, they shall come after thee, in Chains they shall come over, i. e. they shall be so thoroughly convinced of the Truth profess'd in the Church of God, that they shall yield themselves as Captives thereto; and they shall fall down unto thee, they shall make supplication unto thee, i. e. in the most humble and earnest manner desire of the then Governors of the Church to be admitted as Members thereof, saying, Surely the only True God is in thee, and there is none else, there is no other God.* 15 Verily thou art the only True God, *tho' thou art he that hidest thy self, i. e. permittest thy People Israel or Judah to be severely punish'd in Justice for their Sins, as tho' thou hadst no regard to them, whereas in Truth and at the Bottom thou, O God, art the God of Israel in a special Manner, even the Saviour of them.* 16 So that they, *viz. their Heathen Enemies* shall be ashamed, and also confounded all of them: they shall go to confusion together that are Makers of Idols. 17 But Israel at last on his Conversion to Christianity, shall be sav'd from all his Enemies in or by the Lord with an everlasting Salvation: ye shall not be ashamed nor confounded World without



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without End, *i. e.* to the End of the World. 18 For thus says the Lord that created, *i. e.* has decreed to create the new Heavens; God himself that form'd, *i. e.* has decreed to form the new Earth, and in the fore-said Sense has made it, he has establish'd it, *i. e.* has unalterably decreed to make such a new Heaven and Earth, he has so created it not in vain, (g) *i. e.* not to be subject to Vanity as the present System of the World is: he has so form'd it to be inhabited by the True Israel of God, *i. e.* the true Christians both Jews and Gentiles, who shall escape out of the Nations, (as v. 20.) and be sav'd with an everlasting Salvation, (as v. 17.) I will do this, for that I am the Lord, and there is none else. 19 I have not spoken in secret, in a dark place of the Earth, *i. e.* I have not deliver'd my Laws and Prophecies in dark or obscure and dubious Terms, nor out of Caves and Grotto's, as the Heathen Oracles are deliver'd: I said not unto the Seed of Jacob, Seek ye me, whereas it would be only in vain for them so to do, as it is for the Heathen to worship their false Gods: I the Lord speak Righteousness, I declare things that are right, *i. e.* all my Laws are holy, just, and good; and I reward or punish such as worship me according to the Rules of Justice, and to what I have afore-hand declar'd in my Law or reveal'd Will. 20 Assemble your selves and come: draw near together, ye that are escap'd of the Nations, *i. e.* ye Jews that are escap'd out of the Nations, where ye were dispers'd; and also in respect of the Latter times of the Gospel, all ye Nations that by your Conversion then to Christianity shall escape God's Vengeance: It will then appear undeniably, that they have no knowledge that set up the wood of their graven Image; and pray unto a God that cannot save; which as it is the Case of all other Idolaters of Old or at Present, so will be also the Case of the Followers of Antichrist eminently so call'd, and here refer'd to. 21 Tell ye or challenge all Idolaters or Antichristians, and bring them near, yea, let them take counsel together, and grove, if they can, such Proofs of their Divinity, as I have given of mine, particularly by foretelling things so long to come: Who hath declar'd this from ancient Time? who hath told it from \* of Old? Have not I the Lord? and there is no God else beside me, a just God, and a Saviour, there is none beside me. 22 Wherefore look or be obedient unto me, and be ye saved, all the ends of the Earth: for I am God, and there is none else. 23 I have sworn by my self, the Word is gone out of my Mouth in Righteousness, and shall not return, *i. e.* shall not be recall'd, or fail of being accomplish'd, that unto me every Knee shall bow, every Tongue shall swear, *i. e.* not only that no One shall be sav'd, but what shall truly serve me; but also that the Time shall come, that all (b) the Kingdoms of the Earth shall acknowledge me to be their only God, and serve me only.

(g) See Rom. 8. 19 — 22. (b) Compare Rom. 11. 25, 26. and 14. 11.

## PARAPHRASE.

24 Surely shall every One of the said Kingdoms of the Earth then say, In the Lord have I Righteousness and Strength, *i. e.* by his Grace I believe in him, and am enabled to serve him, as far as human Nature is capable, and thereupon thro' his Merits am esteem'd Righteous in the sight of God: even to him, *viz.* the Lord or Christ, shall Men, *i. e.* all the then Kingdoms of the Earth, come as their God and Saviour; and all that are or have been incensed against him shall be ashamed, *i. e.* such as have been Unbelievers and repent thereof, shall then be ashamed of their former Unbelief; and such as persist in their Unbelief, shall be put to utter shame or utterly confounded and destroy'd. 25 But in the Lord shall all the Seed of Israel, *i. e.* all the Jewish Nation then converted to Christianity, together with all the Falseness of the Gentile Believers, who also shall be a Part, and the most considerable Part of the mystical Israel or Christian Church, be justify'd, and therefore shall glory in the Lord, or glorify him.

XVII.

The taking and carrying away of the Idols of the Babylonians foretold, and thereby the Jews warn'd to adhere to their God as the Only True God, even in their Captivity by the Babylonians.

Chap. XLVI. To foretel particularly, how the Folly of Idolatry shall be expos'd on Cyrus taking of Babylon, Bel or Baal bows down, Nebo stoops, that is, their Idols, *viz.* the Idols of the two foresaid Gods of the Babylonians were upon the Beasts, and upon the Cattle of their Enemies, that were carrying them in triumph; and while they were so carried, the said Idols totter'd on the Beasts backs, as if they were ready to fall down: your Carriages, *i. e.* Beasts that carried the said Idols, O Persians, were heavy loaden with them, they are a Burden to the weary Beast, *i. e.* to the Beast wearied with carrying them, they being nothing but Gold or Silver and Wood, or the like, and so a senseless heavy Weight. 2 They stoop, they bow down together, *i. e.* the said false Deities of the Babylonians hereby not only stoop and bow down in the foremention'd Sense, but also as thereby may also be denoted their being conquer'd by their Enemies, the Medes and Persians: for they could not deliver the Burden, *i. e.* their own Images, which were Burdens to the Beasts that carried them away, but as their said Images, so it is thence manifest that they themselves are conquer'd too, and gone into Captivity. Such will be the Case of the Idol-gods of the Babylonians, which I foretel you, my People, that ye may be thoroughly convinced of my Omniscience and Omnipotence, and so Power to save you. 3 Wherefore hearken unto me, O House of Jacob, and all the Remnant of the House of Israel, which instead of carrying me about, as the Idolaters do their helpless Idols, are born by me, from the Belly, which are carried from the Womb, *i. e.* are supported by me as a Child by his Father, who carries him in his Arms. 4 And even to your old Age I am he or the same God; and even to hoary Hairs will I carry you: I have made, and I will bear, even I will carry and will deliver you. 5 To whom will ye liken me, and make me equal, and compare me, that we may be like? 6 They lavish Gold out of the

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Bag, and weigh Silver in the Balance, and hire a Goldsmith, and he maketh it a God: they fall down, yea, they worship. 7 They bear him upon the Shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. 8 Remember this, and shew your selves Men by using your Reason, whereas Idolaters are as senseless as their Idols: bring it again to mind, O ye Transgressors. 9 Remember the former things which I have done for you of Old, for I am God, and there is none else; I am God, and there is none like me. 10 Declaring the End from the Beginning, and from ancient Times the things that are not yet done, saying, My Counsel shall stand, and I will do all my Pleasure. 11 Calling Cyrus, who as a ravenous Bird pursues and takes and devours his Prey, shall pursue and conquer his Enemies; calling him from the East, the Man that executes my Counsel by Forces gathered together from a far Country or Countries far distant one from the other: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. 12 Hearken unto me, ye Stubborn-hearted, that are far from Righteousness, i.e. from relying on my Promises and acting thereupon obediently to me. 13 I will bring near my Righteousness, i.e. give visible Instances of my Fidelity: it shall not be far off, and my Salvation shall not tarry beyond the Time appointed for the Accomplishment of it: \* even I will place or give Salvation in Zion, and \* in Israel will I place my Glory, i.e. make it Glorious.

Chap. XLVII. Come down and sit in the Dust, O Virgin daughter of Babylon, sit on the Ground, as one in a mournful Posture. There is no Throne, i.e. thy Empire and Pomp is come to an End, O daughter of the Chaldeans: for thou shalt no more be call'd tender and delicate. 2 Thy Children or Inhabitants shall be made Captives, and as such shall take the Millstones and grind Meal: thou shalt uncover thy Locks, make bare the Leg, uncover the Thigh, pass over the Rivers, i.e. thy People shall be stript naked, and forced to go barefoot over Rivers. 3 Thy Nakedness shall be uncover'd, yea, thy Shame shall be seen: I will take vengeance, and I will not meet thee as a Man, i.e. I will shew no Humanity or Pity on thee by way of (i) just Retaliation. 4 As for us Jews, tho' we shall be made Captives by thee for our Sins, yet we shall again be redeem'd; for our Redeemer, the Lord of Hosts is his Name, the Holy One of Israel. 5 But as for thee, Sit thou silent, and get thee into darkness, i.e. thou shalt become desolate of all Gayety and even of Inhabitants, and so there shall be nothing but Silence and Solitude, where once thou stoodst, O daughter of the Chaldeans: for thou shalt no more be call'd the Lady, i.e. Empress or Imperial City of Kingdoms, or so much as inhabited again: such shall be the signal Difference between thy Ca-

XVIII.  
The Destruction  
of Babylon fur-  
ther foretold.

(i) Compare Psal. 137. 8, 9.

*plivity and That of my People Israel.* 6 I was wroth with my People for their Sins, and therefore I have polluted mine Inheritance, *i. e.* suffered Judea and Jerusalem and even my Temple to be profan'd and destroy'd by Idolatrous Heathen, and given them, *viz.* my People into thy Hand: thou didst shew them no Mercy, upon the Ancient hast thou very heavily laid thy Yoke. 7 And thou saidst, I shall be a Lady, *i. e.* Empress of the World for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it, *i. e.* didst not consider the Uncertainty of all Worldly Greatness, and use thy Successes with Moderation. 8 Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayst in thine heart, I am, and none else besides me, I shall not sit as a Widow, neither shall I know the loss of Children. 9 \* Nevertheless these (k) two things shall come to thee in a moment in one Day; the loss of Children and Widowhood; they shall come upon thee in their Perfection, *viz.* the Babylonians themselves strangling their Wives and Children &c. to make their Provisions last the longer, while they were besieg'd by the Forces of Darius the first Persian Emperor of that Name: and this shall come on them for the Multitude of thy Sorceries, and for the great abundance of thine Inchantments. 10 For thou hast trusted in thy Wickedness, *i. e.* that thy Idols would still support thee: thou hast said, None \* shall see me, *i. e.* shall dare look me in the face with an Army or make War against me: thy Wisdom is human Policy, and thy Knowledge, *i. e.* pretended Foreknowledge of future Events by thy skill in Astrology or Divination &c. it has perverted thee; and thou hast said in thine heart, I am, and none else besides me. 11 Therefore shall Evil come upon thee, thou shalt not be able to know *forehand* by all thy pretended skill in Astrology &c. from whence it rises, *i. e.* by what Accidents it shall be brought about or Way made for it; and Mischief shall fall upon thee, thou shalt not be able to put it off: and Desolation shall come upon thee suddenly, which thou shalt not know. 12 Stand now with thine Inchantments, and with the multitude of thy Sorceries, wherein thou hast labour'd from thy Youth; if so be thou shalt be able to profit thereby, if so be thou mayst prevail thereby against the Enemy, that shall come against thee. 13 Thou art wearied in the multitude of thy Counsels, *i. e.* the several Projects thou shalt try to divert thy Calamities, shall be all lost Labour: let now the Astrologers, the Star-gazers, the monthly Prognosticators, stand up, and save thee from these things that shall come upon thee. 14 Behold, they shall be as Stubble which is not able to resist the Fire, and the Fire shall burn them: they shall not deliver themselves from the power of the Flame: there shall not be left a Coal to warm at, nor

(k) Read *Prideaux's Connexion* &c. Part 1. B. 3. under the fifth year of Darius the first Persian Emperor of that Name.

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Fire to sit before it; *but all shall be consum'd to very Ashes, i. e. they shall all be utterly consum'd or destroy'd.* 15 Thus shall thy \*Merchants deal with thee, with whom thou hast labour'd, even from thy Youth, *i. e. the Astrologers and Diviners with whom thou hast so much dealt from thy Original, or else those Factors who have contributed by their Counsels or Traffick, to support the Grandeur of the Babylonish Empire;* they shall wander every one to his Quarter, none shall save thee.

Chap. XLVIII. Hear ye this, O House of Jacob, which *value your selves because ye are call'd by the Name of Israel, and are come forth out of the Waters, i. e. are descended of the Posterity of Judah;* which swear by the Name of the Lord, and make mention of the God of Israel, but not in Truth, nor in Righteousness. 2 For they call or boast themselves to be of the Holy City, *viz. Jerusalem,* and as his People they themselves or rely on the God of Israel for help, and boast that the Lord of Hosts is his Name, *i. e. he is able to help and save them from all Enemies, being Omnipotent as his said Name imports: but after all they are not careful, or after Hezekiah's Reign will not be careful to continue, to serve God as the True Israel or Worshipers of God.* 3 However to forewarn them again, and so prevent such their Ill-doings, I remind them that I have declar'd the former things from the Beginning, particularly what should befall Rezin King of Syria, and his Confederate the King of Israel, as also more lately what should befall Sennacherib: \* As they went forth out of my Mouth, *i. e. I decreed the said Particulars aforehand, and I shew'd or foretold them to the Jews, so I did them suddenly or punctually when the Time was come;* and they came to pass. 4 Because I knew that thou art obstinate, and thy Neck is an Iron Sinew, and thy Brow Brass, *i. e. thou art stiff-necked and impudent:* 5 therefore I have even from the Beginning declar'd it to thee, *i. e. the several most remarkable Events that should befall thee:* before it came to pass I shew'd it thee; lest thou shouldst say, Mine Idol hath done them, and my graven Image, and my molten Image hath commanded them or brought these things to pass. 6 Thou hast heard the foremention'd things foretold thee; and now see all this so foretold, is come to pass; and will not ye declare or confess it, *i. e. can ye deny it?* Moreover I have shew'd or foretold thee New things from this time or now lately, and which are still to come to pass, even hidden things, and such as thou didst not know any thing of them, till I reveal'd it to thee, *viz. concerning thy Captivity by the Babylonians, and Restoration by Cyrus, and the Destruction of Babylon, &c.* 7 They are created or decreed Now, and not from the Beginning, \* nor before this Day hast thou heard them till I reveal'd them now to thee, lest thou shouldst say, Behold, I knew them. 8 Yea, thou heardest them not, yea, thou knewest them not;

XIX.

The Jews are again forewarn'd of falling into obstinate Disobedience to God, for that he would certainly deliver them into Captivity: Together with a Promise again repeated of their Deliverance from the Babylonish Captivity, in God's time, or when they had been duly punish'd according to God's Gracious Purpose toward them.

\* nor.

\* nor was thy Ear open'd of Old, *i. e. they were not reveal'd to thee of Old: but I have chosen to defer the Revealing of them till now, that their being so newly reveal'd, they may work the stronger upon thee, in keeping thee from falling again into Idolatry: for I knew that thou wouldst be apt to deal very treacherously with me, i. e. to fall into Idolatry, and wast call'd a Transgressor from the Womb, i. e. wast prone to Idolatry from thy very Infancy, from the very time thou livedst in Egypt.* 9 For my Name's or own Mercy's sake I will defer my Anger, so as not to let an End be put to your State and Kingdom on your next falling into Idolatry under Manasses; and for my Praise will I refrain for thee, my Anger so far, that I cut thee not off or quite destroy thee, even when I punish thy Idolatry by letting the Babylonians take thee Captive, and destroy Jerusalem and the Temple, and put an End to thy State and Kingdom. 10 Behold, I have refin'd thee, but not with such a strong Fire as is requisite to make thee as good Silver, for then thou wouldst have been quite consum'd: I have \* prov'd thee in the furnace of Affliction. 11 For mine own Sake, even for mine own Sake will I do it; for how should my Name be polluted, *i. e. I should be esteem'd as no God or a Weak One, if I should suffer you wholly to be cut off, and so not make good the Promises I have made to your Nation, which are yet to be fulfill'd: and therefore I will not give such Occasion for the Heathen to give my Glory to another, i. e. to think their Gods greater than I am.* 12 Harken unto me, O Jacob, and Israel, my Call'd, *i. e. whom I have chosen from among the Rest of the World to be my peculiar People, and to that end at first call'd Abraham out of his own Country: I am He, I am the First, I also am the Last.* 13 Mine hand also hath laid the Foundation of the Earth, and my right hand hath spann'd the Heavens: when I call unto them they stand up together, as Servants ready to execute my Commands. 14 All ye, Idols and your Worshipers, assemble your selves and hear: which among them hath declared these things *here foretold by me concerning Cyrus and the Babylonians: the Lord hath lov'd him, viz. Cyrus, so as to choose him to be his Instrument against the Babylonians: he, viz. Cyrus accordingly, will do his, viz. God's pleasure on Babylon, and his Arm shall be on, i. e. he shall conquer the Chaldeans.* 15 I, even I have spoken, yea, I have call'd him: I have brought him, and he shall make his Way prosperous. 16 Come ye near unto me, hear ye this, I have not spoken in secret from the Beginning: \* before the time that it was or any thing has been done, \* then was I, *i. e. I have not deliver'd my Predictions in ambiguous Terms as the Heathen Oracles do, because I am from all Eternity, and being also present to all Successions of Time, clearly foresee all those distant Events which shall ever be, as being produced by my Providence.* And now the Lord God, *viz. the Father,*

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Father, and his Spirit has sent me, (1) viz. Christ, to reveal these things unto you by the Prophet Isaiah. 17 Thus saith the Lord thy Redeemer, the Holy One of Israel, I am the Lord thy God which teacheth thee *Laws to follow or observe for thy Profit*; which leadeth thee by the Way that thou shouldst go. 18 O that thou hadst hearkned to my Commandments! then had thy Peace or Prosperity been Continual as is the Stream of a River, and thy Righteousness should have enabled thee to have overthrown all thy Enemies, as the Waves of the Sea overthrow all that stands in their way. 19 Thy Seed also had been as the Sand, and the Offspring of thy Bowels like the Gravel thereof, i. e. they should not have been lessen'd by Invasions, Captivities and other Judgments: \* however his Name shall not ever be cut off, nor destroy'd from before me. 20 Accordingly go ye forth, i. e. ye shall go forth of Babylon after your Captivity there for the Time appointed by me, flee ye, i. e. such as are well dispos'd, shall gladly and speedily get from the Land of the Chaldeans, on Cyrus giving them leave so to do; with a Voice of Singing, declare ye, tell this, utter it even to the end of the Earth: say ye, The Lord hath redeem'd his servant Jacob from the Babylonish Captivity. 21 And as when your Forefathers came out of Egypt, they thirsted not when he led them through the Deserts, so as thereby to perish for want of Water to drink, but He, viz. your God caused the Waters to flow out of the Rock for them: \* even he clave the Rock, and the Waters gushed out: So will God take the like Care to bring you safe back into your own Country on your Release from the Babylonish Captivity, by furnishing you with all things requisite for your Journey. 22 But always remember this as a certain Rule of God's Providence, that there is no lasting Peace or Prosperity at any time, says the Lord, unto the Wicked: And therefore if after your Return from the Babylonish Captivity you provoke God again by your Sins, you must expect God will bring the like Judgments on you again. Accordingly for their Unbelief and obstinately Rejecting of Christ, God deliver'd the Jews into the hands of the Romans, (as he afore did into the hands of the Babylonians) who put an End like-

A N N O T A T.

(1) It is to be observ'd, that whenever I mention Christ in relation to things that were done before his Coming into the World, I thereby mean the Second Person of the Ever Blessed Trinity, who by taking on him our Nature &c. became in the Fulness of Time the *Messias* or *Christ* of God emphatically so call'd, and our Saviour and Redeemer. And herein I follow St Paul's way of Speaking, 1 Cor. 10. 9. and that for the same Reason, viz. *Shortness* of Expression and *Clearness*, it being better known to Vulgar Christians at least, what is meant by *Christ* than by the *Logos* or *Word*. A great deal more might be said in reference hereto, but that this Work may not swell to a greater Bigness than is necessary, I shall only refer the Reader to two parallel Places hereto, viz. Zechar. 2. 9, 11. and Revel. 1. 1, &c.

wife to their State and Government, whereon they have been dispers'd ever since over the World. And that the Admonition given in this Verse do's in a special manner belong to their future Behaviour toward Christ, when he should come into the World, is confirm'd by the Prophet's proceeding immediately in the beginning of the Chapter next following to foretell the Jews Unbelief of Christ or his Gospel.

XX.

The Unbelief of the Jews or Rejection of Christ is foretold: & God's Exalting Christ to Divine Adoration by Kings and Others &c.

Chap. XLIX. Listen, O Isles, unto me; and hearken ye People from far, the Lord hath call'd or appointed me, viz. Christ from the Womb to be the Saviour of the World, from the Bowels of my Mother hath he made mention of my Name, i.e. from my first Conception he appointed that my Name should be Jesus, and foretold that I should be the Son of the Highest, and reign over Jacob for ever, &c. 2 And he hath made my Mouth like a sharp Sword, i.e. I shall not only make known by my Gospel his Judgments, particularly the future State of the Damned and Torments of Hell, more clearly than afore; but also shall have Power by my Command or a Word's speaking to destroy my obstinate Enemies as with a sharp Sword: In the shadow of his Hand has he hid me, i.e. I shall be under the more immediate Protection of God; and made me, viz. my Words as effectual to the End design'd by them, as a polish'd Shaft is to answer the End it was made for; in his Quiver has he hid me, i.e. as an Archer puts his best Shaft or Arrow in some special place of his Quiver, that he may the better know where to have it, when he wants it on any special Occasion: so God has design'd me the Christ for the most special and extraordinary Work, viz. the Promulgation of the Gospel and Redemption of Mankind, and reserves my Appearing on Earth till the Time fit for the same is come. 3 And or even he has said unto me, Thou art my Servant in the most eminent Manner, O Head and Representative of the True Israel or Church, in whom I will be most signally glorify'd. 4 Then I said in objection to God's being likely to be glorify'd by me, I have labour'd in vain, I have spent my Strength for nought, and in vain, i.e. I who am to be the Messiah or Christ foresee that my Labour will be for the greatest part in vain at first among the Jews, and that they will a long time reject me. Yet surely my Judgment is with the Lord, and my Work with my God, i.e. God will fully reward my faithful Obedience to his Will, even unto the Death of the Cross. 5 And or even Now, says the Lord that formed me from the Womb to be his Servant, to bring Jacob again to him, Tho' Israel be not gather'd or converted to the Gospel by the Preaching of me Christ and my Apostles, yet shall I be Glorious in the eyes of the Lord, and my God shall be my Strength. 6 \* Even he said, It is a light thing that thou shouldst be my Servant, to raise up the Tribes of Jacob, and to restore the Preserv'd of Israel, i.e. to be the Author of Salvation only to the Jewish Nation: I will also give thee for a Light to the Gentiles, that thou mayst be my

Salva-



PARAPHRASE.

Salvation unto the end of the Earth, *i. e.* to all Nations. 7 Thus says the Lord the Redeemer of Israel, and his Holy One, to or concerning Him, *viz.* Christ, whom Man despiseth, to him whom the Nation abhorreth, to a Servant of Rulers, *i. e.* who shall be despis'd as first by the Jewish Nation, and so abhor'd of them as to be put to Death by their Means, and herein shall obey the Roman and Jewish Authority as a Subject: In time Kings shall see or be convinced of the Truth of the Gospel, and arise as the Name of Christ in token of Adoration, \*even Princes shall worship him, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee, *i. e.* God shall faithfully reward the Obedience and Ministry of Christ, in fulfilling All that he chose and design'd him to fulfil. 8 Thus says the Lord, In an acceptable Time have I heard thee, and in a Day of Salvation have I helped thee: and I will preserve thee, and give thee for a Covenant of the People, *i. e.* when the Time pitch'd on by God as a season of remarkable Mercy is come, *viz.* for the Publishing of the Gospel, then will God send Christ into the World to be the Mediator of the New or Gospel Covenant, in order to establish the Earth, *i. e.* settle it by good Laws, to cause Thee, *viz.* Christ to inherit the desolate Heritages, *i. e.* to convert the Gentiles; 9 that thou mayst say to the Prisoners, Go forth; to them that are in Darkness, Shew your selves: they shall feed in the Ways, and their Pastures shall be in all high Places. 10 They shall not hunger nor thirst, neither shall the Heat nor Sun smite them: for he that hath Mercy on them shall lead them, even by the Springs of Water shall he guide them, *i. e.* the Gentiles on their Conversion shall enjoy in a plentiful manner all the spiritual Gifts and Graces of God, and all his Ordinances, together with Freedom from Persecution. 11 And I will make all my Mountains a Way, and my High-ways shall be exalted. 12 Behold, these, *viz.* the Converts Gentiles shall come from far: and lo, these from the North and from the West, and these from the land *(m)* of Sinim, *i. e.* I will make way for the Propagating of the Gospel thro' the World, notwithstanding all Opposition that shall be made thereto.

13 Sing, O Heavens, and be joyful, O Earth, and break forth into singing, O Mountains: for the Lord hath comforted his People, and will have mercy upon his Afflicted. 14 But Zion, *i. e.* more especially the Christian Church under her grievous Persecutions said, *i. e.* will say out of some degree of Despair of Deliverance, *viz.* at least in the Time then present: The Lord hath forsaken me, and my Lord hath forgotten me. 15 Can a Woman forget her sucking Child, that she should not have

XXI.  
The Glorious and Triumphant State of the Church, and particularly of the Jews, on their Conversion to Christianity, is foretold.

ANNOTAT.

*(m)* Hereby may be denoted, either the Wilderness of Sin, (Exod. 16. 1.) or the City Pelusium in Egypt call'd Sin, Ezek. 30. 15. Both of them lay South of Judah, and so the Word is here put to denote the South.

## P A R A P H R A S E.

compassion on the Son of her Womb? yea, they may forget, yet will I not forget thee. 16 Behold, I have, *i. e. will always duly remember thee, as if I had graven the draught of thee upon the palms of my Hands; and so thy Walls are or were continually before me, i. e. before my Eyes to put me in mind of Rebuilding thee, or delivering thee from thy Persecutions.* 17 Thy Children shall make haste; thy Destroyers, and they that made thee waste shall go forth of thee, *i. e. when the Time comes for the Commencing of the Triumphant State of the Church, there shall be caus'd on a sudden very great Alterations, viz. the persecuted Christians, both Jews and Gentiles, shall quickly be restor'd to what belongs to them, their Enemies being destroy'd or fleeing from among them.* 18 Lift up thine Eyes round about, and behold: all these gather themselves together and come to thee, *i. e. both Jewish and Gentile Converts shall then come to Jerusalem as the Capital of Christ's Kingdom: as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an Ornament, and bind them on thee as a Bride doth, i. e. how unlikely this Conversion of all the Jews and the Generality of the Gentiles may now seem, yet it shall come to pass; and as the Church is represented as Christ's Bride, so this Conversion, both of Jews and Gentiles, may be fitly represented by the said (n) Bride's being Adorn'd in the finest manner, with all sorts of fine Cloathing or precious Jewels, in order to her Marriage with Christ her Bridegroom, or Entering on that Triumphant State on Earth, with which the Church shall be blessed for a Thousand Years.* 19 For thy waste and thy desolate Places, and the land of thy Destruction shall even now be too narrow by reason of the Inhabitants, *i. e. Judea shall be crowded by its own People, and also by the Multitude of the Gentile Christians that shall be then continually flocking thither to Jerusalem the Capital of Christ's Kingdom on Earth; and they that swallowed thee up shall be far away.* 20 The Children which thou shalt have, after thou hast lost the other, shall say \* yet, *i. e. the Time shall yet come when they shall say in thine Ears, The Place is too strait for me: give place to me that I may dwell, i. e. tho' many Jews shall perish by Captivities and other Evils they shall bring on them by their Sins, yet after their Return into their own Country on their General Conversion to Christianity, they shall so prosper and multiply there, that Judea will be too little to hold them all.* 21 Then shalt thou say in thine Heart, Who hath begotten me these, seeing I have lost my Children, and am desolate, a Captive, and removing to and fro? and who hath brought up these? Behold, I was left alone, these, where had they been? *i. e. the Jewish Part of the Christian Church shall be surpris'd at the Wonderfulness of their Restoration to their own Country, in such vast Numbers as shall even return thither at first, and also at the Greatness of their Increase or Multi-*

(\*) See Revel. 19. 7, 8.

P A R A P H R A S E.

plying after their said Restoration. And well they may be so surpriz'd, it being wholly owing to the wonderful Goodness of God to them, viz. 22. Thus says the Lord God, Behold, I will lift up my Hand, or as it were beckon to the Gentiles, and set up my Standard to assemble as it were the several People of them: and they shall bring thy Sons in their Arms, and thy Daughters shall be carried upon their Shoulders, i. e. they shall contribute all the help they can to thy safe and easy Return to thy Country. 23 \* Even Kings shall be thy Nurling-fathers, and their Queens thy Nurling-mothers: they shall bow down to thee with their Face toward the Earth, and lick up the Dust of thy Feet, i. e. Kings and Queens of the Gentiles shall become Converts to Christianity, and so shall not only shew great Affection to the Jewish Converts, but also shall shew great Honour and Deference to the Church, submitting themselves to its Laws, and owning themselves its Disciples: and hereby thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. 24 Shall, i. e. it may be objected that this seems as impossible, as if the Prey should be taken from the Mighty, or the lawful Captive delivered. 25 But thus saith the Lord, Even the Captives of the Mighty shall be taken away, and the Prey of the Terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy Children. 26 And I will feed them that oppress thee, with their own Flesh, and they shall be drunken with their own Blood, as with sweet Wine, (o) i. e. I will set the Enemies of my Church one against the other, and make them kill and destroy each other: and so all Flesh shall know that I the Lord, am thy Saviour and thy Redeemer, the Mighty One of Jacob.

Chap. L. Thus saith the Lord, Where is the Bill of your Mother's Divorcement whom I have put away? or which of my Creditors is it to whom I have sold you? Behold, I have no Occasion to sell you as my Children to satisfy any Creditor I am indebted to: but for your Iniquities have you sold your selves, i. e. it is owing to your own Sins that you have been and will again be made Captives to others; and for your Transgressions is your Mother put away from me, not meerly out of my Dislike to her, who am therefore ready to receive her when you turn from your Sins. 2 Wherefore when I came, was there no Man? when I called, was there none to answer? i. e. when I, viz. Christ shall come and preach among you the Gospel, will ye not bearken to me? Tho' I shall appear among you as a Man, yet as God, Is my hand shortned at all, that it cannot redeem? or have I no Power to deliver? behold, at my Rebuke I dry up the Sea: I make the Rivers a Wilderness: their Fish stinketh, because there is no Water, and dieth for Thirst, i. e. I that shall come as Christ, am the same Divine Person that more immediately dry'd up

(o) Compare Revel. 14. 20. and 16. 6.

XXII.  
God's Rejelling  
of the Jews for  
their Rejelling of  
Christ is foretold;  
and Christ's Exal-  
tation after and  
for his Sufferings.

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*the Red Sea &c. and brought you into Canaan.* 3 I Cloath the Heavens with Blackneis, and I make *thick and black Clouds like Sack-cloth* to be their Covering. 4 The Lord God hath given, *i. e. shall give me as Man* the Tongue of the Learned, that I should know how to speak a Word in season to him that is weary *with his Sins*. He wakens me Morning by morning: he wakens mine Ear to hear as the Learned or Masters wakens their Scholars, *i. e. it will be the daily Care and Business of me* Christ to do my Father's Will in all respects while on Earth, as a dutiful and diligent Scholar follows the Instructions of his Master. 5 The Lord God has open'd mine Ear, *i. e. given me Instructions*, and I was not rebellious to them, neither turn'd away back or disobey'd them. 6 But in Obedience thereto I gave my back to the Smitters, and my Cheeks to them that plucked off the Hair: I hid not my Face from Shame and Spitting, *i. e. I will undergo all the Indignities and Sufferings the Jews shall lay on me*. 7 For the Lord God will help me, therefore shall I not be confounded: therefore have I set my Face like a Flint, *i. e. so as not to be put out of Countenance by any thing the Jews shall do to me or get done by others*; and I know that I shall not have reason to be ashamed of submitting to God's Will even to the Death of the Cross. 8 For He is near that justifieth me, who will contend with me? let us stand together: who is mine Adversary? let him come near to me. 9 Behold, the Lord God will help me, who is he that shall condemn me? lo, they all shall wax old as a Garment: the Moth shall eat them up, *i. e. whatever false Accusations the Jews may bring against me, and however they may get me condemn'd and crucified, yet God will signally justify my Innocence, by raising me up again quickly from the Dead &c. and by as remarkably punishing the Jews, and destroying them by the Romans.*

XXIII.

Further Predictions of God's punishing the Jews for their Sins, and of his Mercy in restoring them to their Country, &c. both after the Babylonish Captivity, and also after their long Dispersion by the Romans, viz. on their Conversion to Christianity.

10 Who is among you that feareth the Lord, that obeyeth the Voice of his Servant, viz. Christ, that walketh in Darkneis, and hath no Light? *i. e. tho' his Circumstances look never so dismal, and he has no glimmering or hope of Comfort*; yet let him trust in the Name of the Lord, and stay upon his God, who in due time will give him Safety and Comfort. 11 Behold, all ye that kindle a Fire, that compass your selves about with Sparks: walk in the light of your Fire, and in the Sparks that ye have kindled. This shall ye have of mine hand, ye shall ly down in Sorrow, *i. e. all ye that seek for Comfort by your own Human or Worldly Means, and think thereby to secure your selves, however Wicked the Means be you make use of; you may make the best you can of these Means and the Comforts arising from them: but be assur'd from God, that he will cause you to be sadly disappointed in your Expectations, and to sink under your Calamities, as a Beast sinks under his Burden.* Chap. LI. On the other hand hearken unto me; ye that follow after Righteousness, ye that seek the Lord: look unto the Rock whence ye are hewn, and

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to the hole of the Pit whence ye are digg'd: 2 *that is*, look unto Abraham your father, and unto Sarah that bare you; for I call'd him alone, *i. e.* when as yet he was unmarried to Sarah, or at least had no Child by her or any other; and blessed him, and increas'd him: and in like manner I am able to multiply again your Posterity on your Repentance and following the steps of Abraham's Obedience to me, tho' you should be reduced to a very small Number by your Sins, or Captivities. 3 For so the Lord will do: He shall comfort Zion: he will comfort all her waste Places, and he will make her Wilderness like Eden, and her Desert like the Garden of the Lord, *i. e.* after the Desolation of Jerusalem and Judea during the Babylonish Captivity, and especially during the Jewish Dispersion by the Romans, God will again bring back the Jews to their Country, and increase them so that they shall Repeople it all, and Cultivate it all as formerly. Joy and Gladness shall be found therein, Thanksgiving, and the Voice of Melody. 4 Harken unto me, my People, and give ear unto me, O my Nation: for a Law, *viz.* the Gospel shall proceed from me, and I will make my Judgment or Gospel to break forth for a Light to the People. 5 My Righteousness is near: my Salvation is gone forth, and mine Arms shall judge the People, *i. e.* my Divine Power shall accompany the Preaching of the Gospel: the Isles shall wait upon me, and on mine Arm shall they trust. 6 Lift up your eyes to the Heavens, and look upon the Earth beneath: for the Heavens shall vanish away like Smoke, and the Earth shall wax old like a Garment, and they that dwell therein shall dy in like manner: but my Salvation shall be for ever, and my Righteousness shall not be abolish'd, *i. e.* when the present Heaven and Earth shall be dissolv'd, then is the Time for fulfilling that Righteousness and Salvation, which I promise to my Servants. 7 Harken unto me, ye that know Righteousness, the People in whose Heart is my Law, fear ye not the Reproach of Men, neither be ye afraid of their Revilings. 8 For the Moth shall eat them up like a Garment, and the Worm shall eat them like Wooll: but my Righteousness shall be for ever, and my Salvation from Generation to generation. 9 To this end awake, awake, put on Strength, O arm of the Lord; awake, as in the ancient Days, in the Generations of Old, *i. e.* God shall exert his Divine Power as of Old. Art thou not it that hath cut Rahab, *i. e.* Egypt, and wounded the Dragon? 10 Art thou not it which hath dried the Sea, the Waters of the great Deep, that hath made the depths of the Sea a Way for the Ransom'd, *i. e.* Israelites to pass over? 11 Therefore in like manner by God's Power, after the Roman Dispersion of the Jews as well as after their Babylonish Captivity, the Redeem'd of the Lord shall return, and come with Singing unto Zion, and everlasting Joy shall be upon their Head: they shall obtain Gladness and Joy, and Sorrow and Mourning shall flee away. 12 I, even I am he that

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that comforteth you: who art thou, that thou shouldst be afraid of a Man that shall dy, and of the son of Man which shall be made as Grass? 13 And forgettest the Lord thy Maker, that hath stretched forth the Heavens, and laid the Foundations of the Earth? and hast fear'd continually every Day, because of the fury of the Oppressor, as if he were ready to destroy? and where is the fury of the Oppressor, *i. e. it shall cease so as no Footsteps of it shall remain.* 14 The Captive Exile\* shall quickly be deliver'd, and he shall not dy in the Pit, *i. e. Dungeon*, neither shall his Bread fail. 15 \* For I am the Lord thy God, that divided the Sea, whose Waves roar'd: the Lord of Hosts is his Name. 16 And I have put my Words in thy Mouth, and have cover'd thee in the shadow of mine hand, *i. e. Christ is appointed by God to reveal in the most Clear and eminent Manner his Promises to the Godly, and Threatnings to the Wicked, and Christ and his Church shall all along be protected by God: that I may plant the Heavens, and lay the Foundations of the Earth, and say unto Zion, Thou art my People, i. e. among which Promises of God to the Godly this is a most remarkable One, viz. that there shall be a new Heaven and a new Earth, wherein Christ will reward his Saints here on Earth in a most eminent Manner, and wherein the Jews being Converted shall be restor'd to their Country, and share in the Happiness of that new State of things in this World.* 17 Then shalt thou as it were awake, awake, and stand up or arise out of thy forlorn Condition, O Jerusalem, which hast drunk at the hand of the Lord the Cup of his Fury; thou hast drunken the dregs of the Cup of Trembling, and wrung them out. 18 There is none to guide her among all the Sons whom she hath brought forth: neither is there any that taketh her by the Hand, of all the Sons that she hath brought up, *i. e. the Deliverance of the Jews shall be brought about by no human Means of their own, but by God himself, (as v. 22.)* 19 These two things are\* coming upon thee, (who shall be sorry for thee? *i. e. thou deservest no Pity, by reason of the Sins which will bring upon thee the said things or Judgments, viz.*) Desolation, and Destruction, \*even the Famine, and the Sword: by whom shall I comfort thee? *i. e. thou shalt then deserve no Comfort.* 20 Thy Sons have fainted, they ly weltering in their own Blood at the head of all the Streets struggling for Life, as a wild Bull taken in a Net or Tail: they are full of, *i. e. shall be fully punish'd by the Fury of the Lord, the Rebuke of thy God.* 21 Therefore hear now this, thou Afflicted, and drunken, but not with Wine, *but with drinking the Cup of God's Fury &c.* 22 Thus saith thy Lord the Lord, and thy God that pleadeth the Cause of his People on their Repentance, Behold, I have taken out of thine Hand the Cup of Trembling, even the dregs of the Cup of my Fury, thou shalt no more drink it again, *i. e. tho' there shall be no meer human Means for thee to make use of to deliver and restore thee, yet on thy Repentance,*

## PARAPHRASE.

I, by my own and more immediate Power and Providence, will bring about thy Restoration, both from the Babylonish Captivity and Roman Dispersion. And after this last Restoration, thy Children or the Jews shall never be carried or driven out of their Country again. 23 But I will put it, viz. the Cup of my Fury into the hand of them that afflicted thee, and make them drink it, i. e. I will punish thy Enemies: which have said to the Grief of thy Soul, Bow or lay down on the Ground, that we may go over thee: and accordingly thou hast laid thy Body as the Ground, and as the Street to them that went over. Chap. LII. Wherefore after thou shalt have been in a long State of Silence and Obscurity, like one dead and buried, Thou shalt (as is afore said) awake, awake, and put on thy Strength, i. e. resume thy former Power and Dignity. O Zion, yea, thou shalt put on thy beautiful Garments, i. e. become Glorious, O Jerusalem the holy City: for henceforth there shall no more come into thee the Uncircumcised, and the Unclean, i. e. no Heathen Enemy to hurt thee, 2 Shake thy self from the Dust, wherein thou hast sat as one in a mournful State: arise, and sit down on a Throne or Seat of Authority, O Jerusalem: loose thy self from the bands of thy Neck, O hitherto Captive Daughter of Zion. 3 For thus saith the Lord, Ye have sold your selves for nought, i. e. for the enjoying of your Sins, which is of no real and solid Account or lasting Satisfaction: and in like manner ye shall be redeemed without Money, both from the Babylonish Captivity and Roman Dispersion. And such your Redemption shall be a Type or Representation of the Freedom of that Spiritual Redemption, which Christ shall vouchsafe or offer to all Mankind. 4 For thus saith the Lord God, My People went down aforetime into Egypt to sojourn there, and the Egyptians oppress'd them without Cause; and after that the Assyrian and Babylonian oppress'd or shall oppress them likewise without my People's giving them Cause so to oppress them, which I gave way to for to punish my People for their Sins against my self. 5 Now therefore, what have I to do here, i. e. with the Assyrians or Babylonians, says the Lord, that my People is taken away for nought? i. e. tho' I deliver'd my People into their Hands, for to punish them for their Sins, yet I never made over to them the Right I have in my People; and therefore will deliver them in due time, and that because they that rule over them, make them to howl by reason of their Oppressions, says the Lord, and so my Name continually every day is blasphemed, viz. as by the Heathen, who hence will take Occasion to reproach me, as if I were forgetful of my People, or else unable to help them; so also by many of my own (p) People, who will either be tempted

## ANNOTAT.

(p) That the Blasphemy here spoken of is to be understood of the Jews (at least as well as the Heathen) is evident from Rom. 2. 24. where St Paul applies them to the Jews.



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thereby to think I am not mindful of, or able to perform the Promises I have made to their Nation; and likewise by others of my People, who will live so Wickedly or be guilty of such heinous Sins even in their Captivity, that the very Heathens would not be guilty of, and who thereupon shall be induced to think that I am not a God of Holiness, since those who have been acknowledged by me to be my People, allow themselves in such wicked and heinous Practices. 6 Therefore my People shall know my Name, i. e. be convinced by what I shall do for them, that I am not forgetful of my Promises, nor unable to perform them; therefore they shall know in that day, that I am he that doth speak or foretel this, behold, it is I the God of Israel, who in their proper Seasons will make good all my Promises to the Seed of Abraham: 7 accordingly it may be said of my sending Christ into the World to make known the Gospel, How beautiful upon the Mountains, are the Feet of him that bringeth good Tidings, that publisheth Peace, that bringeth good Tidings of Good, that publisheth Salvation, that faith unto Zion, Thy God reigneth! i. e. as the Coming of Christ into the World shall be an evident Proof of the Veracity as well as Over-ruling Power of the God of Israel, so the same Christ, who is the God as well as Redeemer of Israel and all the World, shall reign for ever. 8 Thy Watchmen shall lift up the Voice, with the Voice together shall they sing: for they shall see Eye to eye, when the Lord shall bring again Zion, i. e. those holy Persons that have waited for the Consolation of Israel or Appearance of the Messiah, shall most highly rejoice when they shall see him Face to face, after his being born into this World in order to bring again the Jews to true Piety, by Converting them to the Belief of his Gospel. And his Apostles shall boldly lift up their Voice or preach the Gospel to all the World: 9 this shall be great Reason for you to break forth into Joy, and sing together, ye that shall then inhabit the formerly waste places of Jerusalem: for the Coming of Christ will be the greatest Evidence that the Lord hath comforted, i. e. graciously purpos'd to comfort his People, he hath redeem'd Jerusalem. 10 The Lord hath made bare his holy Arm, i. e. will give the most evident Proof of his Truth and Power &c. in the Eyes of all the Nations, and all the Ends of the Earth shall see the Salvation of our God. 11 Of which Salvation whosoever will actually partake, he must do in like manner as the Jews were directed to do in order to their Return from the Babylonish Captivity, viz. as Isaiah adapts here his Speech more particularly to their Circumstances, when he says, Depart ye, depart ye, go out from thence, viz. Babylon; touch no Unclean thing, i. e. take care to cleanse your selves from all Defilement you may have contracted by living among the Heathen: especially go ye out of the midst of her; be ye clean, that bear the Vessels of the Lord, i. e. let the Priests take a special Care to keep themselves free from all Pollution or Sin.



## PARAPHRASE.

12 For ye shall not be forced to go out of Babylon or the Countries thereunto belonging \* in haste, nor go by flight, as your Forefathers were forced out of Egypt, so that ye may prepare your selves for your Return into the Holy Land by duly Purifying your selves according to your present Circumstances: and ye ought thus to purify your selves, for the Lord will go before you: and the God of Israel will be your Rereward, i. e. He shall be both your Guide and Defence, as if he visibly went sometimes Afore, and sometimes Behind you, as he did in the Cloudy Pillar, when your Forefathers came out of Egypt. By all which is denoted in respect to Christ's Coming into the World and Preaching the Gospel to the Jews, that if they would reap the Benefit of his Coming, and so particularly be sav'd from that Destruction which should befall the unbelieving Jews, they must repent of their past Sins, and sincerely embrace the Gospel; and that especially the Priests, which Warning is given to them as being Those whom God foresaw would chiefly oppose Christ. And the like is to be understood as to the Salvation or Restoration of the Jewish Nation to their Country from their present Dispersion, viz. that it was to be obtain'd only by their Conversion to Christianity, or Submission to or Acknowledgment of the Blessed Jesus to be the True Messiah or Christ, notwithstanding all the Contempt and basest Indignities their Forefathers had shewn to and put upon him: which the Prophet proceeds next to speak of or foretel.

13 Behold, my Servant *emphatically* so call'd, i. e. Christ shall deal prudently, viz. obediently to my Will in suffering all the Jews shall bring on him; for therefore after his Sufferings and for a Reward of them, He shall be exalted and extolled, and be very High, i. e. He shall ascend into Heaven, and there sit on the right Hand of God. 14 As many were, i. e. shall be astonish'd at thee, i. e. at the unexpected Change they shall see in Christ's outward Circumstances, in respect of his being follow'd a very few Days afore with Multitudes crying out Hosannah &c. and in respect of his great and ignominious Sufferings, especially his Crucifixion afterwards; (insomuch that it may be said, His Vilage was so marr'd more than any Man, and his Form more than the sons of Men;) 15 so shall he sprinkle many Nations, i. e. his Sufferings, and especially his Death and Shedding his Blood, as being that whereby he shall redeem Mankind, shall redound at length to his infinite Glory, even so as to have Divine Honours pay'd to him in respect of his Manhood as well as Godhead: for the Kings shall shut their Mouths at, i. e. shall submit themselves to him, and hearken to his Instructions or Gospel, as if they did lay their Hands to their Mouth, which was a token of profound Reverence and Attention. For that which had not been told them afore in relation to Heavenly or Spiritual Masters, shall they see or have clearly reveal'd to them by the Gospel; and that which they had not heard, shall they

XXIV.

The Sufferings of Christ, and the true Reason thereof, (viz. the Redemption of Man,) and his Exaltation, are foretold.

## P A R A P H R A S E.

consider on the Preaching of the Gospel to them, so as to convince them that Jesus is Christ. Chap. LIII. Nevertheless Christ and his Apostles shall have too much Reason to say in their Preaching to the Jews, Who has believ'd our Report or Preaching? \* or to whom is the arm of the Lord reveal'd? i. e. who has (as he ought) among the Jews, i. e. very Few in comparison shall have due regard to the Miracles which Christ and his Apostles shall work, or so as to look on them as convincing Proofs of their Divine Mission. 2 And the chief Reason hereof shall be, For that He, viz. Christ shall grow up before him, viz. in the sight or esteem of the Jewish People, not as a flourishing and strong Branch out of the Root of David, but only as a tender or weakly Sucker, yea, shall be as a Root almost dead, springing in or standing a little above or out of a dry Ground; that is, He has no Form nor comeliness: and when we shall see him, there is no Beauty that we should desire him, i. e. Christ shall appear in no outward Pomp or State, which the Jews shall expect in their Messiah; and when he shall be crucify'd, the Christian Church shall be esteem'd as a Root almost dead, and so never like to send forth Suckers or Branches. 3 Therefore He is or shall be despis'd and rejected of Men, a Man of Sorrows, and acquainted with Grief: and we hid or turn'd away, as it were our Faces from him, in Contempt and Aversion to him. 4 Surely he hath born our Grievs, and carried our Sorrows, i. e. Christ shall take away and miraculously (q) heal all those that being troubled with any Infirmities or Diseases shall apply to him for Cure: and tho' this shall be an evident Token of God's being with him, yet we did, i. e. shall esteem him stricken, and smitten of God, and or when he shall be afflicted with the Sufferings caus'd him by the Highpriests and other Jewish Rulers. 5 But he was wounded for our Transgressions, he was bruised for our Iniquities: the Chastisement of our Peace was upon him, i. e. by those Chastisements which he suffer'd was Satisfaction made to the Divine Justice, and so our Peace or Reconciliation wrought with God: and with his Stripes we are heal'd, i. e. obtain Pardon of our Sins on our Repentance. 6 For All we like Sheep have gone astray: we have turn'd every one to his own way, and the Lord hath laid on him the Iniquity of us all. 7 He was oppress'd, and he was afflicted, yet he open'd not his Mouth: he is brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, so he openeth not his Mouth, i. e. he meekly underwent all the Indignities offer'd him, even Death it self. 8 He was

## A N N O T A T.

(q) That the Grievs and Sorrows here mention'd are to be understood of Bodily Infirmities, is evident from St Matthew, who so applies them in his Gospel, Chap. 8. 17. And what follows here, confirms the same to be the Intention of the Prophet: Christ's bearing our Spiritual Maladies or Sins is spoken of in the remaining part of this Chapter.

## PARAPHRASE.

taken away \* by Distress and Judgment, i. e. by an unjust Sentence of Condemnation: and who shall or can declare the Wickedness of the Men, particularly Jews &c. his \* in his Generation, and were the Instruments of his Sufferings and Death? for he was, i. e. shall be cut off out of the Land of the Living: for the Transgression of my People was he stricken. 9 And he made his Grave with the Wicked, and with the Rich in his Death, i. e. he shall be put to Death, and be intended to be buried with the Thieves that shall be crucified with him, but by a special Direction of Providence this Intention shall be alter'd, and Joseph of Arimathea shall obtain leave of Pilate to have his Body, and he shall bury it in the Sepulcher which he being a rich Man had prepar'd for himself: and this particular Respect shall be shewn the Body of Christ, because Joseph shall be perswaded that he had done no Violence, neither was any Deceit in his Mouth; but that he was a just Man, and a Teacher sent from God: 10 \* altho' it pleased the Lord to bruise him, and he hath or shall put him to grief, even Death for the Sins of Men: yet such his great Sufferings shall not want a suitable Reward: for when thou, O Lord, shalt make or have made his Soul an Offering for Sin, he shall see his Seed, i. e. by his Death and Satisfaction thereby he shall become the Father as it were, or actual Saviour of all the Righteous; he, after his Resurrection, shall prolong his Days, so as to dy no more, and so the Redemption and Salvation of Man, being according to the Pleasure of the Lord, shall prosper in his Hand or be accomplish'd by him. 11 He shall see such Benefits arise to Mankind of the Travel of his Soul, or from his Sufferings as being the Means of actually Saving very Many, and shall be satisfy'd, i. e. esteem the said Benefits as a sufficient Satisfaction for his own Sufferings: by his Knowledge, which shall produce in him a firm Faith and entire Obedience, shall my righteous Servant, viz. Christ justify many, i. e. obtain Justification of all true Penitents, for he shall bear such Sufferings as shall atone for their Iniquities on their own Repentance. 12 Therefore will I divide him a Portion with the Great, i. e. he shall be most highly rewarded, and that so as not only to be placed with, but even above all Angels, even at God's own Right hand, and so share with God in his Divine Power and Supreme Government of the World: and he shall divide the Spoil with the Strong, i. e. he shall by his Death subdue and triumph over the Devil, as destroying thereby the Works of the Devil: because he hath pour'd out his Blood, wherein consists or on which depends the Union of the Soul and Body unto Death; and he was number'd with or reckon'd among the Transgressors or Malefactors, and as such was put to Death, and hereby he bare the Punishment which aton'd for the Sin of many or of the World, and so made Intercession for the whole Body of Mankind who were really Transgressors.

XXV.

The Increase of  
the Gentile Church,  
and the Trium-  
phant State of the  
Church in general  
is foretold.

Chap. LIV. Sing, O Church of Christ, who mayst be styl'd (1) Barren to the Death of Christ, inasmuch as thou art One that \* hast not born Children till the said Death of Christ, the Number of the true Believers or Christians being so Few as to be well esteem'd as None in comparison of the rest of the World; break forth into Singing, and cry aloud for Joy, thou that hast not travail'd with Child to the foresaid Time of Christ's Death, there being not any where, the face of a Christian Church, in which respect she may be said as yet to have no Child: for More are, that is, shall be, the Children of the Christian Church, tho' she shall be left as it were quite desolate, for the short time between Christ's Death and Resurrection, than the Children of the Jewish Church, which is represented in Scripture as a married Wife to God; this however unlikely it may seem, shall certainly come to pass, says the Lord. 2 Enlarge the place of thy Tent, and let them stretch forth the Curtains of thy Habitations: spare not, lengthen thy Cords, and strengthen thy Stakes. 3 For upon the Preaching of the Apostles after Christ's Resurrection, Thou the Christian Church shalt break forth or extend thy self on the right Hand and on the left; and thy Seed shall inherit the Gentiles, and make the desolate Cities to be inhabited, i. e. the Gentiles shall embrace the Gospel, and so become the Seed or Members of the Christian Church, and that in vast Multitudes, so as there shall be many Gentile Believers inhabiting such Cities as were afore Desolate or Void in respect of the true Worshipers of God. 4 Fear not, for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to shame, how great soever Opposition thou shalt meet with: for thou shalt on the contrary so flourish and increase, as to forget the Shame of thy Youth, and shalt not remember the Reproach of thy Widowhood any more, i. e. forget the Shame and Reproaches thou underwentst in thy Beginning, or whilst Christ lived on Earth, and also and more especially during Christ's lying in the Grave, during which Time thou lookedst on thy self as a Widow, or one quite bereft of thy Spouse, viz. Christ. 5 For thy Maker is thy Husband, as he was formerly of the Jewish Church, (the Lord of Hosts is his Name;) and thy Redeemer the Holy One of Israel, the God of the whole Earth, viz. of Gentile as well as Jewish Believers, shall he be call'd. 6 For the Lord has as it were call'd thee to him again, as a Woman or Wife for a time by him forsaken, and so griev'd in Spirit; \* even as a Wife of Youth or most Belov'd as being his First-love: he hath or shall so call thee again, when or after thou \* hast been as it were refus'd or put off by him for a time, says \* the Lord. 7 For a small (s) Moment have I forsaken thee, but with great Mercies will I gather thee. 8 In a little Wrath I hid my Face from thee, for a Moment; but with everlasting Kindness will I have mercy on thee, saith the Lord thy Redeemer:

(r) See Gal. 4. 27.

(s) Compare 2 Cor. 4. 17.

## P A R A P H R A S E.

Which two last Verses may be understood, either simply of the Christian Church in respect to the few Days wherein Christ lay in the Grave, and during which God seem'd to have forsaken her, and to have hid his Face from her as if in Wrath with her; or else, it may be understood particularly of the Gentile Part of the Christian Church or Gentile Church, God from his choosing Israel to be his peculiar People unto the Preaching of the Gospel by the Apostles seeming in some respect to have forsaken the Gentile Part of the World, and in his Wrath to have hid his Face from them: which, tho' it was for a considerable Time in it self, yet in comparison of the much longer Time, that he had afore his Choice of Israel to be his peculiar People, and would again after the Preaching of the Gospel by the Apostles, receive the believing Gentiles into the same Covenant with the believing Jews, might thus comparatively be look'd on as but a Moment. 9 For this my Promise just afore (v. 7, 8.) made of Gathering thee with great Mercy, and having mercy on thee with Everlasting Kindness for the future, is as irrevocable as my Promise concerning the Waters never more drowning the World so as they did in the days of Noah, unto me: for as I have sworn, i. e. absolutely and irrevocably decreed, that the like Flood of Waters as that in the days of Noah should no more go over the Earth; so have I sworn, that I would not be wroth with thee, nor rebuke thee. 10 For the Mountains shall depart, and the Hills be remov'd, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be remov'd, saith the Lord that hath mercy on thee, i. e. my Kindness shall be shewn to thee, by Virtue of the Covenant of Peace or Reconciliation made between us by Christ to the end of this World. By which two last Verses, viz. 9 and 10. is denoted, that there shall be a Continual Succession of Christians or true Believers, thro' all the Ages of the World after the first Preaching of the Gospel, and that God shall in a special manner protect and defend his said Christian Church from all her Enemies to the end of the World. And further God promises that he will not only protect his Church, so as that her Enemies shall never prevail against her, but also will make her most Glorious and Triumphant for a Time, viz. during the Millennium, even here on Earth. For this is, in short, the Import of the following Part of this Chapter. 11 O thou Church of Christ, tho' thou shalt be sometimes much afflicted, even in as much Danger by thy Persecuters as a Ship tossed with Tempest, and shalt not be outwardly comforted by receiving Deliverance from thy said Persecuters: yet at last, behold, I will lay thy Stones with fair Colours, (s) i. e. the upper Stones of the Jerusalem then new built shall be precious Stones, and I will lay thy very Foundations with Sapphires. 12 And I will make thy Windows of Agates, and thy Gates of Carbuncles, and all thy Borders, i. e. Walls

(s) Compare Revel. 21. 18.

## P A R A P H R A S E.

which shall as Borders encompass the said Jerusalem of pleasant or rich Stones. 13 And all thy Children, both Jews and Gentiles, shall be taught of the Lord, *i. e. embrace the Gospel, and obey God according thereto*: and Great shall be the Peace of thy Children. 14 In Righteousness, *i. e. by thy own Integrity, and God's Power and Protection according to his gracious Promises*, shall thou be establish'd in Peace and Prosperity: thou shalt be far from Oppression, for thou shalt not fear any Enemy; and from Terror, for it shall not come near thee, *i. e. there shall not be so much as any Reason for thee to have any terrible Apprehensions*. 15 Behold, I foresee indeed, that they, *viz. thy Enemies* shall surely gather together against thee, but not by the Instigation of me, to chastise thee for any Offence, but by the Instigation of the Devil only to hurt thee: and therefore whosoever shall thus gather together against thee, shall fall for thy sake, *i. e. out of my Love to thee, and by my Protection of thee*. 16 And no wonder, for behold, I have created the Smith that bloweth the Coals in the Fire, and that bringeth forth an Instrument for his Work, *i. e. that makes the Instruments of War, wherewith thy Enemies shall assault thee*; and I have created the Warrior to destroy by using such Weapons, *i. e. as the Skill of those that make Weapons of War, and the Skill and Courage of those that use them dextrously and courageously in Fighting or Warring, is owing to me*: so it hence follows, that I am able so to order things, that 17 no Weapon that is form'd, *i. e. made or used against thee*, shall prosper; and every Tongue that shall rise against thee in Judgment, thou shalt condemn, *i. e. if thy Enemies seek to hurt thee, not by open Force, but by malicious and false Accusations, I will defend and clear thy Innocence, and put thee one day in such Power, that thou shalt condemn or give Sentence against such thy Enemies, whether Men or Devils*. This is the Heritage or Reward of the Servants of the Lord, and their Righteousness is of me, *i. e. even of those who are truly Righteous or shall approve themselves truly Christians*: such shall thus amply be rewarded according to my Righteousness or Fidelity, which will make good all these my Promises, says the Lord.

## XXVI.

The Benefit and  
Triumphant State  
of the Gospel is  
further set forth.

Chap. LV. Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money; come ye, buy and eat, yea, come, buy Wine and Milk without Money, and without Price, *i. e. by the Preaching of the Gospel shall all Men, or both Jews and Gentiles, be call'd upon to partake of the Gifts and Graces of the Holy Spirit, by embracing the said Gospel and following the Instructions thereof: which Instructions and Graces of the Holy Spirit shall nourish them, as Spiritual Food, to Eternal Life; and shall be vouchsaf'd to them without Buying them*. 2 Wherefore do ye spend Money for that which is not Bread? and your Labour for that which satisfies not? *i. e. do you lay out your Labour and Money chiefly or only for Bodily Food or Earthly Riches, which can afford no lasting*

## PARAPHRASE.

*lasting Nourishment or Satisfaction: hearken diligently, i. e. obediently unto me, and eat ye that which is Good, and let your Soul delight it self in Fatness, i. e. so shall ye be made Partakers of Eternal Happiness.*

3 Incline your Ear, and come unto me; hear, and your Soul shall live, and I will make an Everlasting Covenant with you, even the sure Mercies of David, i. e. I will give you all those Blessings which I have promis'd to all them that truly believe in Christ, who is to descend from David according to my never-failing Promises.

4 Behold, I have given him, viz. Christ for a Witness or Revealer of my Will in the most eminent Manner to the People; a Leader and Commander to the People.

5 Behold, thou shalt call by the Preaching of the Gospel to the Knowledge of God a Nation that thou knowest not, i. e. the Gentiles who were not afore acknowledg'd by God as his peculiar People; and Nations, i. e. the Gentiles that knew not thee, i. e. the True God or his Christ, shall run unto thee, i. e. shall readily embrace the Gospel, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee, i. e. because the Gentiles shall be convinc'd of the Truth of Christianity, by hearing of Christ's Resurrection and Ascension into Heaven &c.

6 Seek ye the Lord while he may be found, call ye upon him while he is near, i. e. let all make use of the Means of Grace offer'd by the Gospel without delay, for that there is a Time after which God will offer them no more to the obstinately Wicked.

7 Let the Wicked forsake his Way, and the unrighteous Man his Thoughts: and let him return unto the Lord; and he will have mercy upon him, and to our God, for he will abundantly pardon, viz. all sorts of Men and Sins on true Repentance, without being oblig'd to any of the burdensome Rites prescrib'd by the Law, which therefore plainly shews these Exhortations refer to the time of the Gospel.

8 For my Thoughts are not like your Thoughts, neither are your Ways my Ways, saith the Lord.

9 For as the Heavens are higher than the Earth, so are my Ways higher than your Ways, and my Thoughts than your Thoughts, i. e. my gracious Purposes in revealing the Gospel as far exceed the Measures of Men's Proceedings in like Cases, as the Height of Heaven is above the Earth.

10 For as the Rain cometh down, and the Snow from Heaven, and returneth not thither, but watereth the Earth, and maketh it bring forth and bud, that it may give Seed to the Sower, and Bread to the Eater:

11 so shall my Word be that goeth forth out of my Mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it, i. e. as your own Experience convinces you, that the Rain and Snow fulfil my Pleasure, and answer the Ends to which I send them; so shall my Word, particularly the Gospel, be fully effectual to all the Purposes thereby intended by me.

12 For all ye that shall be true Christians at last, shall go out with Joy, and be led forth with Peace, i. e. shall be deliver'd



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deliver'd from all Troubles and Persecutions, and enjoy a perfect Peace and Prosperity: the Mountains and the Hills shall break forth before you into Singing, and all the Trees of the Field shall clap their Hands. 13 Instead of the Thorn shall come up the Fir-tree, and instead of the Brier shall come up the Myrtle-tree, i. e. at that Triumphant Time of the Church here (as least chiefly) foretold, even the Rest of the Creation or Inanimate things and the Earth it self, shall as it were rejoice for their Deliverance from the Bondage of that Corruption they were subjected to by the Fall; and this Joy the Earth shall as it were express by having all its Parts become as fruitful and pleasant as they were before the Fall. And it shall be to the Lord for a Name, for an everlasting Sign of God's Goodness and Veracity &c. which shall not be cut off, i. e. the foresaid Triumphant State of the Church, and Paradisiacal State of the Earth, shall be brought to pass, as being what will most highly tend to the Glory of God, and to his eternal Praise for the same; in that hereby he shall destroy or put an end to the Works or malicious Ends of the Devil in tempting our first Parents to Sin, even in respect to Man's State in this World, as well as his everlasting Happiness in the World to come.

XXVII.

The Privileges  
and Benefits of  
the Gospel fur-  
ther set forth.

Chap. LVI. Thus saith the Lord, Keep ye Judgment, and do Justice: for this is the only Way to make you share in my Salvation, which is near to come, and in my Righteousness, which is to be reveal'd in its due Time, which hastens on as fast as Time can pass away, i. e. true Piety and Honesty are the Terms indispensably requir'd of every One, Jew as well as Gentile, to give him a Claim to enjoy the Happiness of the Triumphant State of the Church here on Earth, as well as of the Eternal Happiness of Heaven. 2 Blessed is the Man that doth this, and the Son of Man that layeth hold on it, viz. Judgment and Justice, (as v. 1.) even the Man that keeps the Sabbath from polluting it, i. e. that performs (1) all Religious Duties relating to God, and keeps his Hand from doing any Evil to his Neighbour or any other. 3 Neither let, i. e. under the Gospel especially there shall be no more Occasion or any Grounds for the Son of the Stranger, (u) i. e. any Gentile that would join himself to the Lord, i. e. become his Servant and Worshipper, to speak, saying, The Lord hath utterly separated me from his People: neither let, i. e. shall there be Occasion under the Gospel for the Eunuch to say, Behold, I am incapable of Propagation, as a dry Tree is of bearing Fruit, and as such I am excluded from serving God in his Church. 4 For thus saith the Lord unto the Eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my Covenant, viz. the Gospel-Covenant: 5 even unto them will I give in my House, and with-

## A N N O T A T.

(1) 'Tis frequent in Scripture by One Religious Duty to denote the Whole of Religion. (u) See Deut. 23. 1, 2, 3.



## P A R A P H R A S E.

in my Walls, a Place and a Name better than of Sons and of Daughters: I will give them an everlasting Name, that shall not be cut off, *i. e.* by the Gospel-Covenant all Restraints laid on Eunuchs from entering into God's Congregation or Church shall be taken off, and they shall be as capable as any others of becoming Members of the Christian Church; and if they approve themselves true Members thereof, they shall become Eternally Happy, and so have a more lasting Remembrance than any one's Posterity could secure to him. 6 Also the Sons of the Stranger, that join themselves to the Lord, to serve him, and to love the Name of the Lord, to be his Servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant: 7 even them will I bring to my holy Mountain, and make them joyful in my House of Prayer, *i. e.* under the Gospel the Gentiles shall be admitted Members of God's Church as well as the Jews, and that without their being oblig'd to the Observance of any of the legal Rites, which shall be matter of Joy to them: as before the Gospel, upon their renouncing Idolatry and becoming Converts to me in sincerity of Heart, their Burnt-offerings and their Sacrifices shall be accepted upon mine Altar, tho' they are not circumcised, and so observe not the other Ritual Parts of the Law: so after the Preaching of the Gospel they shall be freed from Burnt-offerings &c. and their Publick Service of me shall chiefly consist in Prayer unto me: for under the Gospel my House shall be call'd an House of Prayer for all People, *i. e.* all People shall be capable of being admitted into my Church, and so of joining in the Church or Places of my Publick Worship in the performance of Divine Service to me, the chief Branch whereof shall be Prayer, as thereby is denoted also Praise and Thanksgiving. 8 The Lord God which gathereth the Outcasts of Israel from the Places where they shall be dispersed before or in the Babylonish Captivity, says, Yet will I gather others to him, besides those that are gathered unto him, *i. e.* as I shall after the Babylonish Captivity in due time gather the Dispers'd of the Jews or Israel into their own Country, and to my Temple which shall be there rebuilt: so I will after that, and by the Gospel, gather into my Church all well-dispos'd Persons among the Gentiles, to whom the Gospel shall be preached.

S E C T. IV. N<sup>o</sup>. 14.

Containing a Prophecy of the Calamities which shall befall Judah, by reason of the great Sins they would again fall into after the Death of Hezekiah; particularly of the Captivity of Manasses and some Others, first by the Babylonians, and afterward of the Captivity of the Whole Nation: Which takes up Chap. LVI. 9 — LIX. 18.

## P A R A P H R A S E.

I.  
The Wickedness  
of Judah after the  
Death of Hezekiah  
is foretold.

9 All ye Beasts of the Field, come to devour, yea, all ye Beasts in the Forest, *i. e. all the neighbouring Heathen Nations, like so many wild Beasts, shall make Incursions into Judah, and spoil it.* 10 His Watchmen are blind: they are all ignorant, they are all dumb Dogs, they cannot bark; sleeping, lying down, loving to slumber, *i. e. the Rulers both in Church and State are ignorant and careless, not considering duly how to prevent the Evils coming on them, nor so much as giving Notice or Warning of them to those they have the Care of.* 11 Yea, they are like greedy Dogs, which can never have enough, and they are Shepherds that cannot or will not understand their Office; they all look to their own Way, every one for his Gain from his Quarter, *i. e. all that they mind is only how to increase their Worldly Riches by means of the Office they are intrusted with.* 12 And when they are reprov'd and threaten'd from God by his Prophets, they do but slight and deride what is said to them, and encourage one another to go on in their Wickedness, *viz. Come ye, say they, I will fetch Wine, and we will fill our selves with strong Drink, and to Morrow shall be as this Day, and much more abundant, i. e. no such Miseries shall befall us as we are threaten'd with, but we shall continue in as good a State as we are, and indeed our State will grow better.* Chap. LVII. The Righteous perishes or dies, where-by most probably is denoted the Death of good Hezekiah, and no Man scarcely lays it to heart; and merciful Men are taken away or gather'd to their Graves, none considering that the Righteous is taken away from the Evil to come. 2 He by his Death shall enter into a State of Peace, which can't be disturb'd by any Worldly Troubles; they shall rest in their Graves as in their Beds, \* even every one that has walked uprightly.

II.  
The Jews are  
further threaten'd  
for the Idolatry  
they would give  
themselves to to  
gain after the  
Death of Heze-  
kiah.

3 But draw near hither and hear your doom, ye wicked Ones of Judah, who, by reason of your giving up your selves to Idolatry and Sorcery, may truly be call'd Sons of a Sorceress, the Seed of the Adulterer, and the Whore. 4 Against whom do ye sport your selves? against whom make ye a wide Mouth, and draw out the Tongue? are ye not Children of Transgression, a Seed of Falshood? 5 Enflaming your selves with Idols, *i. e. pursuing Idolatry as eagerly as an unchast Person do's his Lust,* under every green Tree where you have set up Idols: slaying the Children in the Vallies under the Clifts of the Rocks as Sacrifices to Moloch. 6 Among the smooth Stones of the Stream is thy Portion; they, they are thy Lot, *i. e. thou makest it thy Business to set up Pillars or Altars for thy Idolatrous Worship: even to thy Idols gods on them hast thou pour'd a Drink-offering, thou hast offer'd a Meat-offering. Should I receive comfort in these? i. e. can such Doings please me, or can I bear with them?* 7 And not only in the Vallies where Streams of Water run; but also on many a lofty and high Mountain hast thou set thy Bed or Couch, whereon to thy whilst thou feastest on thy Idolatrous Sacrifices:

for

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for even thither wentest thou up to offer Sacrifice. 8 Behind the Doors also and the Posts hast thou set up thy Remembrance or Monuments of thy Idolatry: for thou hast discover'd thy self to another than me, and art gone up to another's Bed: nay thou hast enlarg'd or multiply'd the Partners of thy Bed, and made thee a Covenant with them; thou lovedst their Bed where thou sawdest it, i. e. thou hast follow'd the Idolatry of any other Nation which thou hast seen and been pleas'd with: by which Expressions God sets forth the great Idolatry of the Jews, most probably in the Reign of Manasses, by the Similitude of a whorish Woman, that is not only false to her Husband's Bed, but is so even with every lewd Fellow she lights upon. 9 And thou wentest to the King with Ointment, and didst increase thy Perfumes, and didst send thy Messengers far off, and didst debase thy self even unto Hell, i. e. thou hast courted the Favour of foreign Princes by sending them Presents, and in the most submissive Terms. 10 Tho' thou art wearied in or by the Greatness of thy Trouble and Cost thou hast been at to try every Way that suited with thy Wickedness, to save thy self from the Evils that threaten thee, yet saidst thou not, There is no Hope, i. e. tho' thou hast been disappointed in all thy Purposes, yet thou wilt still entertain Hopes of avoiding the said Evils: thou hast found the Life of thy Hand; therefore thou wast not griev'd, i. e. thou hast made a shift to support thy self hitherto, therefore thou feelst no Remorse for thy Sins. 11 And of whom that is Greater than I am, hast thou been afraid of fear'd, that thou hast ly'd, i. e. broken thy Covenant with me by turning to Idolatry, and hast not remember'd me, nor laid it to thy Heart? \* Is it not because I have held my Peace, even of a long time, therefore thou fearest me not? 12 But I will declare thy Righteousness and thy Works, for they shall not profit thee, i. e. I will give thee thy Deserts, and thereby shew thee that thou hadst better not have done as thou hast. 13 When thou criest for help, let thy Companies or Allies deliver thee: but the Wind shall carry them all away; Vanity shall take them, i. e. thy Allies shall not be able to afford thee any help, but the Evils I have threaten'd thee with, shall come upon thee, particularly the Babylonish Captivity.

But he that puts his Trust in me, shall in due time be restor'd from the said Captivity, and possess the Land of Israel, and shall inherit my holy Mountain of Zion or Jerusalem. 14 \* Even it shall be said, Cast ye up, cast ye up, prepare the Way, take up the Stumbling-block out of the Way of my People, i. e. Orders shall be given by Cyrus &c. for taking away all Hindrances, and making all due Preparations for the more easy and safe Return of the Jews into their Country, on their Repentance. 15 For thus saith the High and Lofly One that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy Place; with him also that is of a contrite and humble Spirit, to revive the Spirit

III.  
Deliverance from the Babylonish Captivity is promis'd to the Jews on their Repentance.

## PARAPHRASE.

of the humble, and to revive the Heart of the contrite ones. 16 For out of my Mercy I will not contend for ever, neither will I be always wroth with them that sin against me: for if so, the Spirit of Men should fail before me, and the Souls which I have made, i. e. Men would quickly be brought to nothing, should I deal with them according to the Rigor of Justice. 17 For the Iniquity of his Covetousness was I wroth, and I mote him: I hid me, and was wroth, and he went on frowardly in the way of his Heart. 18 But I have since seen a Reformation of his Ways, and therefore will heal or forgive him: I will lead him also to his Country, and there restore Comforts unto him, \* even to his Mourners, i. e. such as have piously mourn'd for the Desolation of their Country, especially of Jerusalem and the Temple. 19 I create the Fruit of the Lips, i. e. I will hereby give the Jews new Occasion for Praising me: for Peace, Peace to him that is far off, and to him that is near, saith the Lord, and I will heal him, i. e. all the Jews or Israelites, those that be Captives in the farthest Countries from Judea as well as those that be in the Nearest, shall have alike free Liberty to return Home, when upon their Repentance I shall forgive their Sins. 20 But the Wicked, while so, are like the troubled Sea, when it cannot rest, whose Waters cast up Mire and Dirt: for in like manner the Guilt of the Wicked gives them continual Disquiet within, and God punishes their Wickedness with outward Evils. 21 In short, there is no Peace, saith my God, to the Wicked.

IV.  
The Jews are re-  
pent'd for their  
Hypocrisy, parti-  
cularly in Fasting,  
and are promis'd  
Blessings on their  
Sincere Repentance.

Chap. LVIII. Cry aloud, my Prophet, spare not, lift up thy Voice like a Trumpet, and shew my People their Transgression, and the House of Jacob their Sins. 2 Yet, i. e. notwithstanding their Sins, outwardly they seek me daily, and delight to know my Ways, as a Nation that did Righteousness, and forsook not the Ordinance of their God: they ask of me the Ordinances of Justice: they seem outwardly to take delight in approaching to God. 3 Particularly shew them their Hypocrisy in their Fasts, and whereas wherefore have we fasted, say they, and thou feelst not? wherefore have we afflicted our Soul, and thou takest no Knowledge, i. e. we find no Benefit by such our Humiliation in removing our Evils, as if thou hadst no regard to our Fastings? Answer them, Behold, the Reason is, because in the day of your Fast you find Pleasure, i. e. please your covetous Humours, and you exact all your Labours, i. e. all the Work to be done by your Servants or the like, as on other days. 4 Behold, ye fast for Strife and Debate, and to imite with the fist of Wickedness, i. e. ye spend your fast Days in promoting Parties and Contention, and contriving how to oppress the Poor and Innocent. Ye shall not fast as ye do this day, to make your Voice to be heard on High, i. e. as if the chief Business of the Fasts did consist in praying Aloud to God, as if he could not hear your Prayers otherwise. 5 Is it, viz. the manner of your Fasting such a Fast that I have chosen?

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*Is not the Fast that I have chosen or approve of, to be observ'd, as a Day for a Man to afflict his Soul, i. e. to exercise Acts of inward and sincere Repentance, as well as Acts of outward Humiliation? Is it, i. e. the chief Business of a Fast that I approve of, is not only for One to bow down his Head as a Bulrush, and to spread Sackcloth and Ashes under him? wilt thou call this a Fast, and an acceptable Day to the Lord? 6 Is not this the Fast that I have chosen? viz. that besides the outward Acts of Humiliation there should be exercis'd the inward Acts of a sincere Repentance, which would induce thee to loose the bands of Wickedness, i. e. those Obligations thou hast on the Poor by reason of their Debts to thee, which are contrary to the Law of God, to undo the heavy Burdens ye lay on the Poor, and to let the Oppressed go free, and that ye break every Yoke, i. e. put an end to all manner of Oppression. 7 Is it not a true effect of a sincere Fast or Repentance, to deal thy Bread to the Hungry, and that thou bring the Poor that are cast out to thy House? when thou seest the Naked, that thou cover him, and that thou hide not thy self from thine own Flesh? i. e. own Kindred or Country-men: In short hereby is denoted, that as the true end of Fasting is to obtain God's Mercy in the pardon of our Sins, so (in order thereto, or as a natural Consequence thereof) we should shew Mercy to others that stand in need of it. 8 Then shall thy Light break forth as the Morning, and thine Health shall spring forth speedily, i. e. thou shalt quickly have thy Condition become prosperous and glorious: and thy Righteousness shall go before thee; the Glory of the Lord shall be thy Reward, i. e. thy Righteousness shall induce God to guide and defend thee, as if he went before and behind thee. 9 Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am: if thou take away from the midst of thee the Yoke, i. e. Oppression, the putting forth of the Finger or making the least Attempt to injure others, and speaking Vanity, i. e. using any falshood in Dealings. 10 And if thou draw out or shew the Compassion of thy Soul to the Hungry, and satisfy the afflicted Soul; then shall thy Light rise in Obscurity, and thy Darkness be as the Noon-day. 11 And the Lord shall guide thee continually, and satisfy thy Soul in Drought, and make fat thy Bones: and thou shalt be like a water'd Garden, and like a Spring of Water, whose Waters fail not. 12 And they that shall be of thee, shall build the old waste Places: thou shalt raise up the Foundations of Buildings, which shall last many Generations; and thou shalt be call'd, The Repairer of the Breach, i. e. of Cities whose Walls have been broken down, the Restorer of Paths to \* Dwellings, i. e. ye shall repair the Roads that lead to the Cities, wherein ye shall dwell, when rebuilt. 13 If thou turn away thy Foot from profaning the Sabbath, from doing thy pleasure on my holy Day, and call the Sabbath a Delight, the Holy of the Lord, Honourable,*

## P A R A P H R A S E.

nourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, *i. e.* not minding thy common Concerns, but *pend*ing the day in religious Duties: 14 then shalt thou delight thy self in the Lord, *i. e.* thou shalt receive such Blessings Spiritual and Temporal, as shall cause thee to rejoice and praise God, and to go on with delight in his Service: and I will cause thee to ride upon the high places of the Earth, *i. e.* I will enable thee to conquer all thy Enemies, and so exalt thee above them: and I will feed thee with the Heritage of Jacob thy Father, *i. e.* make thee to possess the Land which I gave to him, and give thee all those other Blessings which I promis'd to his Posterity on their Faithfulness to me: for the mouth of the Lord has spoken it.

v.

The Sins of the Jews will be the only Cause of their Calamities & Captivity by the Babylonians and also Romans.

Chap. LIX. On the other side, Behold or duly consider, that the Lord's Hand is not shortned, that it cannot save; neither his Ear heavy, that it cannot hear; and therefore the Evils that will befall you by your Enemies, and especially Babylonians, will not be owing to any want of Power in God to help you, or of Goodness in him to hear your Prayers: 2. but it will be your Iniquities that have separated between you and your God, and your Sins have hid his Face from you, that he will not hear. 3 For your Hands are defiled with Blood, and your Fingers with Iniquity, your Lips have spoken Lies, your Tongue hath mutter'd Perverseness. 4 None calleth for Justice, nor any pleadeth for Truth: they trust in Vanity, and speak Lies; they conceive Mischief, and bring forth Iniquity. 5 They hatch Cockatrice-eggs, and weave the Spider's Web: he that eateth of their Eggs dieth, and that which is crushed, breaketh out into a Viper, *i. e.* their wicked Contrivances may fitly be compar'd to a Cockatrice's Eggs, which are rank Poison in themselves, and when hatch'd produce a venomous Serpent: also their Contrivances may be compar'd to a Spider's Web, both for the artificial Fineness wherewith they are wrought; and because they are design'd as so many Nets to entrap others. 6 But their Webs shall not become Garments, \* that is, they shall not cover themselves, *i. e.* get Cloaths or any other Advantage with or by such their Works or Contrivances: for their Works are Works of Iniquity, and the Act of Violence is in their Hands. 7 Their Feet run to Evil, and they make haste to shed innocent Blood: their Thoughts are Thoughts of Iniquity, wasting and destruction are in their Paths, *i. e.* all they aim at is to enrich themselves by destroying others. 8 The Way of Peace they know not, *i. e.* they will not follow what conduces to Peace; and there is no Judgment in their \* Paths, *i. e.* they will not follow Justice: they have made them crooked Paths: whosoever goeth therein, shall not know Peace, *i. e.* they will not follow the strait Way of God's Commandments, but take such Courses, as shall give themselves Disquiet, and end in their Ruin.

9 There-

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9. Therefore is Judgment far from us, neither doth Justice overtake us, *i.e.* as we have had no regard to Justice or Honesty, so God will not change us against our Oppressors. We wait for Light, but behold Obscurity; for Brightness, but we walk in Darkness, *i.e.* we still hope for better Times, but instead thereof Things grow worse and worse with us. 10 We grope for the Wall like the Blind, and we grope as if we had no Eyes: we stumble at Noon-day as in the Night; we are forced to live in desolate Places as if we were dead Men in our Graves: 11 we roar all like Bears, and mourn sore like Doves: we look for Judgment, but there is none; for Salvation, but it is far off from us. 12 For our Transgressions are multiplied before thee, and our Sins testify against us: for our Transgressions are with us; and as for our Iniquities, we know them, *i.e.* our Sins are so publick and notorious, that our Conscience of them flies in our Face, or makes us that we can't but own them at least by our Looks: 13 particularly our Sins in transgressing and lying against the Lord, and departing away from our God, speaking Oppression and Revolt, conceiving and uttering from the Heart words of Falshood. 14 And Judgment is turn'd away backward, and Justice standeth afar off: for Truth is fallen in the Street, and Equity cannot enter, *i.e.* we are so wicked as to have no regard to Truth, Justice, or Equity: 15 yea, Truth faileth, and he that departeth from Evil maketh himself a Prey, *i.e.* so little regard is had to the true Worship of God, or Truth in any other respect, that whosoever zealously maintains and adheres to the true Worship of God, or the Truth in any other respect between Man and Man, out of a Principle of Conscience or Duty to do no Evil, he thereby exposes himself to the Malice of those in Power, who find Means to oppress him, or even to take away his Life. Such is or will be the Wickedness of Judah, whereby they will provoke God to bring many Enemies on them, and at length to put an end to their Kingdom by the Babylonish Captivity. And the like Wickedness will the Jews be again guilty of, after their Restoration from the Babylonish Captivity, and before the Destruction of their State by the Romans, in all respects but Idolatry: but then instead thereof, they will be guilty of obstinately rejecting Christ and his Gospel, which will be a like or more heinous Offence in some Particulars, and so provoke God to punish them with a much longer Captivity, or at least Dispersion and Banishment from their own Country.

S E C T. IV. N<sup>o</sup>. 15.

*Wherein is foretold chiefly the General Conversion of the Jewish Nation to Christianity, and the Coming in of the Fulness of the Gentiles, and the Destruction of Antichrist and his Party; as also the Restoration of the Jews from the Baby-*



## P A R A P H R A S E.

*lonish Captivity, and the Increase of the Christian Church on the Preaching of the Apostles &c. Which takes up all to the End of the Book.*

I.  
Restoration or Re-  
demption from  
their Enemies is  
foretold to be  
vouchsaf'd to the  
Jews for God's  
Promises sake.

\* Then, viz. after the Jews had been their due Time for their Punishment under the Babylonish Captivity; and so likewise after they shall have been so long as God sees fit for their Punishment of rejecting Christ in their present Dispersion, the Lord saw it, and it pleas'd him that there was no Judgment. 16 \* Even he saw that there was no Man, i. e. scarce a Man that would duly intercede to him for help; and hereupon he wondered, i. e. had just Reason to wonder, (if we may speak of him in Condescension to our Understandings as a Man,) that there was no Intercessor: therefore his Arm brought Salvation unto him, and his Righteousness it sustain'd him, i. e. therefore he resolv'd for his Truth's sake in fulfilling his Promises, and his Glory's sake in letting the Heathen see, that it was not for want of his Power, that he had suffer'd his People to undergo the Babylonish or Roman Destruction of their Nation &c. but for their Sins against him: for these Reasons God has resolv'd to bring about the Restoration of the Jews to their own Country, both after their Babylonish Captivity, and also after their much longer Dispersion by the Romans. 17 For agreeably to God's aforesaid Decree he will put on Righteousness as a Breast-plate, and an Helmet of Salvation upon his Head; and he put on the Garments of Vengeance for Cloathing, and was clad with Zeal as a Cloak, i. e. like a Warrior compleatly arm'd he will fight & exert his Divine Power against the Enemies of his People, and out of his zealous Love for his People will avenge them fully on their said Enemies. 18 According to their Deeds toward his People, accordingly he will repay fury to his Adversaries, recompense to his Enemies, to the Islands, i. e. all Nations that have oppress'd his People, he will repay recompense, i. e. the like Oppressions. 19 So, viz. by God's thus remarkably avenging the Cause of his People, especially of Christ and his Disciples under the Gospel-state, shall they, viz. all Nations have reason to fear the Name of the Lord from the West, and his Glory from the rising of the Sun: when the Enemy shall come in like a Flood, the Spirit of the Lord shall lift up a Standard against him, i. e. when the Enemy of God's People, especially Antichrist emphatically so call'd, shall become so strong, as that in outward Appearance there is no possibility of hindring him from destroying all Christians, as a Flood that over-runs a Country, there being no means to stop it; then shall God signally interpose for the Deliverance of his faithful Servants, and destroy Antichrist and his Followers. 20 And then Christ the Redeemer of the Jews as well as the Rest of the World, shall come to Zion, \* even unto them that turn from Transgression in Jacob, saith the Lord, i. e. Christ shall remarkably appear in Defence of his



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his Disciples, and among them in Defence of the Jews who shall then be become Christians, and shall restore them to their own Country, where in Zion (w) or Jerusalem, when rebuilt, he shall visibly appear in a most Glorious Manner, that is, he shall there give a Visible and Glorious Symbol or Token of his Special Presence. *11. 21.* As for me, this is my Covenant with them, saith the Lord, My Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the Lord; from henceforth and for ever, *i. e.* this is the Promise which I Christ will make to my Church in due time, viz. that my Spirit shall guide it into all Truth; and shall continue with it for Ever.

Chap. LX. Thou shalt arise out of thy Afflictions, O Church of Christ, and shine, *i. e.* enlighten the World with saving Truth, and so become Glorious thy self: for thy Light is come, and the Glory of the Lord is risen upon thee, *i. e.* there shall be a Time, when the Lord shall make thee Glorious. *2.* For behold, the Darkness shall cover the Earth, and gross Darkness the People: but the Lord shall arise upon thee, and his Glory shall be seen upon thee, *i. e.* Christ at his first Coming into the World shall enlighten his Disciples with saving Truth, which is of all Truth most Glorious, as tending to guide such as embrace it to Eternal Glory; while such as refuse to embrace the Gospel, shall continue in gross Darkness, both Jew and Gentile: and at the latter End of the World, when the Triumphant State of the Christian Church shall begin, then shall the Lord shew his Favour unto thee in a more remarkable Manner than ever afore, and make thee more Glorious than ever afore, while thy Enemies, viz. Antichrist and his Party shall be destroy'd by the greatest Calamities. *3.* And the Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising, *i. e.* many Kings and other Gentiles shall be converted to Christianity in the former Ages of the said Church, being convinc'd by the Clearness of the Truth preach'd by the Christian Teachers, and other clear Evidences of the Divine Protection and Propagation of the said Church: but more Eminently shall be fulfill'd what is here foretold, when the Triumphant State of the Church on Earth shall come, and all the Kingdoms of the Earth shall then become the Kingdoms of Christ. *4.* Lift up thine Eyes round about, and see how the Gentiles become Converts to thee: they all gather themselves together, they come to thee, thy Sons shall come from far, and thy Daughters shall be nursed at thy side. *5.* Then thou shalt see and flow together, *i. e.* at the foresaid Sight thy Joy shall break out like an over-flowing River; and thy Heart shall fear, *i. e.* be transported with Astonishment, like that which arises from great

*11.*  
Of the Increase  
of the Christian  
Church by the Com-  
ing in of many  
Gentiles thereto  
at the Preaching  
of the Apostle &c.

(w) See Revel. 21. 22. 23. compar'd with v. 3. of the same Chapter.

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*Fear, and be enlarg'd with Joy, because a Multitude of People like the Abundance, i.e. abundant Waters of the Sea shall be converted unto thee, the Forces or Riches of the Gentiles shall come unto thee. 6 The Multitude of Camels loaden with rich Offerings shall cover thee or the Ground, the Dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring Gold and Incense, and they shall shew forth the Praises of the Lord. 7 All the Flocks of Kedar shall be gather'd together unto thee, the Rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine Altar, and I will glorify the House of my Glory, i.e. as before the Gospel some of the neighbouring Nations became Proselytes so far as to renounce Idolatry, and worship only the God of Israel, and so to bring Offerings in his Temple, which was as it were a Prelude to the Gospel-times: so after the Preaching of the Gospel by the Apostles, shall the Gentiles of many other Nations embrace Christianity, whereby God shall glorify his Church more than afore; but what shall in an Eminent Manner turn to the Glory of the Second Temple, shall be the Appearance of Christ therein, or his Coming to and Preaching in it frequently; and to him shall the Wise-men of the East actually bring Offerings of Gold, &c.*

III.  
Of the greatest  
Increase of the  
Christian Church  
by the Conversion  
of the Jewish Na-  
tion, and Coming  
in of the Fulfill-  
ment of the Gospel  
of the Gentiles.

8 But the Number of Christian Converts, both Jews and Gentiles, shall at the latter End of the Gospel-state be vastly greater than at the former Parts thereof, as is foretold chiefly by what follows, viz. Who are these that fly or flock in haste to the Church, as a flock of Birds so great as to resemble a Cloud, and as the Doves fly in great flocks to their Windows of the Dove-houses? 9 Surely the Isles shall readily embrace me, as if they did wait for me, and the Ships of Tarshish first, i.e. the Merchant-ships, especially such as sail or traffick on the Mediterranean Sea, shall be chiefly serviceable to bring thy Sons, i.e. the Jews then converted all to Christianity, from far into their own Country, and their Silver and their Gold with them, (so far shall any then be from endeavouring to hurt the Jews, or take away any thing that is theirs.) The Jews shall thus be brought back unto Jerusalem, which was of Old chosen by God to place the Name of the Lord thy God in, and this shall redound to the Name or Honour of the Holy One of Israel, because he hath so glorify'd thee, and thereby fulfill'd his Promises to the Jewish Nation. 10 And the Sons of Strangers shall help build up thy Walls, and their Kings shall minister unto thee: for in my Wrath I smote thee, but in my Favour I had mercy on thee. 11 Therefore thy (\*) Gates, viz. of new Jerusalem shall be open continually, they shall not be shut day nor night, not only because thou shalt be then in no Fear of any Enemy, but

## A N N O T A T.

(\*) The twentieth and twenty first Chapters of Revelation are the best Comment on what is here said, if the Particulars be but compar'd.

also

## PARAPHRASE.

also that Men may bring unto thee the Forces or Wealth of the Gentiles, and that their Kings may be brought, *i. e. there shall be such a Confluence of People, even of the highest Rank among others, that the Gates must continually stand open to give them Entrance.* 12 For the Nation and Kingdom that will not serve thee, *i. e. acknowledge Christ as King of the World,* shall perish: yea, those Nations shall be utterly wasted. 13 The Glory or choicest Trees of Lebanon shall come or be brought unto thee, *viz. the choicest Cedars, as also the Fir-tree, the Pine-tree, and the Box-tree together,* to beautify the Place of my Sanctuary, and I will make Jerusalem, where formerly was my Temple which was as the Place of my Feet, Glorious. 14 The Sons also of them that afflicted thee, shall come bending unto thee, and all they that despised thee, shall bow themselves down at the soles of thy Feet; and they shall call thee, The City of the Lord, the Zion of the Holy One of Israel. 15 Whereas thou hast been forsaken and hated, so that no Man went thro' thee, I will make thee an eternal Excellency, a Joy of many Generations. 16 Thou shalt also suck the Milk of the Gentiles, and shalt suck the Breast of Kings, and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob. 17 For Brass I will bring Gold, and for Iron I will bring Silver, and for Wood Brass, and for Stones Iron: I will also make thy Officers Men of entire Honesty and so of Peace, and thy Exactors or the Collectors of thy Taxes Men of Righteousness or most Just and Honest. 18 Violence shall no more be heard in thy Land, Wasting nor Destruction within thy Borders; but thou shalt call thy Walls Salvation, and thy Gates Praise, *i. e. God's Protection shall be unto thee instead of Walls, and the Praises thou shalt offer up to him for his Mercies shall supply the want of Gates.* 19 The Sun shall be no more thy Light by Day, neither for Brightness shall the Moon give Light unto thee: but the Lord shall be unto thee an everlasting Light, and thy God thy Glory. 20 Thy Sun shall no more go down, neither shall thy Moon withdraw it self: for the Lord shall be thine everlasting Light, *i. e. the Shechinah or Visible Glorious Token of Christ's special Presence shall continually appear then at Jerusalem, and as it were continually supply the place or want of Sun or Moon:* and the Days of thy Mourning shall be ended. 21 Thy People also shall be all righteous: they shall inherit the Land of Judea for ever after to the end of this World: for the said People then shall be the Branch of my Planting, the Work of my Hands, that I may be glorified, *i. e. I will, by my special Providence and Operations, bring about the foresaid Conversion of the Jews and Gentiles and such an universal Piety, in order to the increase of my outward Glory here on Earth.* 22 A little One shall become a thousand, and a small One a strong Nation, *i. e. thus from a very small Beginning shall the Christian Church be advanced to the greatest Extent and Power.*

## PARAPHRASE.

I the Lord will hasten it in his time, *i. e.* when the time of the Millennium is come or drawing near.

IV.  
The End of  
Christ's Coming.

Chap. LXI. The Spirit of the Lord God is upon me, *viz.* Christ, because the Lord has anointed or in a special Manner design'd me to preach good Tidings or the Gospel unto the Meek or Poor and humble in Spirit; he has sent me to bind up the Broken-hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound or the recovering of Sight to the Blind: 2 to proclaim the acceptable Year of the Lord, *i. e.* Acceptance and Pardon to such as should embrace the Gospel, and the day of Vengeance of our God to such as should obstinately reject the Gospel, to comfort all that mourn, 3 even to appoint Comfort unto them that mourn in Zion, for their own Sins and for the publick Sins and Calamities: to give unto them Beauty, *i. e.* occasion to put on beautiful Cloathing for or instead of Covering or Sprinkling themselves with Ashes and Sack-cloth; the Oyl of Joy, *i. e.* occasion to anoint themselves as usual in times of Joy for Mourning, the Garment wont to be used in times of Praise or Thanksgiving to God for the Spirit of Heaviness, that they might be call'd Trees of Righteousness, *i. e.* that they may bring forth the Fruits of Righteousness like fruitful Trees, and so become the Planting of the Lord, that he might be glorified.

V.  
The Happy State  
of the Jews on  
their general Con-  
version to Christia-  
nity.

4 And they, *viz.* the Jews on their Conversion to Christianity and Return to their Country, shall build the old Wallen, they shall raise up the former Desolations, and they shall repair the waste Cities, the Desolations of many Generations. 5 And Strangers shall stand and feed your Flocks, and the Sons of the Alien shall be your Plow-men, and your Vine-dressers, *i. e.* Gentiles shall readily become your Servants, as having an high Esteem for you on account of your being from of Old God's chosen People, and now again receiv'd into his special Favour, as follows, *viz.* 6 But ye shall be nam'd the Priests of the Lord: Men shall call you the Ministers of our God, *i. e.* ye shall again be restor'd to the honourable Title of being a Kingdom of Priests, and shall be admitted to a near Attendance on God. Ye shall eat or partake of the Riches of the Gentiles, and in their Glory, *i. e.* the great Esteem and Respect they shall have of and shew to you, shall you boast your selves. 7 For your former Shame you shall have double Honour; and for your former Confusion or Reproach they shall rejoice in their then happy Portion or Condition: therefore in their own Land they shall possess the said double Honour: everlasting Joy shall be unto them. 8 For I the Lord love Judgment, *i. e.* true or inward as well as outward Piety: I hate the outward shew of Piety unless attended also with inward Piety, and consequently the Man that sticks not to be guilty of Robbery for to get a Burnt-offering; and therefore in the Blessed times here spoken of, I will direct them to do all their Work of Religion, as well as other common Work, in Truth, and I will make

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an everlasting Covenant with them; 9 And their Seed shall be known among the Gentiles, and their Offspring among the People: all that see them shall acknowledge them, that they are the Seed which the Lord hath blessed. 10 Therefore I, viz. the Jewish Nation or Church then will greatly rejoice in the Lord, my Soul shall be joyful in my God, for he hath cloth'd me with the Garments of Salvation, he hath cover'd me with the Robe of Righteousness, i. e. God shall then give me Occasion to cloath my self in such Attire, as is wont to be worn on Days of Rejoycing; like as a Bridegroom decketh himself with Ornaments, and as a Bride adorneth her self with her Jewels. 11 For as the Earth in the due Season bringeth forth her Bud, and as the Garden causeth the things that are sown in it to spring forth: so the Lord God will cause Righteousness and Praise to spring forth before all Nations, i. e. God in the due time will make the Conversion, and thereon Salvation and Prosperity of the Jews remarkable to all the Rest of the World.

Chap. LXII. For Zion's sake will I, viz. the Messias or Christ, not hold my Peace, and for Jerusalem's sake I will not rest interceding with God for the same; until the Righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burns, i. e. till the Glory and Salvation with which God purposes to honour it, be brought about and illustrious in the Eyes of the World. 2 And the Gentiles shall see thy Righteousness, and all Kings thy Glory: and thou shalt be call'd by a new Name, (as v. 4.) which the Mouth of the Lord shall name. 3 Thou shalt also be most Glorious, even as a Crown of Glory in the hand of the Lord, and a royal Diadem in the hand of thy God. 4 Thou shalt no more be term'd, Forsaken of God; neither shall thy Land any more be term'd, Desolate: but thou shalt be call'd Hephzi-bah, i. e. she that I delight in; and the People of thy Land, Beulah, i. e. married: for the Lord delighteth in thee, and thy Land shall be married as it were to him, i. e. he shall love thy People as a Man do's his Wife. 5 For as a young Man marieth a Virgin, and after that dwells with her; so shall thy Sons dwell with thee for ever, after that I shall marry thee: and as the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee. 6 I have set Watchmen upon thy Walls, O Jerusalem, which shall never hold their peace Day nor Night, ye that \* are the Lord's Remembrancers by your Prayers, keep not silence; 7 and give him no rest, till he establish, and till he make Jerusalem a Praise in the Earth, i. e. there shall in all Ages be some pious Persons that shall in their Prayers humbly, as it were, put God in mind of his Promises to his Church, and particularly to the Jews, and intercede and pray that he would hasten that Happy Time, when all the Jews shall be converted, and Jerusalem made the Capital of Christ's Kingdom on Earth. And it is the Duty of pious Persons so continually to pray to God for his Mercies, tho' he will most certainly

VI.  
Christ will continually intercede with God for the general Conversion of the Jews, that thereon they may be restor'd to their Country, & there enjoy a most prosperous State according to God's Promises.

## P A R A P H R A S E.

certainly make them good in due Time. 8 For the Lord has sworn by lifting up, as it were, his right Hand, and by the arm of his Strength, Surely the Time shall come, when I will no more give thy Corn to be Meat for thine Enemies, and the Sons of the Stranger shall not drink thy Wine, for the which thou hast labour'd. 9 But they that have gathered it, shall eat it, and praise the Lord; and they that have brought it together, shall drink it in the Courts of my Holiness. 10 Go thro', go thro' the Gates; prepare you the Way of the People, cast up, cast up the High-way, gather out the Stones, lift up a Standard for the People of Israel to assemble together and return Home, all Impediments being remov'd, and all things requisite prepar'd for their Return. 11 Behold, the Lord hath proclaim'd unto the End of the World, Say ye to the Daughter of Zion, Behold, thy Salvation cometh; Behold, his Reward is with him, and his Work before him, *i. e. thy Saviour comes to make good all God's Promises to thee.* 12 And hereupon they, *viz. the Gentiles* shall call them, *viz. the Jews*, The holy People, the redeem'd of the Lord: and thou, Jerusalem, shalt be call'd, *i. e. shalt be*, A City sought \*to, *i. e. had in great Request and much frequented*, a City not forsaken any longer by God.

## VII.

A Prophecy of  
Christ's delivering  
his Church from  
all her Enemies  
when the Mil-  
lennium is come.

Chap. LXIII. Who is this that cometh from Edom, with died Garments, *i. e. Garments died with Blood*, from Bozrah a chief City of Edom? Who is this that is Glorious in his Apparel, travelling in the Greatness of his Strength, *i. e. this that walks like a General marching in Triumph at the Head of a victorious Army?* I that always speak in Righteousness, and am Mighty to save, and accordingly am now come to make good all my Promises, and to deliver my Church, both Jews and Gentiles, from all their Enemies, denoted here by the Edomites as being violent Enemies to the Jews. 2 Wherefore art thou Red or Bloody in thine Apparel, and thy Garments like him that treadeth in the Wine-fat? 3 I have troden (y) the Wine-press alone, *i. e. I have slain the Enemies of my Church, denoted by Edom, whence Christ is represented as coming, trampling them with my Feet as Men trample Grapes in the Wine-press at Bozrah aforemention'd remarkable for its Vineyards, and this I have done alone*, and of the People there was none with me. For by this Vision or Prophecy I again foretel, that I will tread them in mine Anger, and trample them in my Fury, and their Blood shall be sprinkled upon my Garments, and I will stain all my Raiment with their Blood, *i. e. I will utterly destroy all the Enemies of my Church.* 4 For the day of Vengeance so long foretold is now in mine Heart, *i. e. I am now fully purposed to put it in Execution*, and the year of my Redeem'd, *i. e. the time to redeem or deliver my Church from its Enemies* is come. 5 And I looked, and there was none to help; and I wondred that there was none

(y) See Revel. 14. 19, 20. and 19. 15.

## P A R A P H R A S E.

to uphold: therefore mine own Arm brought Salvation unto me, and my Fury, it upheld me, *i. e.* I acted as One that looked for a while to see, if any one of my People could find out human Means to help and deliver them from the utter Ruin they were likely to fall into: but after it was manifest to them that no human Succour was to be had, Those, who should by their Office or Character have stood up in their Defence, either betraying their Cause, or at least wanting Courage to defend it, at which I could not but as it were wonder, since they had so many Assurances from me to assist them: this being the Case, I was resolv'd to vindicate my Honour my self, and in an extraordinary Manner to shew my Fury on my Enemies, and to save my People. 6 And according to this my unalterable Resolution, when the Season is come for it, I will tread down the People that are my Enemies in my Anger, and (x) make them drunk \* with the Cup of my Fury, and I will bring down their Strength to the Earth, *i. e.* so as they shall never be able any more to hurt my Church.

7 When this shall come to pass, I the Church of Christ will mention the loving Kindnesses of the Lord, and the Praises of the Lord, according to all that the Lord hath bestowed on us, and the great Goodness towards the House of Israel, which he hath bestowed on them, according to his Mercies, and according to the Multitude of his loving Kindnesses. 8 For he said, Surely they, *viz.* the Jews are my People of Old; and I foresee that their long Afflictions or dispers'd State has so far corrected them, that they are become to me as Children that will not ly, *i. e.* prevaricate or apostatize from the true Faith any more. So he, *viz.* God or Christ was their Saviour. 9 In all their Affliction, wherewith it was requisite to punish them, he had such a compassionate Sense of their Sufferings, that he was as it were afflicted with them: and the Angel of his Presence, *i. e.* Christ or the Second Person of the Blessed Trinity, who was more peculiarly sent by God the Father to conduct them from Egypt, and who by the Shechinah or Pillar of Fire and Cloud, which visibly appear'd to them, and was a visible Token of His and so of the Divine Presence being more immediately with them: this Second Divine Person more particularly then of Old say'd them: in his Love and in his Pity he redeem'd or deliver'd them out of Egypt, and he as it was in his Arms bare them, and carried them all the Days of Old thro' the Wilderness, till they came into the Land of Canaan, and had subdu'd and possess'd it &c. 10 But they often rebell'd, and vex'd his Holy Spirit: therefore he was turn'd to be their Enemy, and he fought against them, enabling the Babylonians and afterwards the Romans to destroy their State, and carry them Captives or drive them out of their own Country, as they continue at this our present Time. 11 Then, *i. e.* when the Millennium shall draw near, or Time for their final Restoration to their Country,

(x) Compare Revel. 16. 6.

VIII.  
Christ will save  
his Church from  
the Power of An-  
tichrist out of the  
same free Mercy  
which mov'd him  
to bring the Is-  
raelites out of E-  
gypt &c.

## P A R A P H R A S E.

he remember'd, *i. e.* shall remember the Days of Old, even Moses and his then People of Israel, saying, Where is he that brought them up out of the Sea, with the Shepherd of his Flock? *i. e.* under the Conduct of Moses as their Ruler in Chief under God. Where is he that put his Holy Spirit within him, *i. e.* Moses to direct him to govern the People as he ought? 12 That led them by the right Hand of Moses, with his glorious Arm, dividing the Water before them, to make himself an everlasting Name? 13 That led them thro' the Deep on dry plain Ground, as an Horse go's or carries a Man in the Wilderness or dry plain Ground without tripping, that they should not stumble or meet with any hurt by passing thro' the Red Sea? 14 As a Beast goeth down into the Valley, there to feed and refresh himself in good Pasturage, and take his Rest after a long Journey; so the Spirit of the Lord directing and assisting Joshua, as he had Moses afore, caus'd him, *viz.* Israel to rest in Canaan. So didst thou, O Lord, lead thy People in safety from Egypt into Canaan, to make thy self a Glorious Name. And God as it were recollecting these his Mercies formerly shewn to Israel, and the End thereof to be in order to increase his Glory in the World; hereby shall be as it were incited again to shew the like Mercies to his People the Jews, in Restoring them Once more and for Ever to their Country on their Conversion to Christianity, and that to the like End as afore, *viz.* to glorify his Name.

EX.

The Church acknowledging its own Unworthiness earnestly prays to God for the hastening of the Triumphant State thereof.

15 Look down, O Lord, from Heaven, and behold me, *viz.* thy People of the Jews from the Habitation of thy Holiness and of thy Glory: where is thy Zeal or Concern for me, and thy Strength or Power which thou wast wont to exert in my Defence or Deliverance, the Sound-ing or Tearing of thy Bowels, and of thy Mercies which thou hadst formerly toward me? are they restrain'd? 16 Doubtless all our hope of Deliverance from the present long Dispersion and other Calamities is only in this, that thou art pleas'd to look on and style thy self, Our Father. And therefore tho' Abraham be ignorant of us, and Israel acknowledge us not, *i. e.* tho' Abraham and our father Israel know not our present Condition, nor can help us therein, yet we trust in and pray now to thee for thy Almighty Help, because thou, O Lord, art our Father and our Redeemer, and thy Name is from Everlasting, *i. e.* thy Knowledge and Power and all other Divine Attributes are always equally the same, and therefore thou canst save us now as thou hast formerly done. 17 O Lord, we need not ask; why hast thou \* permitted us to err from thy Ways, and \* to harden our Heart from thy Fear? it being but a just Judgment on us for our obstinate Unbelief of this Gospel, after the clearest Proofs of the Truth thereof vouchsaf'd unto us. Therefore we beseech thee to return, not for our own sakes, but for thy faithful Servants sake, *viz.* Abraham, Isaac and Israel, on whose Account thou madest choice of us for to be formerly thy peculiar People, turn we pray or change the present Con-

dition



P A R A P H R A S E.

dution of the Tribes of thine Inheritance, and from the several Countries, wherein we are now dispers'd, cause us to return to our own Country. 18 The People of thy Holiness have possessed it, viz. thy Inheritance or the Holy Land; but a little while in comparison: our Adversaries have now a very long time together trodden down thy Sanctuary. 19 We are thine of Old, thou \* hast not born Rule over them that now tread down thy Sanctuary, viz. the Turks or Antichristian Party, they were not call'd by thy Name, i. e. they were never thy People or true Worshipers; never worshipping thee, either according to the Mosaical Law before the Gospel, nor according to the Gospel since the Enactment of the foresaid Law, and Pronunciation of the Gospel. Chap. LXIV. Therefore Oh that thou wouldst rent the Heavens; that thou wouldst come down in a Visible and terrible Manner to our Enemies, as thou didst on mount Sinai; that the Mountains might seem to flow down or be melted at thy Presence, as mount Sinai did by reason of the mighty Thundring and Lightning and tempestuous Rain which then attended thy Coming down thereon; 2. that the Mountains may again seem to melt, as when the melting Fire burns, i. e. Fire melts Metal, or when the Fire causeth the Waters to boyl over; Oh that thou wouldst thus appear to make thy Name, i. e. Power and other Divine Attributes known to thy Adversaries, that the Nations may tremble at thy Presence. 3. When thou didst Terrible things formerly on our Enemies, even which we look'd not for, thou (a) camest down in a Visible Manner, or in such a Manner as plainly betoken'd thy more immediate Presence and Interposing in our Behalf, viz. thou camest with great Thundrings and Lightnings and Rain, so that the Mountains flow'd down at thy Presence. 4. \* So since the Beginning of the World, Men have not heard, nor perceiv'd by the ear, neither hath the eye seen, O God, besides thee, what he hath prepar'd for him that waiteth for him; i. e. we trust that thou wilt do much Greater things for our Deliverance than Ever thou didst for our Forefathers; and that thou wilt also give us those Blessings, which thou hast long since promis'd to us thy People, and which will far exceed all the Blessings enjoy'd formerly by our Forefathers. 5. Thou meetest, i. e. preventest with thy Blessings him that rejoices, and works, i. e. rejoices to do Righteousness, those that remember thee in thy Ways. But behold, thou art wroth, for we have sinn'd \* continually against those Ways, i. e. God's Laws, and shall we be sav'd? 6. \* And we are all as an Unclean thing, and all our Righteousnesses are as filthy Rags, i. e. our very best Actions have a great Alloy of Imperfection: \* therefore we all do fade as a Leaf, and our Iniquities, like the Wind that blasts Leaves and Fruit, have taken us away, i. e. depriv'd us of thy Blessings. 7. And there is none that lays our Calamities to heart, so that he earnestly

(a) Compare Psal. 18. 7 — 15. and 68. 8.

## P A R A P H R A S E.

calls on thy Name, none that stirs up himself by the Consideration of our Misery or thy Mercy to take hold of thee, i. e. to flee for Refuge to thy Goodness and Power, and to intercede with thee for averting thy Judgments from us, and thereby as it were to hold thy Hand from striking us, at least any more: \* therefore thou hast hid thy Face from us, and hast consum'd us, because of our Iniquities. 8 But now, O Lord, thou art our Father: we are the Clay, and thou our Potter, and we all are the Work of thy Hand. 9 Be not wroth very sore, O Lord, neither remember Iniquity for ever: behold, see, we beseech thee, we are all thy People. 10 Thy holy Cities, (b) viz. Zion and Jerusalem are a Wilderness, Zion is a Wilderness, Jerusalem a Desolation. 11 Our holy and our beautiful House, where our Fathers praised thee, is burnt up with Fire: and all our pleasant things are laid waste. 12 Wilt thou still go on to refrain thy self from taking Vengeance on our Enemies for these things, O Lord? wilt thou continue to hold thy peace, and afflict us very sore?

X.

The Jews were rejected by God for their Unbelief of the Gospel, and so the Gentiles called.

Chap. LXV. I am, i. e. will be by the Preaching of the Gospel \* made (c) manifest to them, viz. the Gentiles that asked not for me: I am or will cause my self to be found or known of them that sought me not: I said, Behold me, behold me, unto a Nation that was not call'd by my Name, i. e. I will of my own voluntary good Will cause the Gospel to be preach'd to the Gentiles, and thereby call on them to repent and turn to me their God, and will on their embracing the Gospel receive them as my peculiar People for the future, and reject you Jews from being so any longer, till ye repent and turn to me also by embracing the Gospel. 2 And this will I do, because I have spread out my Hands, i. e. used the greatest Importunity all the day unto you to behave your selves Obediently to me, but ye would not, but went on to act as a rebellious People, which walketh in a Way that was not good, after their own Thoughts: 3 A People that provoketh me to anger continually to my Face, that sacrifices in Gardens, and burns Incense upon Altars made of Brick after the manner of the heathen Altars, and not of whole Stones, neither burn nor polish'd, (d) as I commanded: 4 which remain among the Graves, and lodge in the Monuments, out of some idolatrous Rite or Superstition; which eat Swines Flesh; and Broth of abominable Things, viz. (e) of a Kid seeth'd or boil'd in its Mother's Milk, is in their Vessels: 5 which say nevertheless to others, particularly to the Gentiles, Stand by thy self,

## A N N O T A T.

(b) Jerusalem was distinguish'd into two Parts, Old Jerusalem and New, otherwise call'd Sion or the City of David. (c) So the Hebrew word (render'd by our Translators, Sought) signifies also, and is to be taken in the Sense I have render'd it, as appears from Rom. 10. 20.

(d) Exod. 20. 25. Deut. 27. 5.

(e) See Exod. 23. 19. and 24. 16. Deut. 14. 21.

come

## PARAPHRASE.

come not near to me, for I am holier than thou, or *I esteem thee as unclean*. These are *offensive to me* as a Smoke in my Nose, *they continually provoke my Anger*, as a Fire that burneth all the Day. 6 Behold, it is written before me, *i. e. irrevocably decreed*, I will not keep silence or refrain punishing them, but will recompense, even recompense into their Bosom, *i. e. punish double* 7 your Iniquities, and the Iniquities of your Fathers together, (saith the Lord,) which have burnt Incense upon the Mountains, and blasphemed me upon the Hills: therefore will I measure their former Work into their Bosom, *i. e. visit or punish the Sins of their Forefathers as well as their own upon them*.

8 However thus saith the Lord, As the new Wine is found in the Cluster, and ~~one saith, Destroy it not~~, for a Blessing is in it: so will I do for my Servants sakes, that I may not destroy them all, *i. e. as it is usual to spare a Cluster of Grapes, and not destroy it by plucking it from the Tree, but letting it grow for the sake of a few good Grapes, that will afford new Wine when ripe; so for the sake of a few good Persons among them I will not destroy the whole Jewish Nation*. 9 And I will bring forth a Seed out of Jacob, and out of Judah an Inheritor of my Mountains: and mine Elect shall inherit it, and my Servants shall dwell there, *i. e. out of the Remnant of the Jews so preserv'd shall at last arise a better Generation, who shall repossess their Country*. 10 And Sharon shall be a fold of Flocks, and the Valley of Achor a place for the Herds to ly down in, for my Peeple that have fought me, *i. e. they shall enjoy Plenty there of my Blessings Temporal and Spiritual*.

11 But ye are they that forsake the Lord, that forget my holy Mountain, *i. e. forsake my Temple and Worship*, that prepare a Table or *sacificial Feast* for or to the honour of an Idol call'd \* Gad, and that furnish the Drink-offering unto another Idol-god call'd \* Meni. 12 Therefore as the word Meni denotes Number, and Gad a Troop, so will I number you to the Sword, and ye shall all in Troops bow down to the Slaughter: because when I call'd, ye did not answer; when I spake, ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not. 13 Therefore thus saith the Lord God, Behold, my Servants shall eat, but ye shall be hungry: behold, my Servants shall drink, but ye shall be thirsty: behold, my Servants shall rejoyce, but ye shall be ashamed: 14 behold, my Servants shall sing for Joy of Heart, but ye shall cry for Sorrow of Heart, and shall howl for Vexation of Spirit. 15 And ye shall leave your Name for a Curse unto my Chosen, *i. e. the faithful Remnant that shall arise, shall use this as a common Form of Cursing, viz. God do so to me or you, as he did to the wicked Jews: for the Lord God shall slay thee, and call his Servants by another Name, viz. that of Christian*. 16 And on the other hand, that he who blesteth himself in the Earth, shall bless himself in the God

XI.  
A Remnant of  
Israel shall be  
along preserv'd.

XII.  
The Jews are  
threaten'd with  
fire Punishments  
for their Sins, and  
promis'd a most  
Happy State on  
their Conversion to  
Christianity.

## P A R A P H R A S E.

of Truth, and he that sweareth in the Earth, shall swear by the God of Truth, *i. e.* the common Forms of Blessing or taking an Oath, shall be by mentioning the God of the Christian Church, or by the Gospel as the Word of God, who shall then have fully convinc'd the Jews of his Truth, by having made good all his great Promises relating to this World, as follows, *viz.* because the former Troubles are forgotten, and because they are hid from mine eyes, *i. e.* the Servants of God shall for ever after enjoy a most prosperous State here on Earth. 17 For behold, I create new Heavens, and a new Earth: and the former shall not be remembered, nor come into mind. 18 But be you glad and rejoyce for ever in that which I create: for behold, I create Jerusalem a Rejoycing, and her People a Joy. 19 And I will rejoyce in Jerusalem, and joy in my People, and the voice of Weeping shall be no more heard in her, nor the voice of Crying. 20 There shall be no more ~~from thenceforward~~ an Infant of Days, nor an old Man that hath not filled his Days; *i. e.* there shall be no untimely Deaths, either of abortive Infants, or which never live to Man's Estate; or of old Men who ~~lose not out the full Term of Life~~: for ~~he~~ that dies but an hundred years old, shall be esteem'd to dy a Child, or as in his Childhood comparatively to the then length of Life; ~~even he that dies but an hundred years old, shall be esteem'd~~ accurst as a Sinner, and therefore ~~(f) cut off by Death and not permitted to live longer.~~ 21 And they shall build Houses, and inhabit them; and they shall plant Vineyards, and eat the Fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a Tree or of the Tree, *viz.* of Life, are or shall be then the days of my People, and mine Elect shall long enjoy the Work of their Hands. 23 They shall not labour in Vain, nor bring forth for Trouble: for they are the Seed of the Blessed of the Lord, and their Offspring with them. 24 And it shall come to pass, that before they call, I will answer, and whiles they are yet speaking, I will hear. 25 The Wolf and the Lamb shall feed together, and the Lion shall eat Straw like the (g) Bullock: yet Dust shall continue to be the Serpent's meat, *i. e.* ~~tho' all the Rest of the Creation shall then be restor'd to the like happy Condition they were in before the Fall, yet the Devil and his Angels shall be continued in the same State of Condemnation. But they, viz. not only any Beast or other living Creature or Thing on Earth, but also the Devil and his Angels by tempting to Sin, shall not hurt nor destroy in all my holy Mountain, i. e. any Member of the then Christian Church, says the Lord.~~

## A N N O T A T.

(f) As Er and Onan the sons of Judah the Patriarch were for their Wickedness, as Gen. 38. 7, 10.

(g) See Chap. 11. 6, &c.

## PARAPHRASE.

Chap. LXVI. Thus says the Lord, The Heaven is my Throne, and the Earth is my Footstool: where is the House that ye build unto me? <sup>XIII.</sup> *The Jews are forewarn'd not to think, that God would save them only for his Temple being among them.* and where is the place of my Rest? *i. e. rely not too much on my Temple's being among you, as if that would induce me to save you tho' Wicked: for the Time will come that I will permit the said Temple to be destroy'd for your Sins, and to convince you that I have no need of it.* 2 For all those Things, *viz. Heaven and Earth and all therein* hath mine Hand made, and by my Power it is that all those Things have been or continued hitherto, says the Lord. Therefore think not that I will spare or preserve you only for my Temple's sake at Jerusalem. But know that I prefer a truly pious Man to my said Temple, as being a living Temple to me. *Accordingly to this Man will I look or have regard more than to my Temple among you, even to him that is Poor\* or of a contrite Spirit, and trembleth at my Word.* 3 Without such true inward Piety, he that kills an Ox for a Sacrifice to me, is as if he slew a Man: he that sacrificeth a Lamb, as if he cut off a Dog's Neck: he that offereth an Oblation, as if he offer'd Swines Blood: he that burneth Incense, as if he blessed an Idol: yea, they have chosen their own Ways, and their Soul delighteth in their Abominations, *i. e. Idolatry.* 4 I also for their due and suitable Punishment will choose to permit their Delusions by their false Prophets, and Teachers, *viz. Scribes and Pharisees &c.* and will bring their Fears (b) upon them, particularly that Destruction which they fear'd from the Romans, and so prevent which they will crucify Christ: because when I call'd, especially by Christ and his Apostles, none did answer; when I spake, they did not hear: but they did evil before my eyes, and chose that in which I delighted not, *viz. Idolatry in respect to their Punishment by the Babylonish Captivity, and Adherence to the Mosaical Rites in respect to their Punishment by the Romans destroying again their Temple and State.*

5 Hear the Word of the Lord, ye that tremble at his Word, so as to embrace the Gospel when preach'd to you, Your Brethren that hated you, that cast you out of their Synagogues for my Name's sake, *i. e. for your embracing the Gospel, said by way of deriding Christ and you his Followers,* Let the Lord (i) be glorified, *i. e. do some remarkable thing in Vindication of them, or to prove, that Jesus is as he pretends sent from God, and consequently that his Disciples obey the Will of God in embracing the Gospel.* But He, *viz. the Lord* shall appear to your Joy, and they shall be <sup>XIV.</sup> *The Destruction of the Jews that persisted in their Unbelief of Christ is foretold, and the Preservation of the Believing Jews at the Destruction of Jerusalem by the Romans.*

## ANNOTAT.

(b) This so exactly agrees with the Case of the Jews as to the Reason assign'd, John 11. 48, for the Killing of Christ, that I can't but think Mr Lowth altogether in the right, in referring the Fears here mention'd (at least especially) to the Fears of the Jews mention'd by St John in the foregoing place.

(i) Compare Matth. 27. 40—43.

affam'd,

altham'd, tho' not in the manner or at the time they demanded it for their Conviction, yet at the time when they, together with Jerusalem and the Temple, shall be miserably destroy'd by the Romans, and that in a very remarkable manner, viz. by giving due Warning to the Christian Jews to withdraw from Jerusalem, and retire to Pella, and so to escape the common Destruction of the rest of the Jews. 6 Methinks I hear a Voice of Noise from the City, a Voice from the Temple, i. e. the Noise made by the Romans in assaulting and taking and destroying the City and Temple, and the Noise or Outcries of the Jews that were slain or otherwise destroy'd at that time; so that it may justly be said to be a Voice of the Lord, that rendereth Recompense to his Enemies, viz. the Jews that obstinately or hitherto had rejected Christ on his Gospel.

xv.

The great Increase of the Christian Church on the Preaching of the Apostles, and the Conversion of the whole Jewish Nation at once, is foretold.

7 Before she travailed, she brought forth: before her Pain came, she was deliver'd of a Man-child, i. e. after the Destruction of the City and Temple of Jerusalem, and so of the Jewish State and Worship, the Christian Church shall increase so suddenly, as that the said Increase may fitly be compar'd to a Woman's bringing forth a Child, before her Pains or Travail came on her. 8 Who hath heard such a Thing? who hath seen such things? shall the Earth be made to receive Seed and bring forth the Growth or Fruit thereof in one day, or shall a whole Nation be born at once? And yet thus it shall be to the Christian Church: for as soon as Zion travailed, she brought forth her Children, i. e. the Christian Church quickly, after the Destruction of the Temple and Jewish Worship there, shall spread it self thro' the World; and at the latter End or Stage of the Gospel-state, the Whole Nation of the Jews shall be converted to Christianity at once. 9 Shall I bring to the Birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the Womb? saith thy God, i. e. it is no Wonder that the Propagation of the Gospel in the former part of the Gospel-state, and the Conversion of the Jewish Nation in the latter part thereof, should thus speedily be brought about, when Each of them is no other than what I have decreed; and therefore when the Time appointed for their being fulfill'd is come, I will by my Almighty Power quickly bring it to pass. 10 Therefore rejoyce ye with Christian Jerusalem, and be glad with her, all ye that love her: indeed ye shall have Cause to rejoyce with her, all ye that shall mourn for her, afore the Triumphant State of the Christian Church is come. 11 \* For ye shall suck, and be satisfied with the Breasts of her Consolations: \* for ye shall milk out, and be delighted with the Abundance of her Glory, i. e. by your being Members of the Christian Church ye shall be blessed with all Comfort Spiritual and Temporal, and not only so, but shall also live even in a Glorious or Triumphant State here on Earth, all your Enemies being subdu'd. 12 For thus saith the Lord, Behold, I will extend Peace to her like a River, and the Glory of the Gentiles like

## PARAPHRASE.

like a flowing Stream: then shall ye suck, ye shall be born upon her Sides, and be dandled upon her Knees. 13 As one whom his Mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem. 14 And when ye see this, your Heart shall rejoice, and your Bones shall flourish like an Herb: *by all which Expression from v. 12. is denoted the wonderful Love and Affection God shall shew to the Christian Church, when its Triumphant State or the Millennium is come, and which will be such as can't be better represented than by the several ways, whereby a most fond and tender Mother shews her Affection to her darling Child: and the Hand of the Lord shall be known towards his Servants, and his Indignation towards his Enemies, i. e. then shall the Kingdom or Power of Christ be manifested and set up all over the World, by a distinguishing Protection of his People, and Destruction of his and their Enemies.* 15 For behold, the Lord will come with Fire, and with his Chariots like a Whirlwind, to render his Anger with Fury, and his Rebuke with flames of Fire, *i. e. the Lord shall speedily execute Vengeance on his Enemies, and that in a most dreadful Manner, even destroying them with Fire or Lightning accompanied with terrible Tempests.* 16 For by Fire \* as well as by his Sword will the Lord plead with all Flesh or all his Enemies: and by these means the Slain of the Lord shall be many. 17 They that sanctify themselves and purify themselves *after the idolatrous Manner in the Gardens, (k) in Companies* \* one after another in the midst of the Garden, eating Swines Flesh, and the Abomination, and the Mouse, *which was one idolatrous Rite, and therefore forbidden (l) as well as the other two aforementioned, shall be consum'd together: and in like manner shall all the Worshipers or Followers of Antichrist be consum'd in the latter days of the Gospel, says the Lord.* 18 For I know and will punish their Works and their Thoughts.

It shall come also to pass in respect of the Well-dispos'd, that I will gather all such out of all Nations and Tongues, and they shall come and see my Glory, *i. e. be converted to Christianity, and so enjoy the Glorious State which I shall then bless my Church with.* 19 \* Even I will set a Sign or Standard among them to gather them together; and I will send some of those Jews that escape of them, *i. e. out of the Nations where they were dispers'd, and are return'd Home on their own Conversion to Christianity, unto the Nations of the Gentiles that are yet Unconverted, viz. to Tarshish (m) or the Eastern parts of the World, to Pul and Lud that are famous for their Skill to draw the Bow, and live in the Southern parts of the World, to Tubal or the North parts, and to Javan \* and the Isles afar off, i. e. to the Western parts, that have not heard my Fame,*

XVI.  
The Fulness of the Gentiles coming into the Church is foretold, and the Destruction of Antichrist and his Party.

## ANNOTAT.

(k) See Chap. 65. 3, 4. (l) Levit. 11. 29. (m) That Tarshish may be taken to denote the East, is plain from 1 Kings 22. 48.

## P A R A P H R A S E.

neither have seen my Glory, at least so as to acknowledge me to be the only True God, and to worship me as such according to my own Rules or the Gospel: and they, viz. the Converted or Christian Jews so sent, as is mention'd in the beginning of the Verse, shall declare my Glory among the said Gentiles, and convert them also to Christianity. 20 And they, viz. all the Gentiles converted to Christianity by the foresaid Means, thereupon shall bring all your Brethren, i. e. Jews that live among them and shall then be converted also to Christianity, for an Offering unto the Lord, out of all Nations, upon Horses, and in Chariots, and in Litters, and upon Mules, and upon swift Beasts, to my holy Mountain Jerusalem, saith the Lord, as the Children of Israel bring an Offering in a clean Vessel, into the House of the Lord. 21 And I will also take of them for Priests, and for Levites, saith the Lord, i. e. all that share in this blessed State shall attend on my Service without Distinction. 22 For as the new Heavens, and the new Earth, which I will make, shall remain before me, saith the Lord, so shall your Seed and your Name remain, i. e. such as then live and are Christians shall live to the end of this World. 23 And it shall come to pass, that not only at the New Moons and Sabbaths and other Festivals formerly appointed by me to the Jews, but from one New Moon to another, and from one Sabbath to another, shall there be a Continual Festival, and all Flesh, viz. Gentiles (n) as well as Jews shall come to worship before me, saith the Lord. 24 And as the beginning of this Happy Time, or to make Way for it, as I shall destroy all the Enemies of my Church, so they that are Members of the same shall go forth, and look upon the Carcasses of the Men that have transgressed against me, i. e. Antichrist and his Followers, who shall have in an extraordinary Manner sinn'd against me; for they ly (o) unburied to their greater Reproach, and as Worms shall eat their Carcasses here, so their Worm or Sting or Regret of Conscience, which shall gnaw their Conscience as the Worms shall gnaw their Bodies, shall not dy, neither shall their Fire, i. e. the Fire which shall burn their Bodies after they are rais'd from Death, and sentenced at the last Judgment to Eternal Damnation, ever be quench'd, but both their Bodies and Souls shall be Eternally tormented in Hell, viz. their Souls with everlasting Regret or Grief, and their Bodies with everlasting Fire; and they shall be an everlasting Abhorrence unto all Flesh, i. e. all good Men, both Jews and Gentiles.

## A N N O T A T.

(n) See Revel. 11. 24, 26. (o) This seems very Remarkable, as being done by way of just Retaliation for the Antichristian Party causing the Bodies of the Two Witnesses to ly Unburied, after they had kill'd them, as Revel. 11. 7, 8.



THE  
**Preface to the Prophecy**  
 OF  
**J E R E M Y.**

**T**HE Prophet *Jeremy* has Himself given us so good an Account of his Family, Native or Dwelling-place, and Tribe wherein his Native-place was situated, that Nothing more needs to be added thereto. For Chap. I. 1. he tells us as to his *Family*, that he was the Son of *Hilkiah* who was one of the *Priests*: Even of the *Priests* that dwelt in *Anathoth*, which therefore may Reasonably be look'd on as the *Native as well as Dwelling-place* of *Jeremy*; and which was in the land or Tribe of *Benjamin*; and that no more than about three miles distance from *Jerusalem*, as St. *Jerom* tells us in his Preface to this Prophecy.

I.  
 Of the Fa-  
 mily and Birth-  
 place of *Jeremy*.

Likewise *Jeremy* has expressly told us, that he began to Prophecy in the *thirteenth* year of the Reign of *Josiah*, Chap. I. 2. From which to the *eleventh* or last year of the Reign of *Zedekiah* (v. 3.) were about *one and forty years*. How long *Jeremy* prophesy'd After, can't certainly be known now, no Account being left thereof. But that he did prophesy for *some Time or Tears* After, is evident from his Prophecies to the *Jews which went into Egypt* after the Destruction of *Jerusalem* and the murder of *Gedaliah*: Which Prophecies are contain'd Chap. 42, 43 and 44; and seem plainly enough to prove, that they were deliver'd at some considerable Distance of Time One from the Other. For the First of 'em was deliver'd to the said *Jews*, while they were yet in the habitation of *Chimham* which was by *Bethlehem*, as appears from Chap. 41. 17 and Chap. 42. Their Going from whence into *Egypt* must take up at least a Month or more, there being *Women* and *Children* among 'em, as Chap. 43. 6. The First place they staid or settled at in *Egypt* was *Tabpanbes*, as Chap. 43. 8. And it may well be suppos'd, that they had been there some time, before the Second of the said Prophecies was deliver'd to 'em there, which is set down Chap. 43. 9—13. After this we learn from Chap. 44. 1. that the *Jews* spread themselves and settled in other different parts of *Egypt* as well as *Tabpanbes*, as at *Migdol*, and *Noph* and in the Country of *Patbros*. Which reasonably implies, that their thus Spreading themselves was, after they were more increas'd by the Birth of *Children* in *Egypt*, and consequently *some years* after their First coming into *Egypt*. Now the Prophecy contain'd Chap. 44. as it was the Last of *Jeremy's* Prophecy at least Extant or now Known of, so was deliver'd to the *Jews* After they were so Spread and settled in different Parts, and consequently After they were increas'd considerably in Number by the

II.  
 Of the Time  
 of *Jeremy's*  
 Prophefying.

*Birth of their Children in Egypt*: Whence it will necessarily follow, that this Last Prophecy was deliver'd *several years*, at least *ten or twelve or more*, after the Jews came into Egypt. And that it might be so long After, nothing hinders as I can think of; I am sure, *not the Age* of the Prophet of which I come next to speak.

III. That *Jeremy* was a *very young Man* when he was call'd to be a Prophet, is evident from Chap. I. 6. It is likely he was not above *Twenty or One and twenty*. But however let it be suppos'd that *Jeremy*.

He was five and twenty, or even *Thirty*. According to this last Supposition, he was but about *Threescore and eleven or twelve* when he came into Egypt. For as afore has been observ'd, from the *Thirteenth* of the Reign of *Josiah* when he began to prophesy, to the *eleventh* of *Zedekiah* were but about *One and forty years*. And supposing it was a whole year After before the Jews came into Egypt, this with the other one and forty years will make but two and forty. To which add *Thirty* as the Number of the years of *Jeremy's Age* when he began to prophesy; the whole will amount but to *Threescore and twelve* for the *Age of Jeremy* when he came into Egypt. So that supposing his last Prophecy abovemention'd was not deliver'd till *Ten Years* after his Coming into Egypt, He would be then but *Fourscore and two years Old* when he deliver'd the said Prophecy: Which is no Unreasonable Age to have suppos'd him to have liv'd to, especially if the Circumstances of the Sacred History point out such an Age. But since it may very Well, if not Better, agree with what is said Chap. I. 6. of *Jeremy's Youth*, when call'd to the Prophetical Office, to suppose that he was but *Twenty or One and twenty*; it will hence follow, that *Jeremy* was but *Threescore and twelve or thirteen*, when he deliver'd his Last Prophecy, even supposing the said Delivery not to have been till *Ten years* after the Jews came into Egypt. And it will Readily be granted, that *Threescore and twelve or thirteen* is no Incredible Age for *Jeremy* to have Arriv'd at. I can omit Observing further, that if we will but suppose *Jeremy* to have liv'd but about *four or five years* more, which is also not an Incredible Age, even tho' he was *Fourscore and two* when he deliver'd his Last Prophecy; then he liv'd long enough to see his Own Prophecies fulfill'd concerning the *Conquering of Egypt by Nebuchadnezzar*, and the *Punishment of those Jews* that would wilfully and contrary to God's Command go into Egypt. For it was about the *fifteenth year* after the Destruction of *Jerusalem*, that *Nebuchadnezzar* invaded *Egypt* and quickly *Over-run and Conquer'd it All*. By which means the Jews that had fled thither falling again into his hands, he *slew them All* that had not afore perish'd by *Famine*, excepting only a *very Few* whom he brought back or permitted to return into *Judah* their own

own Country, according to Chap. 44. 27, 28. It may very Reasonably be suppos'd, that those Few that were permitted so to Return, were such as were Forced against their Own Wills, by Azariah and Johanan &c. as Chap. 43. 2—6, to go along with 'em into Egypt contrary to the Command of God. And I can't but think that our Prophet himself and Baruch were Two of those Few that return'd into Judah. For it is most Reasonable to suppose, that Nebuchadnezzar being acquainted by Jeremy on his Coming into Egypt, how he and several of the other Jews had been Forced into Egypt, thereupon Nebuchadnezzar order'd all such Jews as had Forced 'em, to be slain, as they fell into his hands; and permitted Jeremy and All the Rest who were Unwilling (as Jeremy acquainted him) to have gon into Egypt, to Return into Judah. This is no other Favour than may be most Reasonably suppos'd to have been granted to Jeremy and the Rest on his account by Nebuchadnezzar, if it be but remember'd, How well known Jeremy or at least his Character was to Nebuchadnezzar long Afore, and what great Favour Nebuchadnezzar had afore shewn to him at the taking of Jerusalem. Jeremy and Baruch &c. being return'd into Judah, there probably continued living Quietly under the Protection of Nebuchadnezzar, till they Both died in Peace in their own Country: This being no other than what is Agreeable to God's most gracious Promises to Each of 'em, viz. to Jeremy Chap. I. 18. and 15. 20, 21. and 20. 11. and to Baruch Chap. 45. 5. As for Jeremy's being ston'd to Death by the Jews in Egypt for preaching there against their Idolatry, or being put to Death by Pharaoh Hephtrah for prophesying against him, as there is no good Grounds for such Traditions, so they are the rather to be look'd on as Fabulous, as not being Agreeable to God's fore said Promises to Jeremy.

As to the Prophecies of Jeremy, it is evident from several Texts therein, that there were several Collections made of 'em at several Times. The First was That mention'd Chap. 36. When in the fourth year of Jeboiakim God order'd Jeremy to take a Roll of a Book, and to write therein All the Words that he had spoken to him against Israel, and (or Even) against Judah and against all the Nations, from the Day He spake (first) unto him from the days of Josiah (viz. from the thirteenth year of his Reign as Chap. 25. 3.) even unto This Day. According to which account the Collection then made contain'd all the first twenty Chapters, the twenty fifth, the twenty sixth, the thirty fifth, the thirty sixth, the forty fifth, and all that follow to the fifty first inclusively. The second Collection is That mention'd Chap. 30. 2. where Jeremy is again order'd to write all the Words that God had spoken unto him in a Book: Which Order was given in the Reign of Zedekiah, and that after the fourth year of his

IV.  
Of the several Collections made of Jeremy's Prophecies; and first of the first Collection.

Of the second Collection.

Reign, as may Reasonably be infer'd from Chap. 28. 1. So that this Second Collection contain'd, besides what was contain'd in the Former, five more Chapters viz. from the Beginning of the *twenty* Of the Third *seventh* to the end of the *thirty first* Chapter. The third Collection Collection. was made presently after the Destruction of Jerusalem, as may be plainly infer'd from the *Preface of Jeremy* himself, Which stands at the Very Beginning of this Book Chap. I. 1—3. For there it is said, that *the Words* or Prophecies contain'd in the Collection then made, were such as were deliver'd from the *thirteenth* year of the Reign of *Josiah*, to the end of the *Eleventh* year of *Zedekiah*, even *to the Carrying away of Jerusalem Captive in the fifth month*. So that this Collection contain'd *ten Chapters* More than the Second viz. Chap. 21, 22, 23, 24 and 32, 33, 34. 37, 38, 39: That is, this Third Collection contain'd All the present Book of Jeremy, excepting *seven* Chapters, which remain to be spoken of. As the third Collection ends at Chap. 39, So all from the beginning of Chap. 40, to the end of Chap. 44, contains an Account of *Jeremy* himself and the *Other Jews* that were *left still in Judea* by Order of *Nebuchadnezzar*; and more especially therein is related, How after the Murder of *Gedaliah*, *Johanan* and Other Chief men among 'em, would go into *Egypt*, and force All the rest to go Along with 'em, even Contrary to the Express Command of God. Whereupon there are set down also the Prophecies deliver'd by Jeremy to 'em on these Occasions, and their Idolatry in *Egypt*. Wherefore the Particulars contain'd from Chap. 40 to 44 inclusively being such as were *transacted After the Time when* the Third Collection was made, it follows that the *said Chapters* must be likewise added to the former Prophecies of *Jeremy After the Third Collection*; and that probably by *Jeremy* himself or else *Baruch* after their Return out of *Egypt* into *Judea*, of which I have spoken Above. So that the *Book of Jeremy*, as it is at present, was made up by *Four several Collections* or Degrees, leaving out What is now adays call'd the *Fifty second* or *Last Chapter* of the said Book.

V. For the said Chapter is Rather to be look'd on, and What is was at first design'd as an *Introduction* to the following *Lamentations* of *Jeremy*; It being Very proper for that purpose, as commonly esteem'd of, containing a *short Narrative* of the *Destruction* of the *Kingdom of Judea*, and of the *City and Temple of Jerusalem*; which are the *Sub-* Chapter of *Jeremy's Book of Prophecies* is *just* of the said *Lamentations*. On which Account it might Very rather an *Introduction* to *tations*; tho' Now Imprudently separated from 'em, and made the the *Lamentations*. *Last Chapter* of the *Book of Jeremy's Prophecies*. Wherefore I have not scrupled to correct such a palpable Fault, and to restore the Contents of the said Chapter to their First and True Design; by placing 'em in my Paraphrase as an *Introduction* to the *Lamentations*. On

On the like Account I have not scrupled to *reſtore* to their *Proper* and *Primitive* places the Contents of ſuch Chapters, as Now adays ſtand Apparently *Out of their proper Places* in our Bibles, and ſo breed great Confuſion in the Reading of this Book. Since we are told Chap. I. 2. that Jeremy began to Prophecy in the days of Joſiab, it would be but Reasonable on that Account to aſſign the Beginning of this Book to the ſame Reign. But there are Other alſo and more expreſs Reasons for it. For Chap. I. 4—10. contains an Account of Jeremy's Miſſion or Call to the Prophetical Office, and therefore was Certainly in the Reign of Joſiab wherein he began to prophecy. And the Viſions of the Twig of the Almond-tree and of the Boiling pot were moſt Probably or rather Certainly at the ſame time with his Miſſion, as may be infer'd from the two laſt Verſes of Chap. I. That All from Chap. 2. 1. to Chap. 3. 5. was in the ſame Reign may be Reasonably infer'd, not only from what is Already ſaid, but alſo from This, that what follows Chap. 3. 6 &c. is expreſſy ſaid to have been deliver'd in the days of Joſiab; and therefore it is but Reasonable to ſuppoſe that What go's Afore it, and comes between Jeremy's Miſſion and Chap. 3. 6. was likewise in the days of Joſiab. All that follows from Chap. 3. 6. to the end of Chap. 6. being but One continued Prophecy, therefore muſt All of it have been deliver'd in the days of Joſiab. And thus it has been ſhewn that All the *ſix firſt Chapters* are either Expreſſy refer'd, or moſt Reasonably to be refer'd to the Reign of Joſiab. As for the great Impiety the Jews are Charg'd with in the ſaid Chapters, this is no good Objection againſt the Prophecies therein contain'd being deliver'd in the Reign of Joſiab, who was a moſt Pious perſon himſelf. For notwithstanding All his Care and Endeavour to make a general and Thorough Reformation, He could not do it any further than as to Outward and Open Acts: the Generality of his Subjects ſtill retain'd in their Hearts their Old Inclination to Idolatry and other enormous Impieties; which is expreſſy taken Notice of Chap. 3. 10. And God foreſaw that as ſoon as good Joſiab was dead, their ſaid Inclinations would preſently break out into Open and Publick Acts, as they did All along the ſucceeding Reigns. And I have Elſewhere and that more than Once obſerv'd, that it was Uſual with God in the Reign of a Good King to prophecy by way of Warning againſt the Evils and Corruptions which he foreſaw would be Generally practis'd in a ſucceeding Wicked Reign. Accordingly what is contain'd in the Prophecies in the *ſix firſt Chapters*, tho' deliver'd in the Reign of Good Joſiab, yet were graciously deſign'd by God as Forewarnings to the Jews againſt running again into All Impiety in the ſucceeding Reigns, as they did nevertheless.

The Reign of Jehoahaz or Shallum being but three months as 2 Kings

VI.  
Of the True  
Order of the  
Prophecies,  
and other Con-  
tents of this  
Book. And  
Firſt of the  
Prophecies,  
&c. deliver'd  
in the Reign  
of Joſiab.

VII.  
Of the Pro-

phesies deliver'd in the Reign of *Jeboiakim* and their True Order.

2 Kings 23. 31. it is not Unlikely that Jeremy might have no Prophecy deliver'd to him in his short Reign, especially God designing his Reign should be thus short, perhaps because He was set up by the People to the Injury of the Right of his Elder Brother *Jeboiakim* to the Crown. However that be, God-designing his Reign should be thus short, and so that he should not have much Time to do Hurt, might therefore deliver no Prophecy to Jeremy in his Reign; but defer it till *Jeboiakim* should be possess'd of the Crown according to his Birth-right: Who being to Reign a much longer time viz. *eleven years* 2 Kings 23. 36; therefore might do great Evil in that time; and so there was great Occasion often to reprove Him and his People by Admonitions and Prophetical Denouncing of Judgments against 'em. Accordingly All from the Beginning of Chap. 7. to the end of Chap. 40. is refer'd to the Reign of *Jeboiakim* by some Learned Men, and that I think Very Rightly. Thus the *Chronological Dates* added not long ago to the Margin of our Larger Bibles, by the late Bishop *Lloyd* (as was said) who was Well skill'd in these matters; refer the Beginning of Chap. 1. &c. to the year 629 before Christ, and Chap. 6. to the year 612 before Christ. And so according to these Dates the first six Chapters were deliver'd in the Reign of *Josiah*, who according to the said Bp. or Mr. *Marshall's* Tables began his Reign in 641 before Christ, and was kill'd in 610 before Christ. Whereupon *Jeboabaz* was set up to be King by the People, but after three months was depos'd by *Pharaoh Necho*, and the elder Brother *Jeboiakim*, to whom the Kingdom belong'd by Birth-right, was made King by *Pharaoh*. So that *Jeboiakim* began his Reign about the end of 610, or the beginning of 609 before Christ. Which dates are therefore annex in the Margin of our Bibles to the Beginning of Chap. 26. And to the Beginning of Chap. 7. is annex the Date of 600 before Christ, and all the following Chapters to the 26th inclusively are refer'd to some year between 609 and 600 before Christ, and so to the Reign of *Jeboiakim*, for he was not kill'd till the next year viz. 599 before Christ according to the foresaid Bishop. What follows in Chap. 21. is expressly assign'd unto the Reign of *Zedekiah*; and to the same Reign most probably belongs Chap. 22 and 23. they being *One continued Discourse* with Chap. 21. and containing a Repetition of the Prophecies concerning the Fate of the last two Kings before *Zedekiah*, the said Repetition being made that thereby *Zedekiah* might be the more work'd on to Repentance. Chap. 24 is expressly ascrib'd also to the Reign of *Zedekiah* v. 1 and 8. As for Chap. 25 it is expressly assign'd v. 1. to the Reign of *Jeboiakim*, and to the fourth year of his Reign. And Chap. 26 is expressly refer'd v. 1. to the Beginning of the Reign of *Jeboiakim*. Whence it plainly appears

appears that these two last Chapters are by some means or other here quite *misplaced*, as being *parted* from the Other former Chapters which belong to the Reign of *Jehoiakim*, by four Chapters coming between viz. Chap. 21 &c. to 24 inclusively which belong to the Reign of *Zedekiah*. These two Chapters viz. 25 and 26 are also *Misplaced* in reference *One to the Other*: for Chap. 26. is expressly refer'd v. 1. Simply to the *Beginning* of *Jehoiakims* Reign, whereas Chap. 25. is expressly refer'd v. 1. to the *fourth* year of the said Reign, and consequently should Succeed in Order what is contain'd Chap. 26. as well as it did in Time. In short Chap. 26. being expressly assign'd v. 1. to the *Beginning* of *Jehoiakims* Reign, should therefore stand likewise at the *Beginning* of all those Chapters which belong to *Jehoiakims* Reign, and consequently should stand as in its *Right or Proper* place before what is commonly call'd Chap. 7, which should rightly be Chap. 8, and this Chap. 26 should be Chap. 7. And so all would be Right or the Chapters would follow in *Order of Place* agreeable to their *Order of Time* from Chap. 6. to end of Chap. 20. The four next Chapters belonging to the Reign of *Zedekiah* as is Above observ'd, should therefore be there Omitted, and so Chap. 25. which is expressly refer'd v. 1. to the *fourth* year of *Jehoiakims* Reign should follow immediately after Chap. 20. and thus *All the Chapters so Far* belonging to *Jehoiakims* Reign would ly together in their proper Order. I say, *All the Chapters so Far*, because there are three others belonging to the same Reign Namely Chap. XXXV. is expressly refer'd v. 1. to the *days* of *Jehoiakim*, and Chap. 36. 1—8. is more particularly refer'd to the *fourth Year* of *Jehoiakim*: To which also belongs Chap. 35. it being in the *fourth* year of *Jehoiakim* that *Nebuchadnezzar* came against Jerusalem, on whose coming the *Rechabites* betook themselves to Jerusalem for fear of the Army of the Chaldeans as Chap. 35, 11. So that as these two Chapters stand very properly together, so it appears from what has been said, that they are both to be placed Properly or according to their true Order immediately after Chap. 25. Which is likewise expressly refer'd v. 1. to the same *fourth* year of *Jehoiakim*. After Chap. 36. 1—8. follows in *Order of Time*, and consequently should follow in *Order of Place*, what is contain'd in Chap. 45. For it is expressly laid v. 1. thereof, that it contains *The word that Jeremy spake unto Baruch, when he had written these Words.* (viz. mention'd Chap. 36. 2.) in a Book at the Mouth of *Jeremiah*, in the *FOURTH* year of *Jehoiakim*; and so in the same year wherein was deliver'd or done what is related Chap. 25. and 35 and 36. 1—8. What follows Chap. 36. 9. is Here expressly said to have been done in the *fifth* year of *Jehoiakim*. The said Kings then cutting the Roll in which were writ the foregoing Prophecies



of Jeremy, and *casting it into the Fire* that was Afore him, was such a Sign of an Heart Harden'd in Wickedness so as not to be Reclaim'd by any Exhortations or Threats; that it may well enough be suppos'd, that God in his just Judgment left him to Himself, and sent *Jeremy* no more with any New Prophecies to him or the People, except That contain'd Chap. 22. 13—19. which I suppose was denounced against *Jeboiakim* not long afore his Death, the manner of which and his Burial are there foretold v. 18, 19. There is another Prophecy contain'd in the same Chap. 22. 1—12. and plainly relating to the *Beginning of Jeboiakims* Reign, as appears from v. 11, 12. where *Sballum* or *Jeboabaz*, (who was set up by the People to be King after the Death of his Father *Jostab*, tho' Younger than *Jeboiakim*, as is above observ'd) is spoken of as *Newly deposed*, and *carried away Captive* by the King of Egypt. These two Prophecies, tho' deliver'd at first in the Reign of *Jeboiakim*, yet are not distinctly mention'd under that Reign, because *Jeremy* (as seems Clear to me) was order'd by God to repeat the said Prophecies to *Zedekiah* or in his Reign, for which reason he omitted mentioning 'em Distinctly among the other Prophecies in the Reign of *Jeboiakim*, that he might not repeat the same Prophecies Twice. And thus I have taken Notice of all the Prophecies belonging to the Reign of *Jeboiakim*, and of the Order wherein they ought to be placed in our Bibles according to the Order of Time wherein they were deliver'd.

According to the *Chronological* Dates aforementioned, there is supposed a much Greater Confusion to be in the Placing of the Prophecies belonging to *Jeboiakims* Reign; than I do suppose. For according to the said Dates it is suppos'd, that All contain'd from the Beginning of Chap. 7. to the End of Chap. 20. (except only Chap. 11 and 12) were deliver'd after what is contain'd Chap. 36; or after the fifth year of *Jeboiakim's* Reign. This I conjecture to be suppos'd, because it being said 2 Kings 23. 36. that *Jeboiakim* reign'd Eleven years, it follows that he reign'd six years after what is contain'd Chap. 36. of *Jeremy*; and it seems Unlikely, that in All the said six years there should be No More than One prophecy deliver'd, viz. That in Chap. 22. 13—19. But I have Above taken Notice of a Very good Reason, why God might not Vouchsafe any More Prophecies, or send *Jeremy* with any More Warnings to *Jeboiakim*, after the fifth year of his Reign, viz. Because then it was that he cut the Roll and cast it into the Fire, as Chap. 36. 23; which was a sufficient Token of an Heart harden'd, and Not to be Reclaim'd by any Warnings. So that it is No Wonder, or Unlikely, that God vouchsafed to *Jeremy* No prophecy concerning *Jeboiakim* or *Judah* after the fifth year of his Reign, except only That wherein



wherein was foretold the Ignominious Manner of *Jeboiakims* Death and Burial, Chap. 22. 13—19. Besides I have observ'd no Reason, why all the Chapters, from the Beginning of the *Tenth* to the End of the *Twentieth*, should be suppos'd to have been *Antecedent* to Chap. 7, 8 and 9, as to the *Time* wherein their Contents were deliver'd by *Jeremy*. But on the Contrary I think there is a Very good Reason, why We should suppose Chap. 7. to follow in Order of *Time* immediately or next after Chap. 26. For, as it expressly said Chap. 26. 1. that the Contents of the said Chapter were deliver'd in the Beginning of the Reign of *Jeboiakim*: So by comparing what is said Chap. 26. 6. with what is said Chap. 7. 12 &c, it may I think be Most reasonably infer'd, that the Contents of Chap. 7. were deliver'd Next after the Delivery of the Contents of Chap. 26. For as Chap. 26. 6. it is said, *Then will I make this House like Shiloh &c*: So Chap. 7. 12 &c. it is said, *Go ye now to my Place which was in Shiloh &c.*—*Therefore will I do unto this House—as I have done in Shiloh.* Which is a Reasonable Proof to Me, that the Prophecies in Chap. 26 and 7 were deliver'd Not long One after the Other, Viz. that in Chap. 26. first, and then the Other in Chap. 7. For *Jeremy* being Apprehended for that in Chap. 26. and being Like to be put to Death for the same, but deliver'd therefrom by the special Interposition of Providence thro' the means of *Abikam*; After such his Delivery He was order'd by God in some short time After to go Agaih and deliver the Purport of the former Prophecy in much Larger Terms, to certify the Jews the More, that the said Judgment of the Destruction of their Temple should as Certainly come to pass, as *Shiloh* was Already destroy'd, unless they Repented. And thus I have said All I think Requisite, to be said of the Prophecies deliver'd in the Reign of *Jeboiakim*.

The next Reign was That of *Jeconiah*, or more shortly *Coniah*, otherwise call'd *Jeboiachin*: which tho' no longer than that of his Uncle *Shallam* viz. but three Months as 2 Kings 24. 8. yet differs from the Other in this respect, that *Jeremy* had a special Prophecy during his short Reign and Concerning Him: Namely that contain'd Chap. 22. 20—30. The said Prophecy was *Afterwards Repeated* to *Zedekiah*, and therefore inserted in the said Chapter (together with and after the two Prophecies therein relating to his Father *Jeboiakim*) for the Reason above mention'd, while I was speaking of the said Prophecies relating to *Jeboiakim*.

VIII.  
Of the Prophecy concerning *Jeconiah*.

We are now come to the Prophecies deliver'd in the Reign of *Zedekiah* the last King of Judah. It has been Afore observ'd, that Chap. 21. is expressly refer'd v. 1. to this Reign; and that it is but Reasonable to suppose that Chap. 22 and 23. were deliver'd in the same Reign and at the Very same time, and that Chap. 24 is

IX.  
Of the Prophecies in the Reign of *Zedekiah*.

expressly refer'd v. 1 and 8, to the same Reign. But now it is evident that Chap. 21. was not deliver'd till toward the latter end of Zedekiah's Reign, it being said v. 2. thereof that *Nebuchadnezzar makes War against Us*, which was not till about the ninth year of Zedekiah 2 Kings 25. 1. so that it is Certain that altho' these prophecies Chap. 21, 22, 23 and 24. stand Afore the Rest in Our Bibles, yet there were Other Prophecies deliver'd Afore these in the Reign of Zedekiah. For thus we are expressly told Chap. 28. 1. that what follows in the said Chapter, was transacted *in the Beginning of the Reign of Zedekiah*, and more particularly *in the fourth Year* thereof. And the three next following Chapters viz. 29, 30 and 31. may very well be suppos'd to have been deliver'd next in Succession of Time. So that it is Certain that Chap. 28. and Reasonable to suppose that likewise Chap. 29, 30 and 31, should all stand before Chap. 21, 22, 23 and 24, were they put in their due Place, or that Order of Place which is Agreeable to the Order of Time wherein they were deliver'd. How the Contents of Chap. 21. (and so of the three following) came to be put so far out of their Proper places, seems to me to be Easily accounted for. Viz. there being Mention made Chap. 20. of one *Pashur*, and likewise Chap. 21. of a *Pashur*, some Ignorant Scribe that did not observe that these were different Persons, hence infer'd that the Contents of Chap. 21. ought to follow immediately after Chap. 20, and so writ it: the Copy out of which he writ, being *not all writ in one continued Roll or Book*, but in *several lesser and distinct Rolls*; and so Room left for Scribes, or Transcribers to misplace these and other Chapters, by writing the Contents of the said Rolls one after the other, either as the pleased or judg'd Best, or as the Rolls happen'd to come into their Hands. And as it is certain that Chap. 28. should stand before Chap. 21; So it is sufficiently certain to any Unbigotted person, that Chap. 27. does refer to the Reign of Zedekiah, and consequently should stand the First of all the Prophecies in his Reign, as being First deliver'd. Indeed according to the present Hebrew Text the Chapter begins thus: *In the Beginning of the Reign of Jeboiakim &c.* But that *Jeboiakim* is here Miswritten by some Transcriber instead of Zedekiah, is sufficiently Evident from v. 3. where the Yokes to be made are order'd to be sent to the Kings there mention'd, *by the Messengers* i. e. their Ambassadors *which come unto Jerusalem to Zedekiah King of Judah*. Besides the Syriac Version, which was made from the Hebrew, and is the Oldest next to the Septuagint, expressly reads Chap. 27. 1. *In the Beginning of the Reign of Zedekiah &c.* In the present Copies of the Septuagint Version the First Verse of this Chapter is left out, as it was in St. Jerom's time. The Reason of which seems to be, because

because the said Verse, as it stands in the Hebrew text, seem'd plainly to such as first left it Out of the Septuagint, to be Faulty in reading *Jeboiakim*. That it was Once read or at first translated by the Septuagint Interpreters, as it still stands in the Syriac Version viz. *In the beginning of the Reign of Zedekiah &c.* may be Reasonably infer'd from the Arabic Version which was made from the Septuagint, and has it still so. Lastly, how Chap. 27. 1. came to be falsely written thus, *In the Beginning of the Reign of Jeboiakim* instead of *Zedekiah*, may Easily be accounted for viz. Chap. 16. 1. beginning in the same manner, thence some Heedless Transcriber wrote Chap. 27. 1. just so Too, the Name of *Jeboiakim* still running in his Head, and he not duly heeding his Copy. On all these Accounts it is not I think to be Reasonably doubted, but the True or Original Reading of Chap. 27. 1. was, *In the Beginning of the Reign of Zedekiah*. And therefore it ought to be placed First of all the Prophecies deliver'd in the said Reign; which as Far as I have hitherto spoken of, ought to stand thus viz. Chap. 27. and so on to the end of Chap. 31. Then Chap. 21. and so on to the end of Chap. 24. Then follows next in Order of Time Chap. 34. For as Chap. 21. &c. was deliver'd when *Nebuchadnezzar was making War* (as v. 2) that is, preparing for War or Actually marching against Jerusalem: So Chap. 34. 1. we are told, that *Nebuchadnezzar then Actually fought against Jerusalem*. Chap. 35 and 36. being Expressly refer'd v. 1. of each to the Reign of *Jeboiakim*; Chap. 37 and 38. are the next in Order of Place as well as Time that belong to the Reign of *Zedekiah*. For they contain what was done, when, *after the Chaldeans had besieg'd Jerusalem for some time*, they broke up the Siege for to go and fight the Egyptian army, that was coming or said to be coming to the Relief of Jerusalem, as Chap. 37. 5. After Chap. 37 and 38 are to be placed in due Order Chap. 32 and 33. For Chap. 32. 2. we are told that Jeremy was Then *shut up in the Court of the Prison*, of which we have an Account given how it came to be done Chap. 37. 15 &c. to the end of Chap. 38. Besides it is expressly said Chap. 32. 1. that the Prophecy therein contain'd was in the *tenth year of Zedekiah*, which was the last but one of his Reign; and the Contents of Chap. 32 and 33. are Very agreeable for a *Final Prophecy* just before the taking and Destruction of Jerusalem. For therein is contain'd an Account of God's Ordering Jeremy to *buy the Field of his Uncles Son*, as a *Token of the Certainty of the Jews Return to their Country* after the Time appointed by God; as also a *Very Large Promise of God himself* to the same Purpose; with an Assurance however repeated to them, that the *City should be then taken and burnt* by the Chaldeans, and the *King and People carried Captive*. After Chap. 32 and 33,

comes in Order Chap. 39. being Apparently the Last Chapter relating to the Reign of *Zedekiah*, as containing an Historical Account of the Taking of *Jerusalem* and *Zedekiah* by the Chaldeans, and what follow'd.

X. The following Chapters from the 40th to the 44th inclusively stand in their due Order in our Bibles. Chap. 45. ought to be plac'd between v. 8 and 9 of Chap. 36. as has been Above observ'd. Chap. 46 and so to Chap. 51. stand likewise in due Order, or such as they were writ in, or order'd to be writ in, by Jeremy himself. For tho' the Prophecies contain'd therein were deliver'd at several Times, and different from the Order wherein they are writ: yet as they were *All put thus together* as being Prophecies against *Heathen Nations*, and so judg'd Best to be so put together *at the End* of the Book, that they *might not interrupt the Series or Course* of the Prophecies concerning *Judah*, by being inserted among 'em according to the Order of Time wherein they were deliver'd: So in placing the said Prophecies concerning the said *Heathen Nations*, the Prophecy against *Babylon* seems to be put *Last*, as being *Last of all* to be fulfill'd. And the two Prophecies against *Egypt* seem to be put *First*, because next to *Babylon* *Egypt* was the *First* or Chief of the Heathen Nations prophesy'd here against. As to the Other Nations, it was Indifferent on this or any other Account, how they were placed. As for Chap. 51. I have Elsewhere observ'd, that it is Properly an *Introduction* to the *Lamentations*.

XI. Thus I have gon Along the Chapters of this Book, and shewn, What I take to be the *proper Order* wherein the Contents of the said Chapters ought to be placed. As to the *Occasion* of the Contents of the said Chapters coming to be so much *Misplaced*, there is Room at this Distance Only for Conjecture. One and the First Occasion thereof might be the *most Unsettled and Confused State* of the *Jews*, wherein the Far greatest part of these Prophecies were written: which might well hinder *Jeremy* and *Baruch* his *Amanuensis*, and Any others that were disposed to have done it, from taking due Care or using all Proper Means, for transmitting to Posterity the said Prophecies in their due Order, by having *several Copies of 'em transcrib'd*, and those *laid up where they might not be injur'd*, and so *disorder'd*. Hence probably there was No other, or but a Very Few more Copies of this Book transcrib'd, than what *Jeremy* and *Baruch* themselves kept. And considering how not only the Other Jews but *Jeremy* and *Baruch* themselves, were forced to move from Place to Place after the Destruction of *Jerusalem*; it is No Wonder, if by such Forced Movements the Copies they had with 'em were *Often disorder'd*; especially if we further consider that the Way of Writing Books in those Days was in *Single*

*Single Rolls* come how fasten'd together only at one End, somewhat like the Sheets that make up a Chancery-bill or the like. So that if the string which fasten'd the End of the Rolls hapned to break or the like, without present Care, which could not always be taken in such an Unsettled Condition, the *Single Rolls*, and so the *Order of the Prophecies*, might Easily and Presently be confounded; and unless the Person who had the Copy, or some other with or near him, knew how to Reduce again the Rolls into their proper Order; being Once disorder'd, they must continue so; and Not Unlikely become more and more Disorder'd by New Accidents. By such Means the Copies of *Jeremy* might be disorder'd before the Review, which *Ezra* made of the Holy Scriptures.

But if so, it seems strange that *Ezra* should not reduce the several Parts into their proper Order; especially such Parts as are evidently shewn to be misplac'd, by the Dates prefixt thereto by *Jeremy* himself. Cou'd I bring Myself to Believe, as Some do, that *Baruch* put together the Collection of these Prophecies which he made, without any Regard to the Order of Time; then I Cou'd as well Believe, that *Ezra* likewise thought it Not material, to Reduce the Prophecies to their proper Places according to Order of Time. As for the Collections of the *Psalms* being made without Regard to Order of Time, the said Collections were made by such as had Not Opportunity to know the true Place of several or most of the *Psalms* as to Order of Time; forasmuch as the Collectors liv'd a Good time, if Not some Ages, after some of the *Psalms* were penn'd; and so could do No other than put 'em together, as they met with 'em. But now *Baruch* being *Amanuensis* to *Jeremy*, and as such, having writ out the Prophecies of *Jeremy* at the several Times aforementioned; can't Reasonably be suppos'd to have been Ignorant of the due Order, wherein the Prophecies ought to have been placed, as to Order of Time. And therefore to suppose, that *Baruch* should not, withstanding put together the said Prophecies, without any Regard to Order of Time, is a Very hard Supposition in reference to *Baruch*; forasmuch as it Argues him to have been Guilty of downright Supine and Willful Carelessness in a Matter of No small Moment. Which being Too great a Crime to suppose so Good a Man guilty of, It may even Thence be Reasonably infer'd, that he was Not guilty of it, but took due Care to place the Prophecies in their proper Order, as to the Order of Time. Besides there is No such Reason for having Regard to the Order of Time in the Collection of *Psalms*, as there is in the Collection of *Jeremy's Prophecies*. Each Psalm is as a Distinct Entire Composition of Itself, and so has No Dependence on, or Necessary Connexion with any other Psalm, in Order to its being Rightly understood. But the Prophecies of *Jeremy*,

XII.

*Jeremy*, not only relate to, but are Actually mixt with several *Historical Relations of Matters of Fact*; for the Better and Right understanding whereof it is *Absolutely Necessary*, that the Prophecies should be placed *with Regard to the Order of Time*; wherein the said Matters of Fact were transacted. Wherefore I can't doubt, but *Baruch* had *due Regard to Order of Time*, in all the Collections he made, or in all the Copies he transcrib'd, of *Jeremy's* Prophecies. For the same Reason I can't but think, that *Ezra*, in his Review of the Sacred Scriptures, reduced to its *proper Place*, whatever he found *Misplaced*, in the Book of *Jeremy*; at least such Parts thereof, as by the *Dates* affixt thereto *Evidently appear* to be *Misplaced*. 'Tis indeed Very likely, that *Ezra* might take out such Prophecies as related to Foreign Nations, and place them All together, at the End of the Book of *Jeremy* as they now stand, if *Baruch* had not done it Afore. But which-ever of 'em did it, 'tis Obvious that the Reason why they did so, was, *Because the Prophecies relating to Other Nations should not interrupt the Series of the Prophecies belonging to the Jewish Nation*. And if they were thus careful that the *Series of the Prophecies belonging to the Jews* should *not be thus interrupted*, by the Prophecies belonging to *Other Nations* being *intermix'd* with 'em; It may Reasonably be even Thence infer'd, that they were no less, not to say, more carefull, that the Prophecies belonging to the *Jews* should *not be confounded* by being *Misplaced* as to Order of Time. So that on the Whole it seems most Likely, that the *present Confusion* of the Prophecies relating to the *Jews*, as they now stand in the Hebrew Bible, was chiefly, if not solely, occasion'd by *Transcribers*, after the Time of *Ezra*. Which Point I therefore now proceed to consider.

XIII.

I have then Afore observ'd, that All from Chap. 1. to Chap. 20. inclusively stands in its proper Place as to Order of Time, except only that Chap. 26. should be placed between Chap. 6. and Chap. 7. It is therefore in the First place to be enquir'd, How Chap. 26. came to be omitted between Chap. 6. and 7. And I think there are pretty sufficient Tokens to shew, How this was done by *Transcribers*. Now such as have been us'd to *Transcribers*, or (which comes to the same) to *Printers* now adays, know too Well that there is *Nothing more apt* to make *Transcribers* or *Printers* *Mistake*, than the *Sameness*, or only *Likeness*, either of *Words*, or *Sentences*, or *Matter*. Now if we compare Chap. 26. 1, 2 &c. with Chap. 7. 1, 2 &c. we shall find a *Sameness* in some respects, and a *Likeness* in More, as to All the foremention'd Particulars. I shall here place before the Reader the two first Verses of each Chapter.

Chap. 26.

Chap. 26.

In the beginning &c. came this Word from the Lord, saying: Thus says the Lord, Stand in the Court of the Lord's house, and speak unto all the Cities of Judah, which come to worship in the Lord's house, &c.

Chap. 7.

The Word that came from the Lord, saying: stand in the Gate of the Lord's house, and proclaim there this Word, and say: Hear ye the Word of the Lord, All ye of Judah, that enter in at these Gates to worship the Lord, &c.

The Reader sees at the First View, that the *Import* of the *Whole of Both Passages* is the *Same*, and even *Many*, or *Most* of the *Very Words*, which I have distinguish'd by putting the said Words in *Italick*. Now 'tis Easy or Natural to suppose, that the Transcriber, when he had writ out the first six Chapters which belong to the Reign of *Jesiah*, might Rest or Leave off for a Time. And by some Accident, when he came to write on, instead of Casting his Eye on the beginning of Chap. 26; he cast it on the beginning of Chap. 7. and the *Whole Import*, and *Many* or *Most* of the *Words* in *Both Places* being the *Same*, hence he might Very well not discover his Error, tho' in General he knew What was to follow. This is the more Easy or Natural to be conceiv'd, because it is Reasonably to be thought, that the *Transcribers* in those days were Much the same sort of Persons for Care and Exactness, as *Printers* are Now adays; and so wou'd not Lose Time in Nicely examining, Whether they were Right or Wrong; but go On, as being to be paid in Proportion to what they transcrib'd, leaving Others to find Out the Faults they committed. Now such a Mistake being made, it might Easily, and even at One and the same time, be committed in *Several Transcrib'd Copies*. For it is Not Unusual in such Cases, for One Transcriber only to have before him the Copy that is to be transcrib'd; and for him, as he transcribes himself, to read Aloud what is to be transcrib'd, to the Rest that transcribe with him. So that whatever Mistake of such a Nature, he makes that Reads, All the rest must make; Perhaps a young Reader may think it not likely, that such a Mistake as I have aforementioned should be made, considering the *Great distance* between Chap. 6. and 26. But he is to observe that what is Chap. 26. at present, I suppose Originally to have follow'd *Immediately after* Chap. 6. and Chap. 26. is not so long, but that it might be contain'd in *one Single Roll*, or *one side* of a Roll. And so supposing that what at present is Chap. 26. began at the *Top* of the Roll, and what is at present Chap. 7. began at the *Bottom* of the *same side* of the Roll, it was Easy for him that had the Copy to be transcrib'd before him, to Cast his Eye, when he came Anew to transcribe, on the *Bottom* instead of the *Top*; and seeing there the *Like Passage* as was at

Top,

Top, to think he began again Aright, or where he Afore left off: Or supposing what is now Chap. 7. to begin on the *Back side* of the same Roll, on which began what is now Chap. 26. the Roll in thrussling away when the Transcriber left off at the end of Chap. 6. might by several Accidents *turn over*; and so the Backside being Uppermost when the Transcriber came again to go on, and there being the *Like Passage* on the Back-side, as he had observ'd on the Fore-side, when he left off, He might think himself Right, and so begin with what makes the Beginning of Chap. 7. instead of beginning with what makes at present Chap. 26. And thus I have given, what I take to be, not an Improbable Account, how the *First Mistake* we meet with, was occasion'd; or how what is at present Chap. 26. came to be *Omitted* in its *proper Place*, or immediately after Chap. 6. and what is at present Chap. 7. came *immediately to follow* Chap. 6. *contrary to its proper Order*.

XIV.

The next Mistake, to be accounted for, as being the next we meet with, is, how what is at present Chap. 21. &c. to the end of Chap. 24. came to be placed after Chap. 20. whereas Regularly, or according to the Order of Time, what is at present Chap. 25. should immediately follow after Chap. 20. And this I think was occasion'd after the same Manner, that the First Mistake was occasion'd: For there being mention'd made several times in Chap. 20. of one *Pashur*; and there being likewise mention made of what is at present Chap. 21. i. of one *Pashur*; hence some Ignorant or Heedless Transcriber, by some means or Other happening to call his Eye on the *Pashur* last mention'd, after he had writ Chap. 20. without any more Ado presently infer'd, that what is related Chap. 21. to have been done by the *Pashur* there mention'd, ought to follow what is related to be done by the *Pashur* mention'd Chap. 20. and accordingly transcrib'd it Next into his Copy, and might occasion it to be transcrib'd in like manner into several other Copies at the same time, by the Method I have afore observ'd, of One Transcriber reading Aloud what was to be writ by the other Transcribers. Now what makes at present Chap. 21. coming thus to be *Misplaced*, and put next to Chap. 20; What follows in the three next Chapters viz. 22, 23, 24, was writ on as they stood Originally, or next to what makes Chap. 21. And so we come next to Chap. 25. Which should have follow'd after Chap. 20. but being *Omitted* there by reason of the Name *Pashur* as is afore observ'd, the Transcriber let it *come in here*, as being the *First* place he could well put it in, All from beginning of Chap. 21. to end of Chap. 24. having a Connexion or Reference One part to the Other.

XV.

Chap. 26. ought (as is afore observ'd) to have come in between Chap. 6. and 7. But being *Omitted* there by the Means aforementioned



tion'd §. 13. it was put in here, either because it Accidentally hap-  
pen'd here to come again into the Transcriber's Way; or else be-  
cause the Transcriber now perceiving that he had Omitted it Afore  
thro' Heedlessness, judged This a most proper Place to put it in, so as  
Not to be found out so Readily, or to afford him the Better Excuse.  
Forasmuch as not only Chap. 25. 1. refers to the Reign of *Jeboia-*  
*kim*, but also Chap. 27. begins in the Very same manner (ac-  
cording to the present Reading) as Chap. 26. begins, viz. *In the*  
*beginning of the Reign of Jeboiakim &c.* Or lastly Chap. 27. begin-  
ning thus, hereby the Transcriber tho' not sensible of his former  
Mistake, might be induced to think, the Placing of what makes  
Chap. 26. just before Chap. 27. to be the True place where it should  
be, or as Proper as any Other. The Reason aforesaid of Chap. 26.  
being placed next afore Chap. 27. makes it probable, that Chap.  
27. 1. was Read as Now it is Very Early, or before What makes  
Chap. 26. was misplaced. For had the True Original Reading of  
Chap. 27. 1. been preserv'd, this Text could have afforded no such  
Motive or Ground, as is afore mention'd, for placing what makes  
Chap. 26. just before Chap. 27. For the True Original Reading  
of Chap. 27. 1. is doubtless this: *In the beginning of the Reign of*  
*Zedekiah the Son of Josiah &c.* as I have shewn in my Note on the place.

Now as Chap. 27. begins with the Reign of *Zedekiah*, so I see  
*No Reason* for Not supposing All from Chap. 27. 1. to the end of  
Chap. 31. to stand in its proper Order; tho' the foremention'd *Chro-*  
*nological Dates* affix to these Chapters make 'em to be much mis-  
placed. After Chap. 31. should come Chap. 21, 22, 23, and 24.  
which I have Afore shewn §. 14. How they come to be misplaced.  
The following Prophecies in the Reign of *Zedekiah* are also mis-  
placed; but I see no Reason to think, they are so much misplaced,  
as the foremention'd *Chronological Dates* make 'em. The Way how  
they came to be misplaced, is I think no other than what occasion'd  
the Misplacing of the foregoing Prophecies. For such as are mis-  
placed, beginning after the same manner, viz. *The word that came*  
*to Jeremiah from the Lord*, or the like; hence Transcribers easily  
mistook One for the Other, when they left off and came again to  
write on. Thus Chap. 34. which should I think come next after  
Chap. 24. beginning as Chap. 32. does, with the foresaid Ex-  
pression, viz. *The Word that came to Jeremiah from the Lord*,  
Transcribers placed what makes Chap. 32 and 33, before  
what makes Chap. 34. Tho it be Evident from the Date of *Jeremy*  
himself Chap. 32. 1. that what there follows, was deliver'd in the  
tenth year of *Zedekiah*; and therefore should Regularly follow what  
is contain'd Chap. 34; and not only so, but should also follow  
Chap. 37 and 38. For Chap. 35 and 35, are expressly said to be Pro-  
phcies

XVI.

phesies deliver'd in the Reign of *Jehoiakim*, and so are manifestly misplaced between Chap. 34 and 37, which should therefore follow One another: And I see no Reason why Chap. 38. should not be suppos'd Regularly to follow Chap. 37. After Chap. 38. should Regularly follow, what makes Chap. 32 and 33, as appears from the Date mention'd in Chap. 32. 1. (which was Afore observ'd) viz. that the Contents thereof were deliver'd *in the Tenth year of his Reign*, and so in the Last year but One of his Reign. After which manifestly follows Chap. 39. forasmuch as the Date in v. 2. expressly says, that the Contents of Chap. 39. fell out *in the eleventh year of Zedekiah's Reign*, when *Jerusalem* was taken, and an End put to the Reign of *Zedekiah*.

XVII.

All that follows from Chap. 40. 1, to the end of Chap. 44. is manifestly in its proper place. So that All that remains to be accounted for, is Only, How Chap. 35 and 36. which are expressly said to belong to the Reign of *Jehoiakim*, came to be misplaced among, or as it were in the Mids of, the Prophecies belonging to the Reign of *Zedekiah*; as also how the Contents of Chap. 45. which are also expressly said to be deliver'd in the Reign of *Jehoiakim*, came to be placed, not only after the Reign of *Zedekiah*, but even after all the Prophecies deliver'd by *Jeremy* to the Jews, after their Going into *Egypt*. As for Chap. 35 and 36. they ought, as appears from the Dates prefixt to 'em by *Jeremy*, Regularly to follow Chap. 25. and Chap. 25. should Regularly have follow'd after Chap. 20; as I have above observ'd in §. 14. But Chap. 25. being left out of its proper place by the Means abovemention'd in the same §. 14. hence together with Chap. 25. were left out of their proper places also, what now makes Chap. 35 and 36, forasmuch as the Contents of Chap. 35 and 36. did Originally follow next after the Contents of Chap. 25. Now whereas the Transcriber inserted the Contents of Chap. 25. much sooner, tho' not in their proper place, yet he did not insert the Contents of Chap. 35 and 36. in the same place, forasmuch as being Once laid aside, they did *not happen to come* to the Transcriber's hands *together* with the Contents of Chap. 25. tho' they were *left out* and *misplaced* by him *together* with Chap. 25. Wherefore as soon as the Contents of Chap. 35 and 36. came again to the hands of the Transcriber, he scrupled not to insert 'em, where he met with 'em. Or else he inserted 'em where they now stand, because the three foregoing Chapters viz. Chap. 32, 33, 34. do All begin just after the same manner, as do's Chap. 35. viz. *The Word that came to Jeremias from the Lord*; Which Sameness of Expression the Transcriber might think wou'd either render his Mistake Not so Easy to be found out, or at least would afford him an Excuse for his Mistake.

As

As for Chap. 45. tho' it was deliver'd in the Reign of *Jehoiakim*, yet it belonging Wholly to *Baruch*, as being only a Comfortable Assurance, that GOD would preserve his life; hence it may be Reasonably suppos'd, that *Baruch* out of his great Modesty would not insert it in its proper place, but chose rather to place it Last of All the Prophecies belonging to the *Jews*. And this the more inclines me to believe, What at the Beginning of this Point, I only intimated by the By, viz. that it was *Baruch*, rather than *Ezra*, that placed All the Prophecies belonging to *foreign Nations*, or to *Others* than the *Jewish*, at the Very End of this Book.

And thus I have taken Notice of All the parts of this Book, that are *misplaced*; and have endeavour'd to give a probable Account, How they came to be so. When I enter'd on this Head, I observ'd there was Room left Only for *Conjecture*; and accordingly All that I have said on this Head, I offer *Only as Conjecture*. And as I have enquir'd into this Matter, Further than Any One that I know of, has done Afore Me; so I shall be Very well pleased to see more probable Conjectures offer'd by Any one After me.

I shall conclude this Long Preface with some Remarks in reference to Matth. 27. 9. where is ascrib'd to *Jeremy* this Prophecy, *And they took the thirty pieces of Silver &c.* In my Paraphrase on the said Text I follow'd Mr. *Mede's* Opinion, as seeming Very probable to me, for the Reason mention'd in my Preface to *Zachary*. But having on my drawing up my Paraphrase on *Zachary* had Occasion more duly to Weigh the Reasons on which Mr. *Mede* grounds his Opinion; and finding They are *not Good*, as is more particularly observ'd in my Preface to *Zachary*, and still more in my Paraphrase and Notes on his Prophecy, I therefore judg'd it Proper to take Notice in this Place, Of what seems to Me to be the *Truest Solution* as to the *present Reading* of Matth. 27. 9. viz. that St. *Matthew* himself did *not* There specify any particular Prophet, but only writ thus, *Then was fulfill'd that which was spoken by the Prophet &c.* Which some One Afterward refer'd by some *Marginal Note* to *Jeremy*, which Note was afterwards taken into the Text, as has been done in several other the like Cases. And this is confirm'd by the *Syriac* Version, which is as Ancient, or *much more Ancient*, than any *Manuscript* now extant of N. T. and therefore is of *More Authority*. Especially when the *Syriac* Reading is confirm'd also by the *Persic* Version, and some MSS. And so I put an End to this Preface.

XVIII.

XIX.  
Of the Prophecy ascrib'd to *Jeremy* in Matth. 27. 9.

# JEREMIAH.

## PARAPHRASE.

*The Preface of Jeremiah himself to his Book.*

Chap. I **T**HE Words of Jeremiah (a) the son of Hilkiab, of the priests that were in Anathoth, in the land of Benjamin : 2 To whom the word of the Lord first came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. 3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah unto the carrying away of (b) those of Jerusalem and other parts of Judah, that were carried captive by the Babylonians in the fifth month answering chiefly to our July, presently after (c) the Destruction of the Temple and City of Jerusalem.

## SECTION I.

Containing such Prophecies as were deliver'd in the Reign of Josiah, which take up the first Six Chapters.

I. *Jeremy's Call* 4 \* Even at the Time First mention'd viz. in the thirteenth year of Josiah's Reign (as v. 2.) the word of the Lord came unto me saying, Before I formed thee in the belly, I knew thee viz. that thou wouldst be a Prophet; or become one that wouldst Faithfully discharge the Office of a Prophet; and therefore before thou camest forth out of the womb, I sanctified thee, \*that is, I set thee apart or ordain'd thee to be in due time a prophet unto the Nations i. e. To foretell what judgments shall come on other (d) Nations as well as Judah. 6 Then said I, Ah, Lord God behold I cannot speak with that Authority and Gravity as becomes a Prophet, for I am but a very \* young Man. 7 But the Lord said unto me, say not for an Excuse, I am a young man: for

(a) Concerning Jeremiah and his Prophecies in general, see my Preface to this Book. (b) It hence appears, that this Preface does not belong to this whole Book, forasmuch as therein viz. Chap. 41, 42, 43, 44. are contain'd Prophecies and other matters which were after the said Captivity here last mention'd, and that some of 'em several Years after. Of which see more in the Preface. (c) Compare Chap. 52. 12 &c. (d) See Chap. 25. 15 &c. and all the Chapters from the 46th to the end of the 51st inclusively.

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*I can enable thee Notwithstanding thy Youth to discharge the Office I employ thee in; and accordingly thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.* 8 Be not afraid of their faces: for I am with thee to deliver thee (c) from any Violent Death, says the Lord. 9 Then the Lord put forth his hand, and touched my mouth, and the Lord said unto me, Behold, by this Visible Sign of my touching thy Mouth, I have put my words in thy mouth i. e. Given thee Assurance that I have actually commission'd Thee to be a Prophet, and will to that end impart unto thee my Will and Purposes, and have endued thee with the Gift of Utterance or Skill and Ability to deliver to Others my said Will in a proper manner, or in Fit Words and with a decent Assurance and Gravity. 10 See, I have this day set thee over the nations, and over the Kingdoms, to foretell unto them my Purposes, either for their obstinate Impenitence to root them out of their Countries, and to pull down their Governments, and to destroy them and to throw down their Cities, and Towns; or else on their Repentance to build and to plant them i. e. to restore them to their Countries, and therein to a prosperous Condition.

11 Moreover, the word of the Lord came unto me, saying, Jeremiah, what seest thou? and I said, I see a rod of an almond-tree. 12 Then said the Lord unto me, Thou hast well seen i. e. Thou hast seen what Well resembles my Purpose toward Judah: For as the Almond is One of the first Trees that buds and blossoms, and is therefore call'd Shoked in Hebrew from a Root that signifies to Hasten, because it as it were hastens to bring Forth and ripen its Fruit: So the People of Judah will hasten I see to fill up the Measure of their Iniquity, and so to make themselves Ripe for Vengeance; and accordingly I will hasten my word to perform it i. e. I will hasten to bring those Judgments on 'em, which I have foretold I would, when their Sins should be Ripe for Vengeance.

13 And the word of the Lord came unto me the second time, saying, What seest thou? and I said, I see a \*boiling pot, and the face or Appearance thereof is towards the north. 14 Then the Lord said unto me, This Pot denotes Judah or Jerusalem, and the Boiling of it denotes the great Afflictions which shall cause the Jews to grieve Exceedingly, like as Fire causes a Pot to boil; and this Pot appears Northward of Thee to denote, that the said Afflictions shall come on

(c) That God's Deliverance of Jeremy here promis'd is to be understood only from actually suffering Violent Death, is evident from the many other and great Miseries he suffered for discharging his Office, which were so great that they sometimes brought him to Deaths-door, and caused him to make grievous Complaints. See Chap. 21. 27. and 25. 10--21. and 28. 18--23. and 20. 7--12. and 26. 8--15. and 31. 2. and 38. 4. &c.

*the Jews chiefly out of the North or by means of the Babylonians whose Kingdom is chiefly North of Judah: for accordingly Out of the north an evil shall break forth upon all the inhabitants of the land of Judah.* 15 For lo, I will call all the families of the kingdoms of the north *i. e. Nebuchadnezzar who shall bring with him the lesser Kings and Princes that are his Allies or Tributaries*, saith the Lord, and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah *i. e. the said several Princes shall pitch their Royal Pavilions, some against Jerusalem and others against other Cities of Judah, and take them.* 16 And I will then utter, *not by the mouth of my Prophets, but by the actual Execution of the Babylonians or Chaldeans,* my judgments against them of Judah touching or for all their wickedness, who \* shall have forsaken me, and have burnt incense unto other gods, and worshipped the works of their own hands. 17 Thou therefore gird up thy loyns and arise, and speak unto them all that I command thee: be not dismayed at their faces so as to fear telling 'em Faithfully what I command thee, lest I dismay thee before them *i. e. lest for a Punishment of thy Fearing any Man more than Me, I give thee just Cause to be dismay'd before them, by withdrawing my Protection from thee.* 18 For behold on the other hand as long as thou shalt Faithfully discharge thy Prophetical Office, I have made thee this day as a defenced city, and an iron pillar, and brasen wall against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. 19 And they shall fight against thee, but they shall not prevail against thee *so as to take away thy Life: for I am and will be with thee*, saith the Lord, to deliver thee.

## IV.

Chap. II. Moreover, the word of the Lord came to me, saying, *2 Go, and cry in the ears of the people of Jerusalem, saying, Thus saith the Lord, I think it abundantly sufficient to put thee Judah in mind of the Duty and Love thou owest to Me, to remember thee\* of the kindness I shew'd to thee in the days of thy youth, to remember thee of the great love I express'd to thee in the days of thy espousals to me i. e. of my Entering into Covenant with thee at Mount Sinai, which was as a Marriage-Covenant, when thou wentest safely after me or by my Protection in the wilderness, in a land that was not sown, but where I provided thee with Manna for Bread and with Water to drink &c. in a Miraculous manner.* 3 Israel was holiness or a People peculiarly called to be an Holy Nation unto the Lord, and they were the first-fruits of his increase *i. e. particularly dedicated to God, as the First-fruits of the Increase of the Ground are to be consecrated*

The Jews are reprov'd for their base Ingratitude to God, and for their Idolatry; and excited to True Repentance under the Reformation of good Josiah.

PARAPHRASE.

crated to God by the Law. And during that time of your Fathers coming from Egypt into the Land of Canaan, excepting One or Two Instances for the Sins of your Fathers, all that \* would have devoured or destroy'd him viz. Israel, did offend thereby me; and accordingly evil came upon them saith the Lord. 4 Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel (f) yet remaining in Judah: 5 Thus saith the Lord, What iniquity have Any of your fathers found in me, that they at any time \* went far from me, and have walked after vanity, and became vain i. e. Wicked and especially Idolaters. 6 Neither said they, Where is the Lord that brought us i. e. They never duly call'd to mind what Great things had been done for 'em by God, who brought 'em up out of the land of Egypt, that led us through the wilderness, through a land of desarts, and of pits, through a land of drought, and of the shadow of death, through a land that no man pass'd through, and where no man dwelt? 7 And I brought you into a plentiful country, to eat the fruit thereof, and the goodness thereof; but when ye entred, ye defiled my land, and made mine heritage an Abomination by your Sins, especially Idolatry. 8 The Very priests said not, Where is i. e. did not duly think of the Lord? and they that handle i. e. whose Office it is to expound and teach the People the law; knew me not i. e. acted as those who were Ignorant or Regardless of my Law: the pastors also or Civil Rulers as well as Ecclesiastical transgress'd against me, and the prophets prophesied by Baal, and walked after things that do not profit. 9 Wherefore I will yet plead with you, as having the Greater Cause so to do, inasmuch as ye are not only the Children of the Wicked, but are as Wicked yourselves says the Lord, and with your childrens children will I plead for the like reason, viz. because they will follow your Sinful Examples. Such great Reason have I to lay before you your Base Dealing with me as a Plaintiff against you to the whole World beside. 10 For pass over the isles of (g) Chittim Westward, and see; and send unto Ke-

(f) After the Captivity of Israel or the Ten Tribes, the name of Israel is frequently given to the People of the Kingdom of Judah or of the other Two Tribes, not only because the said Two Tribes of Judah and Benjamin were also of the Seed of Israel or Jacob, but also because many of the other Ten Tribes liv'd in the Kingdom of Judah, and the Promises made concerning their Restoration belong'd to the Ten Tribes, as well as the Two. And accordingly many of the Ten Tribes did return with the other Two on Cyrus releasing 'em from their Captivity, they being all thenceforward comprehended under the general Name of Jews. (g) As for Chittim and Kedar, see where they are first mention'd in the Bible, or my Geography of Old Testament. And the like is to be understood of all other Names of Places in this Prophecy, which are mention'd in former parts of the Bible.

dar Eastward, and consider diligently, and see if there be such a thing in the whole World beside Judah or Israel. 11 Has a nation chang'd their Idol gods, which are yet no gods in reality, for any other Idol-god of another Nation? but my people have chang'd the Worship of Me who am the Only True God, and in worshipping of whom consist'd chiefly their glory, for the Worship of that viz. Idols which does or can not profit 'em. 12 Well may ye be astonish'd, O ye Angels in the heavens, at this; and ye the Inhabitants of Judah on Earth shall be horribly afraid; be ye or ye shall be made very desolate for such your most heinous and absurd Impiety, says the Lord. 13 For in doing as is mention'd v. 11. my people have committed two evils: they have forsaken me the fountain of living waters i. e. the Only true and Prime Author of all Blessings Temporal and Spiritual, and by betaking themselves to False Gods or the Help of Men have done no other, than if they had hewed them out cisterns, broken cisterns that can hold no water: for As such Broken Cisterns can hold or afford no Water and deceive them that come to 'em expecting to find some Water in 'em; So All those that place their Happiness or Help in False Gods or Man or any Worldly thing, will find they can afford 'em no Good or Help, at least against Me the only True God. 14 How is it come to pass that Israel is a servant? whence is it that he is as a home-born slave since He was not so by Birth or his Primitive Condition? why is he spoiled or brought to such a Slavish or Servile Condition by so many Foreign Enemies; but by reason and means of his forsaking his True God, who brought him out of the Bondage he was under in Egypt? 15 The young lions roared upon him, and yelled i. e. the Kings of Syria and Assyria &c. have invaded his Country, and they have made his land waste: his cities are burnt without inhabitant. 16 Also the children of Noph or Memphis and Tapanes i. e. the Egyptians have broken or shall break the crown of thy head i. e. take or destroy the principal parts of thy Country. 17 Hast thou not procured this unto thy self, in that thou hast forsaken the Lord thy God, when he \* would have led thee by or in the way, which should have conduced to thy Welfare? 18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor or Nile? or what hast thou to do in the way of Assyria, to drink the waters of the River Euphrates? i. e. How foolishly dost thou act in courting the Favour of the King of Egypt and Assyria, and so as it were seeking for Water out of those broken Cisterns; instead of seeking my Favour and Help as thou oughtest. 19 The ill Effects of such thy Own Wickedness shall be sufficient to correct thee; and thus thy backslidings shall reprove thee; know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God,

and



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and that my fear is not in thee, saith the Lord God of hosts. 20 For remember how often of old time I have broken thy yoke, and burst thy bands, and thou saidst, I will not transgress *i. e. I have often deliver'd thee from subjection to thy Enemies on thy Repentance and Promises of Amendment for the future* whereas contrary to the said Promises on every high hill, and under every green tree thou wanderest, playing the harlot *i. e. thou still goes on in thy Idolatrous Courses.* 21 \* Also I had planted thee as a noble vine which would bring forth wholly a right seed *i. e. most excellent Grapes if well taken Care of and cultivated:* and how art thou turned into the degenerate plant of a strange or Wild vine unto me? *i. e. Whereas I have given thee holy Laws and Means of Grace sufficient to make thee Fruitful in Piety; how far art thou from making due Use of my Grace, and from following my Laws?* 22 For tho' thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God *i. e. Whatever Outward Rites of Washing or Expiation thou usest, yet nothing can take away the Marks or Spots of thy Sins out of the sight of God, but a sincere Repentance.* 23 How canst thou say, I am not polluted, I have not gone after Baalim or worship'd any Heathen Deity as the supreme God, but only in Subordination to him? see thy way or call to mind thy Detestable and Idolatrous Practice of burning your Sons and Daughters in the valley of Hinnom, know or consider what thou hast done there, which surely thou canst not pretend to justify any way, it being what I have Expressly and so often most Strictly forbid in my Law. Thou art as a swift dromedary traversing her ways. 24 \* As a wild ass used to the wilderness, that snuffeth up the wind at her pleasure, in her occasion who can turn her away? *i. e. Your Fondness for Idolatrous Rites may be compar'd to the Rage of Lust, and on that account you yourselves may be compar'd to Wild Beasts, that have their constant Seasons of Breeding, and are then Violently set upon satisfying their Lust, and not to be caught or tam'd.* All they that seek her, will not weary themselves, in her month they shall find her *i. e. The Hunters know the proper Seasons for Catching such Beasts, and never try to take 'em but at such Seasons.* In like manner 'tis in Vain to endeavour to reclaim this people from their Sins, especially Idolatry. The Time of Affliction is the only Season, when they will hearken to God's Voice. 25 Withhold thy foot from being unshod, and thy throat from thirst *i. e. Take not long Journies, which expose thee to Thirst and other Inconveniencies, for to make Alliances with Idolaters:* but thou sayest in effect at least, There is no hope for you Prophets to withdraw me from my Purposes; No, for I have loved strangers *i. e. Strange or Heathen and Idol gods,* and after them will I go. 26 As

the thief is ashamed when he is found, *as having Nothing to say for himself*: so the house of Israel \* shall be ashamed, *when their Sins have as it were found 'em out, or the Punishments for their Sins are actually upon 'em, especially when they are carried into Captivity by the Babylonians*: they, their kings, their princes, and their priests, and False prophets, 27 \* say at present without any shame to a stock or Idol made of Wood, Thou art my Father, and to a stone or Idol made of Stone, Thou hast brought me forth: for they have turned their back unto me, and not their face *i. e. have left off praying to Me and despised Me*: but in the time of their trouble or Captivity they will be brought to see their Folly, and then they will say or pray unto me as the Only true God, to this Effect, Be pleas'd in Mercy to Arise, and save us. 28 But then I may justly say to them, where are thy gods that thou hast made thee? let them arise if they can save thee in the time of thy trouble: for according to the number of thy cities, are thy gods, O Judah *i. e. Every City has its peculiar Idol-god according to the Custom of the Heathen*. 29 Wherefore then will ye plead with me, or lay claim to my Promises, as if you had not forfeited all Title to them by your Sins? Since it is so plain that ye all have transgressed against me, saith the Lord. 30 In vain have I smitten your children *i. e. you of Judah*: they received no correction: your own sword hath devoured your prophets, like a destroying lion. 31 O generation, see or consider ye the word of the Lord now spoken to you by my Mouth: Have I been as a wilderness unto Israel? a land of darkness *i. e. Have I not placed you in a Fruitfull Country, and always been Ready to shew Kindness to you?* wherefore say my people, We are lords, we will come no more unto thee *i. e. We will do as we please, and worship what God we please, and not thee any longer*. 32 Can *i. e. It is Unusual for a maid to forget or neglect to put on her ornaments, or a bride her attire?* yet my people have forgotten or neglected me their only True and Chief Glory days without number or Many years. 33 Why trimmest thou thy way to seek love? *i. e. As an Harlot decks herself the more to recommend herself to her Gallants, so thou Judah triest all Methods to gain the Friendship and Alliance of Idolaters, who are belov'd by thee*: therefore hast thou also taught the wicked ones thy ways *i. e. not only confirm'd such Nations in their Idolatry, but hast also taught 'em new Rites of Idolatry*. 34 Also in thy skirts is found the blood of the souls of the poor innocents *i. e. Thy Guilt of murdering the Children which thou sacrificest to Moloch is as evident, as if the Stains of their Blood was seen on thy Cloaths*: I have not found it by secret search, but upon all these *i. e. It is not a small Part only of you that is guilty of this Unhuman Sin, but it is become a National Guilt*. 35 Yet thou most

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most impudently sayest, Because I am innocent or done Nothing contrary to his Law, surely his anger shall turn from me: behold, I will therefore thus plead with thee, because thou sayest, I have not sinned, and do enough to convince thee of the Contrary, if thou wert to be convinced. 36 Why gaddest thou about so much to change thy way? i. e. Why dost thou thus court the Alliance of foreign and Idolatrous people; thereby implying a Distrust of my Protection? thou also shalt be ashamed or disappointed in thy Expectations of Succour from Egypt, as thou wast in the days of Ahab ashamed or disappointed in the main of the Help or Benefit thou didst expect from Tiglab-pileser then King of Assyria. 37 Yea, thou shalt go forth from him viz. the King of Egypt, and thy hands shall be on thy head i. e. Thy Ambassadors shall return from Egypt with Disappointment, so as to make 'em scratch their Heads thereupon: for the Lord has rejected or purpos'd to disappoint thy said confidences in the King of Egypt, and thou shalt not prosper in them. Chap. III. They say, if a man put away his wife, and she go from him, and become another mans, shall he return unto her again i. e. shall her first Husband take her to Wife again? shall not that Land wherein such a Practice is used be greatly polluted thereby as being a sinful Practice and expressly forbid by the Law? but thou, Judah, hast played the harlot with many lovers by worshipping so many Idol gods, yet return again to me, saith the Lord, and I will receive thee. 2 Lift up thine eyes unto the high places, and see where thou hast not been lain with i. e. where thou hast not worship'd some Idol: in the ways hast thou sat for them i. e. Thou hast been so fond of Idolatry, that thou mayst therein be compar'd to an Harlot that sits in the Ways to entice Men, as the Arabian in the wilderness sits or lies in wait to rob Travellers: and thou hast polluted the land with thy whoredoms, and with thy wickedness. 3 Therefore the showers have been withholden, and there hath been no latter rain: \* yet thou hadst a whores forehead, thou refusedst to be ashamed of thy Idolatry. 4 But tho' hast Formerly dealt thus shamelessly with Me, wilt thou not from this time of good Josiah's Reign, and my sending my Prophets viz. Zephaniah and Jeremiah to call you to Repentance, accordingly Repent, and thereupon cry unto me in this or the like manner: I acknowledge Thee, Jehovah the God of Israel, to be My father; and also that thou art He that was the guide or Husband of my youth? and that therefore I have most Grievously sinn'd in whatever I have done contrary to the Duty I owe thee as my Father or my Husband; and sincerely Repent of such my Sins: 5 Will he reserve his anger for ever? will he keep it to the end? i. e. I humbly Trust or rather am Assur'd, that he will not do so upon this my sincere Repentance. Let such be your Penitential Prayer unto

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*Be Now without any further Delay, if thou wouldst find Mercy For Behold thou hast Formerly spoken and done as evil things as thou couldst against me. And therefore it is Time for thee now to Repent, if thou wouldst have Mercy.*

V.

The Jews are in relation to the General Reformation which he made, utterly destroyed and reprov'd for ing all the Idols that had been any where set up in his Kingdom, and their feigned or putting down all Idolatrous Worship Publickly and as Far as it was in only Outward his Power, as a Man or King: hast thou seen i. e. Thou hast seen or Repentance and heard of that which backsliding Israel i. e. The Ten Tribes formerly Forsaking Idolatry on the has done? how she\* went up on every high mountain, and under Reformation every green tree, and there hath played the harlot. 7 And I said made by the good King Josaiah: and are done all these things, Turn thou unto me, but she returned not: call'd to True whereupon I deliver'd her people into Captivity, and Long since put an Repentance, as end to that State and Kingdom. And her treacherous sister Judah i. e. Judah who is as Unfaithfull to me as Israel saw it viz. what I did to prevent their Captivity, &c. to Israel. 8 And I saw or have seen how that when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce i. e. rejected them of the Ten Tribes from being my People, and deliver'd 'em into the hands of the Assyrians, who carried 'em away Captive: yet her treacherous sister Judah feared not, but went and played the harlot also. 9 And it\* has come to pass through the lightness of her whoredom i. e. Her great Inclination to Idolatry that she has defiled the land, and committed adultery with stones and with flocks. 10 \* Yea, even for all this Destruction which has befallen Israel for her Idolatry, her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly or Outwardly only complying with the Reformation intended by good Josaiah, and carried on as Far as Man can, who can't see the Heart: Whereas the Generality of the People still retain in their Hearts strong Inclinations to Idolatry, saith the Lord. 11 And the Lord said unto me, The backsliding Israel hath justified her self more than treacherous Judah i. e. The Sin of the Ten Tribes was not so great as the Sin of the other two, still remaining in their Country, forasmuch as the Sin of Judah is against Greater Convictions, and particularly increas'd by their not taking Warning by the Destruction of Israel; 12 Wherefore go, and proclaim these words toward the north i. e. Assyria and Media whither Israel is carried Captive and say, return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you any Longer; for I am merciful, saith the Lord, and I will not keep anger for ever. 13 Only acknowledge thine iniquity, that thou hast transgressed

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gressed against the Lord thy God, and hast scattered thy ways to the strangers *i. e.* Hast Idolatrously worship'd Heathen Gods, under every green tree, and ye have not obeyed my voice, saith the Lord.

14. Turn likewise, O backsliding Children of Judah: Or the Time will come when both Israel and Judah shall turn to me: for I am of Old married to you, and tho' I have already rejected Israel and shall reject Judah and so put away all the Tribes of Israel for their Idolatry as an Undutifull Wife: yet I will not put you Away by an irreversibile Divorce; but on your Repentance in your Captivity I will take you one of a city, and two of a family or Country, and I will bring you to Zion *i. e.* Many of Judah and Israel shall return to their Country after the Babylonish Captivity, tho' Those that shall or will return then, will be but Few in Comparison of Those that shall choose to continue where they then shall be. And This shall be in like manner fulfill'd again, when for Rejecting Christ and his Gospel the Jewish State together with Jerusalem and the Temple shall be destroyed by the Romans, and the Jews long dispers'd thro' the several parts of the World; and after that on their General Conversion to Christianity shall All be restor'd to their Own Country again, so that there shall not be so much as Two or One left elsewhere. To which Restoration yet to come plainly and necessarily refers several of the following Particulars viz.

15 And I will give you pastors *i. e.* Both Civil and Ecclesiastical Rulers according to my heart, which shall feed you with knowledge and understanding. 16 And it shall come to pass when ye be multiplied and increased in the land; in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. *which relates to the Ark or any part of the Mosaic Institution, the Jews being then Convinced that That is long since Abrogated by Christ and his Gospel, which they shall then embrace.*

17 At that time they shall call Jerusalem the throne of the Lord, forasmuch as there shall then be a Visible Token of his Special Residence there: and all the nations, the Fulness of the Gentiles being then Come into the Church as well as the Jews converted, shall be gathered unto it, to the Place where again shall be put in a special manner the name of the Lord, even to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north *whether they have been carried Captive or dispers'd,* to the land that I have given for an inheritance unto your fathers.

19 But I said, How consistently with my Justice and Holiness shall I put thee who art a Rebellious or Sinfull People among the children

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*i. e. my Faithfull people, and give thee again \* the pleasant land of Judea, the heritage of the \* excellency or God of the hosts of Heaven, and of the nations on Earth: And I said, It will be consistent bithwith my Justice and Holiness for Me so to do on Condition, that Thou shalt call me, My father, and shalt not turn away from me any more i. e. that thou Repent and Sincerely Obey me for the Future.*

20 Surely there is a Necessity for such a Repentance before my Justice and Holiness will permit me to receive you: For as a wise treacherously departeth from her husband whom she ought to cleave to as her Nearest and Best Friend: so have you dealt treacherously with me, O house of Israel, saith the Lord.

21 A voice was or shall be heard upon the high places where they formerly committed Idolatry, even weeping and supplications of the children of Israel; for that they have formerly perverted their way, and they have forgotten the Lord their God.

22 And they have All the Encouragement so to repent, God having so often said to them, Return, ye backsliding children, and I will heal or forgive your backslidings: Accordingly the Time will come when they shall so repent and say, behold we come unto thee, for thou art the Lord our God.

23 We are now truly sensible that in vain is salvation hoped for from the hills, and from the multitude of mountains *i. e. from the Idols worship'd on Hills or Mountains*: truly in the Lord our God is the salvation of Israel.

24 For shame *i. e. the Destruction of our Country and our Captivity which has brought us to Shame*, and has devoured the labour or Substance of our fathers got by their Labour from our youth; their flocks and their herds, their sons and their daughters, has been brought on us as a just Punishment of our Idolatry and other Sins.

25 Wherefore now we ly down on the Ground in token of our Penitential shame for such our Baseness; and Dust and Ashes as Tokens of our confusion, as not having any thing to say for Our selves, covereth us: for we have sinned against the Lord our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of the Lord our God.

Chap. IV. If thou wilt return, O Israel, saith the Lord, return unto me thus as I have above directed thee, in the Verses next foregoing and if thou wilt accordingly put away thine abominations out of my sight, then shalt thou not remove out of thy land, or be carried Captive, O Judah which art the part of Israel largely taken yet remaining in thy Own Country.

2 And thou shalt swear not by any Heathen-god, but by me the only true God, saying, As the Lord or Jehovah lives: And when thou thus swearest by my Name; thou shalt do it only in Truth and in the Cause of judgment and in the Cause of Righteousness *i. e. For the Manifestation or Confirmation of the Truth, and for the Maintenance of Right and Justice.* And in like manner thou shalt

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shall perform all other Religious Acts with a true Inward Piety as well as Outward. And when the Happy Time ~~and~~ shall come, that all Israel shall thus sincerely obey God, then the other nations of the World shall also bless themselves in him, and in him shall they glory i. e. Shall together with the Jews ascribe all Honour and Glory to God and his only Son Christ, particularly for that in Christ all the Nations of the Earth shall then be bless'd, They being all sincere Converts to Christianity, and so living in all Holiness and Obedience to God.

3 For thus saith the Lord to the men of Judah and Jerusalem, VI.  
break up your fallow-ground, and sow not among thorns i. e. Pre-  
pare your Hearts by Repentance, Rooting out thence all wicked purposes <sup>Judah is threat-</sup>  
which may be well liken'd to the plowing of fallow-ground and rooting <sup>en'd with Des-</sup>  
out thence all Thorns or Thistles; and hearken to the Instructions of my <sup>truction and</sup>  
Word or Prophets and do accordingly, which may be fitly resembled to <sup>Captivity for</sup>  
the sowing of Good Seed on plow'd and cleans'd and so good Ground. <sup>their Impen-</sup>  
<sup>tency.</sup>

4 Circumcise your selves or Hearts and not only your Flesh in Obedience to the Lord, and take away the foreskins of your Heart i. e. Mortify the sinfull Lusts of your Heart, which is what is denoted by your cutting off the Foreskins of your Flesh, ye men of Judah, and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings. 5 Unless ye thus truly repent, declare ye i. e. Ye shall have cause to declare in Judah, and publish in Jerusalem, and say, blow ye the trumpet in the land: cry, gather together, and say, Assemble your selves, and let us go into the fenced cities. 6 Set up the standard \* at Sion to give Notice to the people in the open Country to retire and stay not but hasten to Jerusalem or some other fortified place, to save themselves from the approaching enemy: For I will bring evil on you from the north, even a great destruction. 7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way i. e. Nebuchadnezzar, into whose hands God has purpos'd to deliver Judah and the neighbouring Nations, shall as certainly come against the said Countries as if he was Already on his March thither: He is gone forth from his place to make thy land desolate, and the cities shall be laid waste, without an inhabitant. 8 For this gird you i. e. Ye shall gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us. 9 And it shall come to pass at that day, saith the Lord, that the heart of the king shall perish i. e. Quite fail and lose its Courage, and the heart of the princes: and the priests shall be astonished, and the prophets shall wonder at the Greatness of the Calamities which shall come on the Nation, and which the said Priests and pretended Prophets falsely imagin'd, that the Lord would never permit to come thereon for his Temples

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*Temples sake.* 10 Then said I, Ah Lord God, surely thou hast greatly deceived this people, and Jerusalem *i. e. In Justice permitted 'em to be greatly deceiv'd by the said False Prophets,* saying ye shall have peace; whereas the sword reacheth unto the soul *i. e. Shall destroy or conquer them.* 11 At that time shall it be said to this people, and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, 12 Even a full wind from those places shall come unto me *i. e. At my Command Nebuchadnezzar shall come and destroy Judea, like as a Dry or Blasting strong Wind destroys the Fruits of the Ground, and wither the Leaves &c. now i. e. At the time mention'd v. 11.\** even I will give Sentence against them and so deliver 'em presently into the hands of the Chaldees, who shall execute my Sentence upon Judah and Jerusalem. 13 Behold he *viz. Nebuchadnezzar* shall come up with his Forces, as clouds of a sudden overspread the Sky; and his War-chariots shall be swift and Destructive as a whirlwind: his horses are swifter than eagles *i. e. Very Swift*: wo unto us, for we are or shall be spoiled. 14 O Jerusalem, wash thine heart from wickedness, that thou mayst be saved: how long shall thy vain thoughts lodge within thee? 15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim *i. e. The Notice of the Enemies Approach shall come first from Dan as being in the most Northern part of Judea, and the Evil Tidings shall still increase, as the Army marches toward Jerusalem by the way of Mount Ephraim.* 16 Make ye mention or publish it far and near to the nations: Behold, publish against Jerusalem, that *\* keepers i. e. Such as shall besiege Jerusalem and so keep it close begirt or besieg'd,* come from a far country, and give out their voice against the cities of Judah *i. e. Shall with the usual Shouts sit down before the said Cities and assault and take 'em.* 17 As keepers of a field from Cattle getting into it are wont to be set round it in several places, so are or shall they be set against her round about; because she hath been rebellious against me, saith the Lord. 18 Thy way and thy doings have procured these things unto thee, this is the Fruit of thy wickedness, because it is bitter or most provoking to God, because it reacheth unto thine heart *i. e. Thy Heart is obstinately set on Wickedness.* 19 My bowels, my bowels, grieve; I am pained at my very heart, my heart maketh a noise in me, I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. 20 Destruction upon destruction is cried, for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment *i. e. the Cities and Towns of Judah.* 21 How long shall I see the standard and hear the sound of the trumpet? 22 For my people is foolish, they



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they have not known me, they are sottish children, and they have none understanding: they are wise *i. e. Quick and Cunning and Studious to find out ways to do evil*, but to do good they have no knowledge. 23 I beheld the earth or Land of Judah, and lo, it was without form and void *i. e. so miserably wasted by the Babylonians that it may fitly be compar'd to the primitive State of the Chaos*: and the heavens, and they had no light *i. e. Every thing look'd as Dismal as if there was no Light*. 24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly *i. e. All sorts of the People of Judah, Great as well as Mean, were under the greatest Consternation, as Men are wont to be in a great Earthquake*. 25 I beheld, and lo, there was no man, *they being either slain or carried Captive or fled*; and all the birds of the heavens were fled, *there being nothing left in Judah for 'em to live upon*. 26 I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, \* even by his fierce anger executed on Judah for their Sins by the Babylonians, whose Great Success therein plainly will shew that God is present with 'em in a special manner. 27 For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end *so as to destroy all the People of Judah*. 28 For this *viz. their Wickedness* shall the earth or Land mourn, and the heavens above be black *i. e. The State of the Jews shall be as Dismal as if they had no Light*: because on Supposition of Their Obdurate Impiety, I have spoken it, I have purposed it, and will not repent, neither will I turn back from it *viz. from bringing the Destruction on Judah and Jerusalem*. 29 The whole city shall flee, for the noise of the horsemen and bowmen, they shall go into thickets, and climb up upon the rocks *to save themselves from the Babylonians*: every city shall be forsaken, and not a man dwell therein. 30 \* Thus shalt thou be spoiled: what wilt thou do to prevent it? Though thou clothest thy self with crimson, though thou deckest thee with ornaments of gold, though thou \* paintest thy face with painting, in vain shalt thou make thy self fair, thy lovers *i. e. the Egyptians and other thy Allies* will then despise and forsake thee, *nay they will seek thy life or join with the Very Babylonians against thee*. 31 For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, *when the Pains as well as Fears of a Woman are usually Greatest*, even the voice of the daughter of Zion: that bewaileth her self, that spreadeth her hands *in token or expression of her Grief*, saying, Wo is me now, for my soul is wearied because of the murderers of my People.

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VII. Chap. V. Run ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof if ye can find a good pious man, if there be any *tho' but a very inconsiderable* Number in Comparison, and so to be *Well esteem'd but as One comparatively*, that executeth judgment, that seeketh the truth, and I will pardon it for the sake of the said few Righteous therein. 2 \* For *altho' they swear not by False Gods but by me*, and say, As the Lord lives, *such or such a thing is True as he knows*, yet surely they swear falsely *Many or Most of 'em*. 3 O Lord, are not thine eyes upon the truth? *i. e. As thou knowest all their Falshood, so thou Truly knowest the stubborn and wicked Disposition of their Hearts*. Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock, they have refused to return *i. e. All thy Judgments sent on 'em hitherto have not been able to bring 'em to true Repentance*. 4 Therefore I said, Surely these are poor, they are foolish *i. e. They are only the Poor and Vulgar sort, that have such an Unconcernedness for the True Religion, which may be occasion'd, for that by want of Leisure or Opportunity of learning their Duty*, they know not the way of the Lord, nor the judgment of their God. 5 Wherefore I will get me unto the great men, and will speak unto them; for *as they want not Leisure or Opportunity or other Circumstances to have a good Education, so it may therefore be Reasonably suppos'd, that they have known or been taught the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds i. e. the Great men are Worse than the Poorer, for they bid Open Defiance to God's Law, and have cast off all Obligations of Duty and Conscience, like headstrong Oxen that will not be brought under the Yoke, but break thro' any Bonds whereby you would bring 'em to be serviceable*. 6 Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces *i. e. their Enemies shall destroy 'em, as the foresaid Beasts devour their Prey: because their transgressions are many, and their backslidings are increased*. 7 How shall I *i. e. I dare appeal to Thyself if thou canst in Reason think it consistent with my Holiness and Justice to pardon thee for this?* thy children have forsaken me, and sworn by them that are no Gods: when I had led them to the full, they then committed adultery, and assembled themselves by troops in the harlots houses. 8 They were as led horses in the morning: every one neighed after his neighbours wife *i. e. As Stone-horses well fed are wont, when they are brought out Mornings to water, to neigh after any Mare they meet:*

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meet: so the Plenty enjoy'd by them of Judah is abused by them to excite the more their Lust. 9 Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this? 10 Go ye, Chaldeans, up upon her walls, and destroy, but make not a full end: take away her battlements, for they are not the Lords *i. e. The Lord will no longer preserve Jerusalem as his Holy City, by reason of the Wickedness of them that dwell therein.* 11 For the remaining part of the house of Israel, \*even the house of Judah have dealt very treacherously against me, saith the Lord. 12 They have belied the Lord, and said, It is not he *i. e. They have lied in Denying God to govern Human Affairs, and ascribing his Judgments to Chance, and disbelieving his Prophets while they say,* neither shall the Evil threaten'd by them come upon us, neither shall we see sword nor famine: 13 \*Even the Words of the said Prophets shall become wind, and the word of God is not in them: thus as they threaten Us, shall it be done unto them *viz. God's Prophets themselves.* 14 Wherefore thus saith the Lord God of host, Because ye spake this word, *viz. what is contain'd v. 12, 13:* behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them *i. e. The Effects of those Threats denounced by thy Mouth against 'em, shall be as Speedy and Certain, as That of Fire when put to dry Wood.* 15 Lo, I will bring a nation upon you from far *i. e. Babylon and the Countries about it,* O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose Language thou knowest not, neither understandest what they say. 16 Their quiver is as an open sepulchre *i. e. Their Arrows shall do such Execution as that their Quivers may be look'd on as a Common Grave to their Enemies.* 17 And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities wherein thou trustedst, with the sword. 18 Nevertheless in those days, saith the Lord, I will not make a full end with you. 19 And it shall come to pass when ye shall say, Wherefore doth the Lord our God all these things unto us, as Foolishly imagining you have a claim to my Promises notwithstanding your great Wickedness; then shalt thou answer them in my Name, Like as ye have forsaken me, and served strange Gods in your land; so shall ye serve strangers in a land that is not yours. 20 Declare this in the house of Jacob, and publish it in Judah, saying, 21 Hear now this, O foolish people, and without understanding, which have eyes and see not, which have ears and hear not *i. e. which make not a Right Use of the Senses and Understanding which God has given 'em:* 22 Fear ye not me? saith the Lord:

will ye not tremble at my presence, which have placed the sand for the bound of the Sea, by a perpetual decree that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they rore, yet can they not pass over it; and *thereby constantly give a Visible Effect of my Over-ruling Power and Providence, even in relation to things Below or on the Earth.* 23 But this people hath a revolting and a rebellious heart, and *this is the Reason that they are revolted and gone from their Duty to me, not for Want of Means enough to convince 'em thereof, would they but consider and weigh 'em: but their rebellious heart will not let 'em do this.* 24 Hence it is that neither say they in their heart, Let us now fear the Lord our God that giveth rain, both the former and the latter in his season: he reserveth unto us the appointed weeks of the harvest. 25 'Tis True indeed that these Blessings have not been enjoy'd by you some times, but then it was your iniquities that have turned away these things, and your sins have withholden good things from you. 26 For among my people are found wicked men: they lay wait as he that setteth snares, they set a trap, they catch men *i. e. they use all Means to over-reach and make a Prey of Others, as Men lay Snares or Traps to catch Birds or the like.* 27 As\* is a cage full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. 28 They are waxen fat, they shine: yea, they out-do the Common deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper: and the right of the needy do they not judge. 29 Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? 30 A wonderful and horrible thing is committed in the land. 31 The Pretended prophets prophesy falsely, *speaking only what they know will please the People,* and the priests agree with the said False Prophets, and so bear Rule or keep up their Interest and Authority with the People by their means; and my people love to have it so *i. e. to bear the Prophets and Priests speak only what is pleasing to them, and will not bear any One that speaks what is Displeasing to them or Disagreeable to their Wicked Inclinations.* And what will ye do in the end thereof? *i. e. As such Procedure can end in nothing but a Total Corruption of Manners, so the Consequence of That will be the Utter Ruin and Destruction of the State both Civil and Ecclesiastical.*

## VIII.

The Destruction and Captivity of Judah, foretold by the Jews' abominable impiety.

Chap. VI. O ye Children of Benjamin, of which Tribe I Jeremiah my-  
self, and within which stands Part of Jerusalem, gather yourselves  
to flee out of the midst of Jerusalem, and blow the trumpet in Te-  
nebrae: *my Native place, and set up a sign of fire i. e. make a Fire for a signal*  
also of an approaching enemy in Beth-haccerem a village between Jerusalem  
and

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and I know: for evil appeareth out of the north, great destruction.  
 2 I have likened the daughter of Zion to \* a Pasture; even a delicate pasture. 3 And the Chaldean Generals with their Armies as so many shepherds with their flocks shall come unto her: they shall pitch their tents \* in her round about: they shall feed every one in his place. 4 Prepare ye i. e. God shall excite them to prepare war against her, and that with such Eagerness as if they should say: arise and let us go up and assault Jerusalem even at noon i. e. In the Very heat of the Day rather than delay: wo unto us, for the day goeth away, for the shadows of the evening are stretched out i. e. How are we vex'd that Night will come on Us before we can reach Jerusalem. 5 Arise and let us go by night rather than lose any Time, and let us destroy her palaces. 6 For thus hath the Lord of hosts said, Hew ye down trees, and cast a mount as was then the Way of besieging Places against Jerusalem: this is the city to be visited, she is wholly oppression in the midst of her. 7 As a fountain continually sends out her waters, so she continually sends out her Wickedness, i. e. is doing Wickedness: violence and spoil is heard in her, before me continually is grief and wounds of the Oppress'd. 8 Be thou instructed, O Jerusalem, lest my soul i. e. Love utterly depart from thee: lest I make thee desolate, a land not inhabited. 9 Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as Grape-gatherers glean a vine: What is left by the Chaldees at one Invasion shall be taken from the People of Judah by them at another Invasion till they have made clean Riddance; as if God had said to Nebuchadnezzar turn back thy hand and take what thou hast Afore left, as the Grape-gatherer turns back his hand and gathers a Bunch of Grapes he had skip't afore, when he spies it, and puts it into the baskets to the other. 10 To whom shall I speak and give warning, that they may hear i. e. Who will hear or regard what I say: behold, their ear is uncircumcised i. e. Indispos'd to hear, and they cannot hearken because of the Predominancy of their Lusts: behold the word of the Lord is unto them a reproach or Subject of Derision: they have no delight in it. 11 Therefore I Jeremy am full of the fury of the Lord i. e. Am justly fill'd with Fury against 'em on God's account so that I am weary with holding it in. Therefore I will pour it out by declaring God's most severe Judgments upon the young children that love to play abroad in the Streets, and on the assembly of young men together i. e. On young Men who love to Meet together for Conversation or Diversion: \* also even the husband with the wife shall be taken, the aged with him that is full of Days i. e. Arriv'd to a more than Common old Age. 12 And their houses shall be turn'd or dispos'd of unto others, with their fields and wives together

gether; for I will stretch out my hand upon the inhabitants of the land to punish 'em, saith the Lord. 13 For from the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely. 14 They have healed also the hurt of the daughter of my people slightly *i. e.* As it is a Sign of a bad Surgeon to heal a wound or Sore slightly as by skinning it over when all the while it festers underneath: so both Priests and the pretended Prophets have acted in the like silly manner in thinking to make the Peoples Case the Better by laying or promising 'em that there should be Peace, peace *i. e.* Certainly Peace, when there is or shall be no peace: whereas the only true way to have heal'd the Hurt of this People, would have been by making 'em Sensible of and Penitent for their Sins. 15 But on the contrary were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them, they shall be cast down, saith the Lord. 16 Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way *i. e.* As Travellers when they are at a Loss which way they must go, Enquire of such as can tell 'em; so do ye enquire of them that will tell you Truly viz my Prophets, and they will tell you, what way your Ancestors that were Remarkable for their Piety as well as Prosperity walk'd in, and do ye walk therein, and ye shall find rest for your souls: but they said, we will not walk therein. 17 Also I have set Prophets as watchmen over you, saying, hearken to the sound of the trumpet *i. e.* To the Warnings we give you of your Sins and the Judgments they will bring on you, which Warnings they gave you as Plainly and Loudly as if they had done it by a Trumpet: but they said, we will not hearken. 18 Therefore hear, ye other nations, and know, O congregation or Nations as if assembled together for this purpose, what Wickedness is among them of Judah. 19 Hear, O earth, behold, I will bring evil upon this people, even the fruit of their wicked thoughts and Deeds, because they have not hearkened unto my words, nor to my law, but rejected it. 20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me, nor will any other Outward Rites avail with me, unless accompanied with Inward Piety and Holiness of Life. 21 Therefore thus saith the Lord, Behold, I will lay stumbling-blocks before this people *i. e.* I will cause all the Means they shall use to deliver themselves from the Evils now threaten'd, when coming on 'em, to Miscarry: and the fathers and the sons together shall fall upon them *i. e.* Into the Evils they endeavour'd

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*your'd to avoid; the neighbour and his friend shall perish i. e. No human Help shall do 'em any Good.* 22 Thus saith the Lord, behold, a people cometh from the north-country, and a great nation shall be raised from the sides or ends of the earth *i. e. Of the Babylonish Provinces lying on the Southern or Indian Ocean and Caspian Sea.* 23 They shall lay hold on bow and spear: they are cruel, and have no mercy: their voice roars like the sea, and they ride upon horses set in array as men for war against thee, O daughter of Sion. 24 *When we i. e. The People of Judah shall have heard the same thereof i. e. The Report of the Babylonian Forces coming against 'em,* our hands shall wax feeble: anguish has taken or shall take hold of us, and pain as of a woman in travail. 25 Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side. 26 O daughter of my people, gird thee with sackcloth, and wallow thy self in ashes: make thee mourning, as for an only son, most bitter lamentation for the spoiler shall suddenly come upon us. 27 I have set thee *Jeremy as \** in a watch-tower or fortress among my people, that thou mayst know and try their way *i. e. That thou mayst take Account of their Behaviour and Warn 'em accordingly.* 28 They are all grievous revolters, walking with slanders *i. e. Stick at no Ly or unjust Slander: They are as brags for Impudence, and as Iron for Obstinacy: They are all corrupters.* 29 The bellows are burnt, the lead which was then used instead of Quicksilver for refining Metals is consumed of the fire, and the foundry melts but all in vain: for the wicked are not plucked away *i. e. All means used to purge this People of their Wickedness which is as Dross, prove ineffectual: for they are not thereby separated or purified from their Wickedness.* 30 Reprobate or Refuse silver shall men call them, because the Lord hath rejected them *i. e. As bad Money, which will not bear the Trial of the Touchstone, is refus'd by All; so these Hypocrites and Evil-doers shall be rejected both by God and Man.*

SECTION II.

Containing the Prophecies of *Jeremy* in the Reign of *Jehoiakim*, which take up Chap. XXVI, and All in order from Chap. VII. to XX. inclusively; As also Chap. XXV. XXXV, XXXVI. and XLV. As to the placing of some Chapters here Differently from the Order in the common Bibles, See my Preface to this Book:

Chap. XXVI. In the beginning of the reign of *Jehoiakim* the son of *Josiah* king of Judah, came this word from the Lord, saying, <sup>I.</sup> *Jeremy is apprehended and* 2 Thus *accus'd as worn*

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thy of Death, but acquitted. 2 Thus saith the Lord, Stand in the Outer court of the Lords house, *into which it is lawfull both for Men and Women to come*, and speak unto *All that come from the cities and other places of Judah, which come to worship in the Lords house at the approaching Feast*, all the words that I command thee to speak unto them; diminish not a word: 3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings. 4 And thou shalt say unto them, Thus saith the Lord, if ye will not hearken to me to walk in my law, which I have set before you. 5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them *i. e. whom I have been Careful to send Continually to you, and Timely enough and enough to prevent your Ruin if you would hearken to them*, (but ye have not hearken'd) 6 Then will I make this house or Temple *which ye so much confide in for your safety to be destroy'd*, like Shiloh was where my Tabernacle formerly stood, and will make this city a curse to all the Nations of the earth *i. e. Men shall use this Form of Cursing any other Place, God make or destroy it as Jerusalem*. 7 So the priests, and the pretended prophets, and all the people heard Jeremiah speaking these words in the house of the Lord. 8 Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets, and all the people took him, saying; Thou shalt surely die. 9 Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? and all the people were gathered against Jeremiah in the house of the Lord, *as One that falsely pretended to prophecy in the Name of the Lord or by his Commission*. 10 When the princes of Judah *i. e. the Kings Counsellors or Chief Officers of State* heard these things, then they came up from the kings house unto the house of the Lord, and sat down in the entry of the new gate of the Lords house. 11 Then spake the priests and the prophets unto the princes, and to all the people, saying, This man is worthy to die, for he hath prophesied against this city, as ye *of the People then present (as v. 7.)* have heard with your ears. 12 Then spake Jeremiah unto all the princes, and to all the people, saying, The Lord sent me to prophecy against this house, and against this city, all the words that ye have heard. 13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced against you. 14 As for me, behold I am in your hand *i. e. I am not only in your Power, but I acknowledge that as you make the Chief Court of the Nation*



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*Nation, so to you belong the Trial of Prophets, whether they be True or False; and therefore that I am bound to give you an Account of my Mission when demanded so to do; and that you may Legally do with me or pass Sentence on me, as seems good and meet unto you, and that it is my Duty to submit to your Sentence.* 15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you, to speak all these words in your ears. 16 Then seeing Jeremiah thus Plainly and Undauntedly assert the Truth of his Mission from God, and withall behaving himself thus Dutifully and Respectfully toward his Proper Judges, said the princes and all the people, being convinc'd by such his Demeanour of the Truth of what he said, unto the Priests and to the false prophets, (by whom it hence appears that the People had Afore v. 8. been chiefly set on against Jeremy;) This man is not worthy to die: for we have Sufficient Reason to believe, that he has spoken to us in the name of the Lord our God. 17\* Even after Jeremiah had said what is mention'd v. 12—15. there rose up certain of the Elders of the land i. e. of the Princes aforementioned and One in the name of All the rest spake to all the assembly of the people, saying, 18 Micah the Morasthite (i) prophesied in the days of Hezekiah even when he was taken by his Father Abaz to be king in Copartnership with him of the Kingdom of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts, Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forest. 19 Did Hezekiah king of Judah, and all Judah put him at all to death? did he not on the contrary fear the Lord, and out of that his Fear make Use of the Authority he then had as Copartner in the Royal Power, to save Micah from being put to death, by his Wicked Father, or Any other Wicked Princes about his Father, who on account of such their Wickedness were willing to have done it; and did not good Hezekiah in Compliance with the Intent of the Warning given by God by means of Micah beseech the Lord to turn away or at least delay his said Judgments; and hereupon the Lord repented him of the evil which he had pronounced against them, and has not brought it on Us hitherto. Whence it may plainly be learnt, that if we should kill Jeremy as the Priests and other pretended Prophets would have Us; by doing Thus might we procure great evil against our souls viz. provoke God to bring on Us forthwith the Judgments Jeremy has forewarn'd us of.

(i) See my Preface to Micah.

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II.  
Urijah a true  
Prophet slain  
by Jehoiakim,  
and why per-  
mitted by God  
to be so.

20 Now to shew how it was Owing to God's special Providence that *Jeremy was thus preserv'd from the Malice of the false Prophets and of the Wicked Priests that join'd with 'em, and that such the Preserva- tion of Jeremy was vouchsafed to him by God, as a Reward of his Firm Reliance on God's Protection to preserve him according to Chap. i. 17—19.* What follows, is inserted to shew on the contrary, how God was pleas'd to deliver another even of his own Prophets into the hand of the then King, and to let him be put to death, and buried in a Disgraceful Manner, as a Punishment of the said Prophets not Relying on God's Protection of him. but fleeing even into Egypt for Refuge, when God was Angry with the King and others of Judah for seeking for Succour from the King of Egypt. *Viz.* There was also another man that prophesied in the name of the Lord, Urijah the son of She-maiah of Kirjath-jearim, who prophesied against this city, viz. Je-rusalem, and against this whole land viz. of Judah, according to all the words of Jeremiah, i. e. denouncing the same Judgments as *Jeremias* did. 21 And when Jehoiakim the king with all his mighty men, and all the princes heard his words, the king sought to put him to death; but when Urijah heard it, he was afraid, and fled, and went into Egypt, God permitting him to be so far insatuated, as to flee for Refuge into Egypt, to the King whereof Jehoiakim was a Tributary, on which account the said King of Egypt to be sure would shelter no one that was lock'd on to go about to disturb the Government of Jehoiakim and weaken it: which Insatuation God permitted even his own Prophet Urijah to fall into, because he did not Firmly rely on God's Protection who had sent him, and who, as may well be suppos'd, had given him like Assurances of his Protection, as he had done to *Jeremias*. 22 And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor who was the Chief of them that were sent, and certain other men with him into Egypt. 23 And they coming into Egypt and acquainting the King thereof with the Business they were sent about, presently had his Leave to execute it, and accordingly they fetched forth Urijah out of Egypt and brought him unto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graves of the common people, as a farther Mark of Insanity upon him. 24 Nevertheless or Notwithstanding this Treatment Urijah had afore met with for the Reason aforementioned, by the special Providence of God toward *Jeremias* and for a Reward of his firm Reliance on God's Promise Chap. i. 17—19. God order'd things so that the hand of Ahikam the son of Shaphan, who was a Man then in Chief Authority was with *Jeremias* i. e. That Ahikam made use of his great Autho. ity to save *Jeremias*. so that they of the chief Court of Judicature viz. the Princes abovemention'd v. 10. &c. should not give

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give him into the hand of *those* of the people, *who thro' the malicious Instigation of the Priests and false Prophets still continued* Willing to put him to death.

Chap. VII. The word that came to Jeremiah from the Lord, saying, 2 Stand in the *East gate as being the chief Entrance* of the Lords house, and proclaim there this word, and say, hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. 3 Thus saith the Lord of hosts the God of Israel, amend your ways, and your doings, and I will cause you to dwell in this place. 4 Trust ye not in the lying words of your false Prophets, saying, the temple of the Lord, the temple of the Lord, the temple of the Lord are these *stately Buildings, and it can't be thought that the Lord will ever permit his Temple to be destroy'd by Strangers and Idolaters*; and thus they sooth you up and encourage you in your impiety by promising you Peace. 5 For if ye thoroughly amend your ways, and your doings; if you thoroughly execute Judgment between a man and his neighbour; 6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other Gods, to your hurt: 7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. 8 But Behold, ye trust in lying words, that cannot profit. 9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; 10 And come and stand before me in this house, which is called by my name, and say, we are freed by our Expiatory Sacrifices and Washings from the Guilt we contract by doing all these abominations afore (v. 9.) mention'd. 11 Is not this to make this house which is called by my name, become a den of robbers in your eyes i. e. No better in effect than a Sanctuary for Malefactors, if by only performing the Outward Rites of the Law you can be freed from the Guilt of such Sins? Behold even I have seen it viz. Such your Wicked Doings and even Thoughts, says the Lord. 12 But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it, for the wickedness of my people Israel. 13 And now because ye have done all these works, saith the Lord, and I spake unto you, rising up early, and speaking i. e. Carefully and Constantly sending my Prophets to warn you, and that Early enough to prevent your Ruin, but ye heard not; and I called you, but ye answered not: 14 Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you, and to your fathers, as I have done to Shiloh i. e. Quite destroy it. 15 And I will cast you out of my sight i. e. out of this my Land as if I had no farther Care of or Concern for

III.  
The Jews are warn'd not to think vainly, that God would not deliver them and Jerusalem into the hands of the Chaldeans for the sake of his Temple.

## PARAPHRASE.

for you ; as I have cast out all your brethren, even the whole seed of Ephraim *i. e.* *The other Ten tribes of which Ephraim was the principal.* 16 Therefore pray not thou for this people, neither lift up cry, nor prayer for them, neither make intercession to me ; for I will not hear thee *so as not to bring the judgments I have purpos'd on 'em, unless I see a general Reformation in themselves.* 17 Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem ? 18 The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven *or Moon*, and to pour out drink-offerings unto other gods, that they may provoke me to anger : 19 Do they *thereby only* provoke me to anger ? saith the Lord : do they not provoke *me to punish* themselves to the confusion of their own faces ? 20 Therefore thus saith the Lord God, Behold, mine anger and my fury shall be poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground ; and it shall burn, and shall not be quenched. 21 Thus saith the Lord of hosts the God of Israel, *you may* put your burnt offerings unto your *other* sacrifices and eat the flesh of the *One as well as the Other*, for I will accept *Neither at your hands while ye continue thus wicked.* 22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices, *in such manner as if the said Offerings or Sacrifices were the Parts of Religion which I chiefly regarded :* 23 But this thing *chiefly* commanded I them, saying, Obey my voice *in all things viz. Holiness of Life and inward Piety as well as the Outward Acts of Religion*, and I will be your God, and ye shall be my people : \* even walk ye in All the ways that I have commanded you, that it may be well unto you. 24 But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward and not forward *i. e. Like headstrong Oxen that refuse to put their Neck under the Yoke, or when it is on their Neck, are so Untoward as to draw Backward rather than forward :* So these people have refus'd to submit Obediently to my Commands or Law. 25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early, and sending them. 26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck, *i. e. Would not submit to my Laws ;* they did worse than their fathers. 27 Therefore thou shalt speak all these words unto them, but they will not hearken to thee : thou shalt also call unto them, but they will not answer thee. 28 But thou shalt say unto them, this is a nation that obeyeth not the voice of the

PARAPHRASE.

the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth. 29 Cut off thine hair, *in Token of thy great Grief*, O Jerusalem, and cast it away, and take up a lamentation on the high places *where thou hast been guilty of Idolatry*: for the Lord hath rejected and forsaken the present generation of thy People out of his wrath against 'em. 30 For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations *i. e. Idolatrous Images and Altars* in the house which is called by my name, to pollute it. 31 And they have built the high places of Tophet *i. e. a Temple or Altar to Moloch*, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart, *but expressly forbid it under the severest Penalty as being most Detestable to me*. 32 Therefore behold, the days come, saith the Lord, that it shall no more be called Tophet *from Tabrets sounding there to drown the Cries of the Children that were murder'd to be Sacrificed*; nor the valley of the son of Hinnom *who Once own'd it*, but the valley of slaughter: for *there shall be so many Slain therein and thereabout by their Enemies. that they shall bury in Tophet, till there be no place or room to bury any more*. 33 And so the carcases of this people *that shall be unburied*, shall be meat for the fowls of the heaven, and for the beasts of the earth, and none shall fray them away. 34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness the voice of the bridegroom, and the voice of the bride: for the land shall be desolate. Chap. VIII. At that time *viz. When Jerusalem shall be taken and expos'd to the Rage and Rapin of the Chaldean Army*, saith the Lord, they *viz. the Chaldeans* shall break open the Monuments or Sepulchres of the Kings and other great Men of Judah, *hoping to find Treasure therein, and so shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem out of their graves*. 2 And they shall spread them before the sun, and the moon, and all the host of heaven whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they *viz. the said Bones* shall not be gathered, nor buried again; they shall be for dung upon the face of the earth. 3 And death shall be chosen rather than life, by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts.

## PARAPHRASE.

IV. 4 Moreover, thou shalt say unto them, Thus saith the Lord, Shall they fall, and not arise? *i. e. Are these people of Judah so far fallen into Wickedness, as to be past Recovery or Repentance?* Or shall he turn away, and not return? *i. e. Is God so far provok'd as that he will not return to them or receive them into Favour, if they return to him by Repentance?* Certainly God is still willing so to receive them. 5 Why then is this people of Jerusalem slidden back, by a perpetual backsliding? they hold fast deceit, they refuse to return. 6 I hearkned and heard, but they spake not aright: *Even* no man repented him of his wickedness, saying, What have I done? every one turned to or went on in his former course of Wickedness without any Consideration or Fear of approaching Danger, as the War horse rusheth into the battle. 7 Yea, the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming or Returning to the Places of their most usual Abode: but my people know not the judgment of the Lord so as ever to think of Returning to him. 8 How do ye say, we are wise, and the law of the Lord is with us? Lo, certainly in vain made he it, *i. e. Did God give you the Law;* the pen of the scribes or skill'd in the Law is in vain *i. e. 'Tis to no purpose to boast of your skill in the Law, and to write it out and expound it, or even for God to have given it to you, if you take no care to direct your Lives according to the Law.* 9 The wise men or Politicians are ashamed they are dismayed and taken *i. e. Are disappointed in all their Designs: and no Wonder, for lo,* they have rejected the word of the Lord, and what true wisdom is, or can be in them. 10 Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest, every one dealeth falsely. 11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace. 12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall, in the time of their visitation they shall be cast down, saith the Lord. 13 I will surely consume them, saith the Lord; there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade, and the things that I have given them shall pass away from them. 14 Why do we that live in open Towns or Villages, sit still, shall they say when they hear of the Approach of the Chaldeans: assemble your selves, and let us enter into the defended cities, and let us be silent there: *i. e. Seek there for Refuge and Quiet: for the Lord our God hath put us to silence, i. e. hath made us unable to withstand our Enemies,* and given

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given us water of gall to drink *i. e. has brought severe Judgments on us*, because we have sinned against the Lord. 15 We looked for peace, but no good came : and for a time of health and behold trouble. 16 The snorting of his *viz. the Chaldean* horses was heard from Dan : the whole land trembled at the sound of the neighing of his strong ones, for they are come and have devoured the land, and all that is in it, the city and those that dwell therein. 17 For behold, I will send serpents, cockatrices among you, which will not be charmed, and they shall bite you, *i. e. I will send an Enemy that ye shall not be able to prevail on to spare you by any means*, says the Lord.

18 When I *Jeremy* would comfort my self against sorrow, my heart is faint in me *or misgives me, there being great Reason for my Fears and None for my Hopes.* 19 Behold *methinks I hear* the voice of the cry of the daughter of my people, because of them that dwell in a far country *i. e. The Chaldeans marching against Judah* : *I would comfort my self with these Thoughts viz.* Is not the Lord in Zion? is not her Almighty king in her in a special manner? But alas! these Considerations will afford me now no Comfort, forasmuch as *methinks I hear God saying to me while I would comfort my self with the foresaid Thoughts* : If they would have me to have saved 'em, why have they provoked me to anger with their graven images, and with strange vanities? 20 *Methinks I* *Jeremy* hear my people complaining of the Failure of the Help they expected from Egypt thus : the harvest is past, the summer is ended, and so the Season for the Egyptians marching to our Relief is Over, and we are not saved from the Chaldeans. 21 For the hurt of the daughter of my people am I as griev'd as if I my self was hurt, I am black or look Ghastly with Grief as those who are Dying : astonishment hath taken hold on me. 22 Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered? *i. e. God has sent his Prophets as spiritual Physicians, and they have prescrib'd the Best and Only Remedy for the Recovery of the People of Judah from falling into those Calamities which are coming on 'em; and the Fault is wholly in themselves if they do not Recover, even because they will not follow the Prescriptions or Advice of the Prophets viz. to Repent and Obey God.* Chap. IX Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the great Number which I foresee will be slain of the daughter of my people for their Impenitency. 2 Oh that I had in the wilderness a lodging-place of waytaring men, that I might leave my people, and go from them : for they be all adulterers *i. e. Apostates from God by their Idolatry*, an assembly of treacherous men. 3 And they

V.

*Jeremy grieves at the foresight of the Calamities that the Chaldeans would bring on the Jews for their obstinate Impenitency.*

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they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord. 4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant *his Brother if he can for any Worldly gain of his own*, and every neighbour will walk with flanders *i. e. Stick not to slander his Neighbour on any account that is likely to turn to his own Temporal advantage.* 5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. 6 Thy habitation, O *Jeremy*, says Gods unto me, is in the midst of those that are full of deceit: thro' deceit or because they are resolv'd to go on in their Deceitfull or Cheating and Unjust ways, they refuse to act as those that know me to be the only true God, says the Lord. 7 Therefore thus saith the Lord of hosts, behold, I will melt them, and try them, *i. e. I will cast them into the Furnace of Affliction, to purify 'em from their Dross or bring 'em to Repentance:* for how shall I do else, *i. e. There is no other way for to save some of the daughter of my people by bringing 'em to Repentance.* 8 Their tongue is as an arrow shot out, it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait. 9 Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this? 10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness or Pastures of the Plain Country a lamentation, because they are burnt up or destroy'd with Fire and Sword and made desolate, so that none do pass through them, neither can men hear the voice of the cattle, both the fowl of the heavens and the beast are fled, they are gone. 11 And I will make Jerusalem heaps, and a den of dragons, and I will make the cities of Judah desolate, without an inhabitant.

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12 Who is the wise man that may understand this, and who is he to whom the mouth of the Lord hath spoken, that he may declare it *i. e. Is there no one among you so well acquainted with the Ways of God's dealings made known in his Word, as to know for what the land perisheth, and is burnt up like a wilderness, that none passeth through?* 13 \* Even the Lord says, *Is there no one so Wise as to know it is,* because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; 14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: 15 Therefore thus saith the Lord of hosts, the God of Israel, behold I will feed them, even this people, with wormwood, and give them water of gall

Judah is further threaten'd, and also the neighbouring heathen Nations.



## PARAPHRASE.

gall to drink *i. e.* I will bring great Affliction on 'em, viz. Captivity, wherein they shall live in a poor and very miserable condition for a considerable time. 16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them. 17 Thus says the Lord of hosts, consider ye the evil Circumstances you are in, and as is usual in Time of great Mourning call for the mourning-women, whose Profession it is to make Publick Lamentations at Funeral, that they may come and send for the said skilful women in Mourning that they may come. 18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. 19 For a voice of wailing is heard out of Zion, how are we spoiled! we are greatly confounded, because we have forsaken the land *i. e.* We are forced to leave our Country, because our dwellings have cast us out *i. e.* We are cast out of our Dwellings for our Sins. 20 \* Yea but hear the word of the Lord, O ye Mourning-women mention'd v. 17, and let your ear receive the word of his mouth and be not content to mourn only yourselves, but also teach your daughters wailing, and every one her neighbour lamentation. 21 For death is come up into our windows, and is entered into our palaces *i. e.* The Enemy has made his Way into our fortify'd places, and tho' we barricado our Doors, yet the Soldiers get into our houses thro' the Windows, or kill us some-how thro' the Windows; and so they proceed to cut off the children from without, and the young men from the Streets *i. e.* By these means the young men and children are cut off, so that there are none to be seen without door or in the Streets. 22 Speak, thus saith the Lord, even the carcases of men shall fall as dung upon the open field, and as the handful after the harvest-man, and as the Owner is not by the Law to gather up the Corn that thus falls, so none shall gather them viz. the Carcases of the slain to bury them. 23 Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: for none of these things shall be able to deliver him that has 'em from the Calamities coming on you: 24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord and he that walks according to such his Knowledge of me, takes the Only way to save himself from the Common Destruction I am bringing on you. 25 For behold the days come, saith the Lord, that I will punish all them which are circumcised *i. e.* Those of Judah, with or as well as the uncircumcised Heathen: 26 Even Egypt in whom they of Judah trust

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*trust for help, and Judah himself, and Edom, and the children of Ammon, and Moab, and all the Arabs \* that have the corners of their Heads cut i. e. cut the Hair on the Forepart of their Heads Round, letting it grow only Behind: for all these Nations are uncircumcised viz. Egypt, Edom, &c. are so both in Heart and Flesh, and all the house of Israel i. e. the far greatest part of Judah are uncircumcised in the heart, and so make their Circumcision of the Flesh to become Uncircumcision or of no Esteem in the sight of God, for Want of the Inward Purity of the heart Signify'd by it.*

VII. Chap. X. Hear ye the word which the Lord speaketh unto you, The Folly of Idolatry is set forth. O house of Israel i. e. Judah: 2 Thus saith the Lord, learn not i. e. *What a Madness is it in you thus to be fond of the way or Idolatrous Worship of the heathen, and be not dismayed at the signs of Heaven i. e. At the Predictions which they pretend to make from the different Aspects of the Heavenly bodies; for the heathens are dismayed at them, as not knowing me to be the Maker of those Heavenly bodies, and supreme Governor and Disposer of all things, which you can't but know.* 3 For hence it is chiefly that the customs of the said Heathen people are vain or absurd: for one cuts a tree out of the forest (the work of the hands of the workman) with the ax. 4 They deck it with silver and with gold, they fasten it with nails and with hammers, that it move not. 5 They viz. the Idols are or stand upright as the palm-tree or a Pillar, but speak not: they must needs be born, because they cannot go: be not afraid of them, for they cannot do evil, neither also is it in them to do good. 6 Forasmuch as there is none like unto thee, O Lord, thou art great, and thy name is great in might. 7 Who that is Wise would not fear thee, O thou who art the only true king of all the nations of the World? for to thee \* belongs honour: forasmuch as among all the Great and wise men of the nations that have been deify'd after their death by their Subjects, and in all their kingdoms there is none i. e. No other God worship'd that is like unto thee. 8 But they that worship such Gods are altogether brutish and foolish: the Doctrine of worshipping a Stock or Idol is a doctrine of vanities or most absurd. 9 For the said Idols are at best made but of silver spread into plates which silver is brought from Tarsish, i. e. From some Foreign Country where are Silver Mines or the like by Ships or Sea; and of gold from Uphaz, they are the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of skilful workmen. 10 But the Lord is the only true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. 11 Thus shall ye or ye ought to say on-

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to them that entice you or compel you to go on in Idolatry the Gods that you Worship, as being such as have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. 12 But the God of Israel is he that has made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. 13 When he utters his voice or thunders, there is heard a Noise as of a multitude of waters rolling in the heavens, and usually great Showers of Rain follow after Thunder; and as our God causes the Rain to descend from heaven, so he causes the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. 14 Every man that makes an Idol or worships it, is perfectly brutish in or for Want of knowledge or due Consideration; every founder of molten Images is confounded or can't in Reason but be convinc'd of his Brutish folly by his thoroughly knowing what the graven image is made of and what it is: for he can't but really know, that his molten image is falsehood i. e. Falsely pretends to have Life and Understanding in or within 'em, and there is no breath or Life in them. 15 They are vanity and the work of errors i. e. The making of 'em is totally owing to mens wrong Notions of the Nature of God. In the time of their visitation they shall perish i. e. The time will come when God shall put an end to all Idolatry. 16 The portion of Jacob i. e. The God who has chosen the Seed of Jacob to be his Portion or peculiar People, is not like them: for he is the maker of all things; and Israel is the rod or Lot of his Inheritance; the Lord of hosts is his name.

17 Gather up thy wares or Effects in order to thy going into Captivity, O inhabitant of Jerusalem; for thou shalt go into Captivity tho' thou inhabitest the fortress or strongly fortified City of Jerusalem. 18 For thus saith the Lord, Behold; I will sling out the inhabitants of the Land at this once, i. e. I will at One time cause the Main Body of the Country to be carried Captive; and will distress them, that they may find it so viz. my Threatnings to be True. 19 Wo is me for my hurt, my wound is grievous: but I said, Truly this is a grief which the Sins of my People have most justly occasion'd, and I must therefore bear it Patiently and with an Humble Submission to God. 20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains i. e. The Cities and Houses of my People are rifled and destroy'd, as if they were so many Shepherds Tents: and the Inhabitants of my Country are gone into Captivity, whence Most of 'em will never Return; 21 For the Pastors i. e. the Rulers both Civil and Ecclesiastical are

VIII.

Jeremy begs of God to punish his People, not in Anger, but with Judgment.

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become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks or People shall be scattered into several parts of the Babylonian Empire. 22 Behold, methinks already the noise of the bruit or Report of the Chaldeans Approach is come, and a great commotion i. e. a Great Army is march'd out of the north-country, to make the cities of Judah desolate, and a den of wild beasts. 23 O Lord, I thy Prophet know that the way of man is not in himself: it is not in man that walketh to direct his steps i. e. that Success depends not on Human Endeavours, but on thy Pleasure, and that thou canst Easily disappoint all the Designs of the Chaldeans against my Country and People: 24 O Lord, since thou art justly determin'd to punish my People if they continue in their Impiety, I do not presume to intercede so far for 'em as to desire of thee Not to punish 'em at all; especially since thou hast expressly forbid me so to do; but yet I humbly beg of Thee to correct me i. e. my People, but with some Mitigation of judgment, not in thy anger or to the Utmost Rigor of Justice, lest thou; or so as to bring me to nothing i. e. Utterly to destroy my People. 25 On the contrary rather Pour out thy fury upon the heathen that know thee not, and upon the families i. e. People that call not on thy name i. e. on the Chaldeans and their Allies, who were never thy Peculiar People, and who never acknowledg'd or worship'd Thee, and who ascribe their Successes even against Judah to their Idol gods: for they have eaten up Jacob, and devoured him and consumed him, and have made his habitation desolate i. e. Shall do so as Certainly as if Already done.

## IX.

The Jews are reprov'd for their wicked Returning to Open Idolatry after the death of Josiah.

Chap. XI. The word that came to Jeremiah from the Lord, saying, 2 Hear ye the words of this covenant which I made with your Fathers, and speak unto ~~or say~~ in short the Tenour of the said Covenant before the men of Judah, and the inhabitants of Jerusalem. 3 And say thou unto them, thus saith the Lord God of Israel, you can't but know or at least may know, that I have of Old declar'd in my Law, that cursed shall be the man that obeys not the words of this covenant, 4 Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the said land wherein I tried your Fathers by great Afflictions, as Metals are melted and tried or purify'd in the iron furnace, saying, obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: 5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and hony, as it is this day. Then answered I Jeremy, and said according to the Form prescrib'd in the Law, Amen or so be it, O Lord, thereby acknowledging that it was but just, that such should be cursed, as did not obey the said Covenant. 6 Then the Lord

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Lord said unto me, proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, hear ye the words of this covenant, and do them. 7 For I earnestly protested unto your fathers, in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, obey my voice. 8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do, but they did them not. 9 And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem *i. e. Whereas they made an Outward show of renouncing Idolatry in the late reign of Josiah, now they have conspir'd or agreed together to return to their Outward and Publick Idolatry.* 10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel, even the house of Judah have broken my covenant which I made with their fathers. 11 Therefore thus saith the Lord, behold, I will bring evil upon them which they shall not be able to escape, and though they shall cry unto me, I will not hearken unto them. 12 Then shall the cities of Judah and inhabitants of Jerusalem go and cry unto the gods unto whom they offer incense; but they shall not save them at all in the time of their trouble. 13 \* Though according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem, have ye set up altars to that shameful thing, even altars to burn incense unto Baal. 14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble. 15 What has the People of Judah, who vainly call themselves my beloved while they are so wicked, to do in my house, seeing she hath wrought lewdness with many *i. e. Is guilty of worshipping many Idols?* and the holy Flesh is past from thee *i. e. Thy Sacrifices are Unacceptable to me, being polluted by thy impenitent Course of Sin:* for when thou doest evil, then thou rejoicest. 16 The Lord called thy name *i. e. called thee to be his peculiar People, to the end thou shouldst be Fruitfull in works of true Piety, as a green olive-tree that brings forth Plenty of fair and of goodly fruit:* But since the people of Judah are not like to such a Fruitfull Olive-tree, but to one that bears no good Fruit, therefore with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken *i. e. He will cause the Chaldeans with a great Army to destroy Judah with Fire and Sword.* 17 For the Lord of host that planted thee, hath pronounced evil against thee, for the evil of the house

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house of Israel, and of the house of Judah, which they have done against themselves to provoke me to anger, in offering incense unto Baal.

X. *Jeremy's Reasoning with God about the Prosperity of the wicked, on account of the Men of Anathoth's Design against his Life.* 18 And the Lord hath given me knowledge of it, and I know the evil Designs of my Own Towns-men against me: Then, when I was like to have been oppress'd or destroy'd by 'em as Not knowing or suspecting such their Designs, thou shew'dst or reveal'dst to me their doings. 19 But I was afore Secure in my Own thoughts and Inseparable of Danger, like a lamb or an ox that is brought to the slaughter, and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof i. e. *Jeremy the Prophet and so put an end to his troubling Us with his Prophecies*; and let us cut him off from the land of the living, that his name may be no more remembred. 20 But, O Lord of host, that judgest righteously, that triest the reins and the heart, and so knowest 'em to be Unjustly and Implacably set against me, let me see thy vengeance on them i. e. be pleased to plead my Cause with 'em, and to justify my Innocence, and to bring them to condign Punishments for the manifestation of thy Justice. For unto thee have I revealed or laid open and recommended my cause. 21 Therefore thus says the Lord of the men of Anathoth, that seek thy life, saying, Prophesie not in the name of the Lord, that thou die not by our hand: 22 Therefore thus saith the Lord of hosts, behold, I will punish them; the young men shall die by the sword, their sons and their daughters shall die by famine. 23 And there shall be no remnant of them, for I will bring evil upon the men of Anathoth, even the year of their visitation. Chap. XII. Righteous art thou, O Lord, I doubt not, even in all that thou doest: yet let me plead with thee, yet let me talk with thee of thy judgments or Providence as to the Prosperity of the Wicked and Adversity of the Righteous: wherefore doth thy Providence permit the way of the wicked to prosper? wherefore are all they happy that deal very treacherously. 2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit i. e. Their Prosperity is often so great, as if they were in a special manner blessed by thee. 'Tis true thou art near or often in their mouth, but far from their reins i. e. They are far from honouring thee with their hearts, tho' they do it with their Mouths. 3 But thou, O Lord, knowest me; thou hast seen me, and tried and found my heart to be sincerely toward thee: pull them out, like sheep are pull'd out from the rest of the flock, for the slaughter, \* even set them apart for the day of slaughter. 4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds  
by

## PARAPHRASE.

by reason of the Dearth or Famine, which thou hast sent for the Impenitency of those who thus prosper in their Wickedness; and particularly because they have laid by way of Mockery at me and my Prophecies he said. *Jeremy shall not live, nor see those Evils which he threatens will bring on us our last end.* 5 The Answer God was pleased to return to my Exposition from v. 1. hitherto, was only to this Purport, that I should be so far from being freed from the Malice and Enmity of my Own Towns-men of Anathoth, that I must expect much Greater or Worse Effects of Malice from the Wicked ones that were in Power, which is the Import of this Verse viz. *if thou shalt run with the footmen, and they have wearied thee, then how canst thou contend with horses? i. e. If thou canst not bear the ill usage of those of Anathoth, how wilt thou be able to undergo the Hardships thou must expect from the Great men at Jerusalem? and if in the land of peace wherein thou trostedst, they wearied thee, then how wilt thou do in the swelling of Jordan i. e. If thou endurest such Hardships in thy own Native place, and so among thy own Acquaintance and Kindred, from whom thou mightest Reasonably expect more than Ordinary Friendship: What must thou expect when those in Power shall combine against thee? Whose Rage shall be like that of the Lions, who are driven out of their Coverts by the Overflowing of Jordan, and who thereupon set on such as travel the Publick Roads or the like.* 6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude \* against thee i. e. Endeavour to bring thee under a common Odium: Wherefore believe or Trust them not, though they speak fair words unto thee.

7 For a further Answer to thy foresaid Exposition as to the Prosperity of the Wicked, I add that tho' I see fit to let 'em prosper often for a Time, yet I often punish 'em even in this World in an Exemplary manner. Accordingly I purpose fully to punish the Wickedness of the present people of Judah. To this end I have forsaken i. e. purpos'd to forsake my house or Temple; I have left my heritage or people and land; I have given the Once dearly beloved of my soul into the hands of her enemies. 8 My heritage is unto me as a lion in the forest; it crieth out against me i. e. My people have blasphem'd me and my Laws, as a Lion opens his Mouth against any one that withstands him: therefore have I hated it. 9 My heritage is to me or shall be made by me as a speckled bird, even the birds round about are or shall be against her i. e. As other Birds are wont to flock about some speckled Bird, as the Owl &c. and to join together to beat such a speckled Bird; so I will stir up the Enemies of my People to annoy 'em on every side. Come ye, assemble all ye the said Enemies, as so many

XL  
A further Answer to Jeremy's Exposition as to the Prosperity of the Wicked.

## PARAPHRASE.

many beasts of the field, come to devour. 10 Many pastors *i. e.* the Generals of the Chaldean Army have destroyed my vineyard, they have troden my portion under foot, they have made my pleasant portion a desolate wilderness. 11 They have made it desolate, and being desolate it mourns unto me *i. e.* Seems to make a silent complaint to me by the Dolefulness of its Condition, and to beg to be restor'd to its former Prosperity. The whole land is made desolate, because no man lays it *viz.* my Warnings to heart. 12 Therefore the Spoilers are come upon all high places and through the wilderness or Plain Country: for the sword of the Lord shall devour from the one end of the land even to the other end of the land: no flesh shall have peace. 13. They have sown wheat, but shall reap thorns: they have put themselves to pain or Labour, but shall not profit; and ye shall be ashamed of your revenues or the Increase they shall get by your sowing and other Labours, as coming to Nothing, because of the fierce anger of the Lord.

XII.  
A further  
Answer to the  
aforesaid Ex-  
postulation, to-  
gether with a  
Prophecy of  
the Conversion  
of the Jews and  
Gentiles to Chri-  
stianity.

14. To answer further thy Expostulation *v. 2. &c.* and particularly as to my permitting the neighbouring Edomites, Moabites &c. to have a hand in the Destruction of Judah, thus saith the Lord against all mine evil neighbours *i. e.* The Edomites, Moabites &c. who all along bore a great Spight and Ill-will against Judah and Israel, that touch or help hurt the inheritance which I have caused my people Israel to inherit, behold, I will pluck them out of their land *i. e.* I will cause the said neighbouring people to be likewise carried Captive in due time; and I will pluck out the house of Judah from among them *i. e.* I will deliver such of Judah as are in Slavery among 'em. 15 And it shall come to pass after that I have plucked them of Judah out from among the Edomites, Moabites &c. I will again or further have compassion on them and free them likewise that are elsewhere in Captivity in the Empire of Babylon, and will bring them again every man to his heritage, and every man to his land. 16 And it shall come to pass, if they *viz.* the Nations among whom my people have been Captive, will diligently or sincerely learn the ways of my people after my said People by their Captivity have been taught to Renounce Idolatry which they were afore fondly inclin'd to; and accordingly the said Nations after the Example of my People, will renounce their Idolatry, so as to acknowledge me to be the Only true God, and to worship only me, and particularly to swear only by my name *viz.* As the Lord lives, (as they *viz.* the Heathen Nations afore taught my people to swear by Baal and other Heathen gods) then shall they be built in the midst of my people *i. e.* Then shall such Heathen Converts become Members, as well as the Jews, of my Church. 17 But if they *viz.* the Heathen will not obey or become true Members of my Church,



PARAPHRASE.

as the Jews shall be, I will utterly pluck up, and destroy that nation, saith the Lord : *Whereby from v. 15. As may primarily be denoted the Restoration of the Jewish Church and State after their Return from the Babylonish Captivity; and the Profelytism or Conversion of many Heathen to the Jewish or Then true Religion, at least so far as to become Profelytes of the Gate, or to Renounce all Idolatry, and worship Only the God of Israel : so secondarily by the same may be denoted in a much Higher degree the Preaching of the Gospel by the Apostles and other Primitive Disciples of the Jews ; and thereby the Conversion as of other Jews, so of a much Greater Number of Gentiles to Christianity. And lastly and in the Highest or Fullest Sense by v. 15 &c. is foretold the General Conversion of the Jews to Christianity, and also the Coming in or Conversion of the Fulness of the Gentiles to Christianity, and the utter Destruction of Antichrist and all his Party and all Other Unbelievers by whatever Name they may be call'd; All which shall be brought to pass in the latter part of the Gospel-State, or the latter end of this World.*

Chap. XIII. Thus saith the Lord unto me, go and get thee a linen girdle, and put it upon thy loyns, to denote God's having taken Judah and Israel to be his peculiar People and so nearer to him than other Nations, and put it not in water but put it about thee just as it was when first made, and so Rough and Foul, thereby to denote God's taking Abraham and his Seed near unto him, While in their Corrupt State of Nature and Infancy, and when they had nothing to recommend 'em to God's Favour. 2 So I got a girdle, according to the word of the Lord, and put it on my loyns. 3 And the word of the Lord came unto me the second time, saying, 4 Take the girdle that thou hast got, which is upon thy loyns, and arise, go to Euphrates to signify the Jews being to be carried Captive over that River, and hide it there in a hole of a rock on or near the Bank of that River. 5 So I went and hid it by Euphrates, as the Lord commanded me. 6 And it came to pass after many days, that the Lord said unto me, arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. 7 Then I went to Euphrates and digged, and took the girdle from the place where I had hid it; and behold, the girdle was marred, it was profitable for nothing. 8 Then the word of the Lord came unto me, saying, 9 Thus saith the Lord, after this manner will I mar the pride of Judah, and the great pride of Jerusalem. 10 This evil people which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods to serve them, and to worship them, shall even be, as this girdle which is good for nothing. 11 For as a girdle cleaveth to the loyns of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah,

XIII.  
The Destruction of Judah  
figur'd by  
the Rending of  
a Girdle.

## PARAPHRASE.

saith the Lord; that they might be unto me, as by *Virtue of a Marriage Covenant or Contract* whereby the Parties married are bound to cleave together, for a people, and for a name, and for a praise, and for a glory *i. e.* For my peculiar People, and as such to be called by my Name, and that I might be Glorify'd by their shewing forth my Truth and Praise to the World: but they would not hear.

## XIV.

The same  
foretold under  
the Parable of  
breaking Earth-  
en Bottles.

12 Therefore to foretell unto them further, that Every one that has sinn'd against me, by his Impenitency, shall be duly punish'd, thou shalt speak unto them this word, Thus saith the Lord God of Israel, Every bottle shall be filled with wine; and they will, I know afore-hand, make a Jest and Mockery of what thou shalt say to them, taking thy Words in a Literal Sense, as if they were intended to encourage Intemperance, and so will say unto thee, Do we not certainly know, that every bottle shall be filled with wine *i. e.* We are resolv'd not to want our Fill of Wine. 13 Then shalt thou say unto them, Thus saith the Lord, Behold, you either do or will not understand Aright what I said unto you. For thereby God foretells thus much unto you, as he has commanded me to acquaint you in his Name *Viz* I will fill all the inhabitants of this land, even the kings that sit upon Davids throne, and the priests, and the prophets, and all the inhabitants of Jerusalem with *Insatiation and Astonishment*, so that ye shall be bereav'd of Common Discretion as Men are by drunkenness. 14 And as Earthen Bottles into which they are wont to put Wine are easily broken to pieces by dashing One against Another, so I will dash them of Judah one against the other, even the fathers and the sons together, saith the Lord: I will not pity, nor spare, nor have mercy, but destroy them, unless they prevent my Destruction of 'em by a Timely and Sincere Repentance.

## XV.

Repentance the  
Only means  
for the Jews  
to prevent their  
Destruction.

15 Wherefore hear ye and give ear, and be not so proud, as to give no Regard to what I Jeremy say to you, for the Lord hath spoken it. 16 Confess and Sincerely repent of your Sins, and give glory unto the Lord your God for his Forbearance of you hitherto, and thus Graciously calling you to Repentance: Do this before he cause darkness or a Dismal State of Affliction to fall on you, and before you are forced to flee to the Mountains for Refuge from your Enemies by Night, and so your feet stumble on the dark mountains; and before the Time comes, that while ye look for light or Deliverance from your Enemies, he turn it *viz.* your vain Expectation of Deliverance into the shadow of death, and make it gross darkness *i. e.* you find yourselves most miserably disappointed by God's just Judgments on you. 17 But if ye of Judah will not hear it *viz.* my Exhortation (v. 15, 16.) to lay aside your Pride and Humble your selves before God by a True Repentance, It will be as good for me to lay aside my Publick Character

## PARAPHRASE.

*Character of a Prophet, and to Retire where my soul shall weep in secret places for your pride, and mine eye shall weep sore, and run down with tears, because the Lords flock is carried away captive. 18 God has commanded me in particular to say to the king and to the queen, Humble your selves before God with a sincere Repentance, and the Greatest Sorrow for your former Sins, and in Token thereof sit down on the Ground or in Dust and Ashes: for if you will not thus humble yourselves before God, your principalities or Grandeur shall come down, even the crown of your glory i. e. You shall be Detron'd, or put down from the Dignity of King and Queen. 19 The cities of the Country of Judah that lies south of Babylon shall be shut up, and none shall open them i. e. The Inhabitants shall lose their Liberty, and fall into a State of Bondage: even Judah shall be carried away captive all of it, it shall be wholly carried away captive. 20 Lift up your eyes, and behold them that come from the north i. e. The Chaldean Armies: where or into what a miserable condition is fallen the flock that was given thee, O State or Kingdom of Judah thy Once beautiful flock i. e. prosperous People? 21 What wilt thou say in excuse of thy self, when he viz. God shall punish thee thus by delivering thy People into the hands of the Chaldeans? (for thou hast taught them viz. Foreign Nations to be captains and as chief over thee viz. by thy King Abaz first calling in the King of Assyria to assist him, and Relying on his Assistance against the Kings of Syria and Israel, without seeking for and much more without relying on the Assistance of God: for which God gave Abaz into the Power of the King of Assyria, so as that altho' he became his Tributary yet he distress'd him more than help'd him) shall not sorrows take thee as a woman in travail? 22 And if thou say in thine heart, wherefore come these things upon me? for the greatness of thine iniquity are thy skirts discovered, and thy heels or feet made bare. 23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil i. e. You are become so Obstinate-ly wicked, as that one may expect an Ethiopian to change his skin &c. as soon as you to change your Manners. 24 Therefore will I scatter them as the stubble that passeth or is blown away by the wind of the wilderness i. e. a strong Wind. 25 This is or shall be thy lot, the portion of thy measures i. e. That shall be measur'd out unto thee from me; saith the Lord; because thou hast forgotten me, and trusted in falshood. 26 Therefore will I discover thy skirts upon thy face, that thy shame may appear. 27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, even thy abominations or Idolatry on the hills in the fields: wo unto thee, O Jerusalem, wilt thou not be made clean? when shall it once be?*

## PARAPHRASE.

XVI.  
The Jews  
are punish'd  
for their Sins  
by a grievous  
Famine, which  
yet brings 'em  
not to Repen-  
tance.

Chap. XIV. The word of the Lord that came to Jeremiah concerning the great Drought then sent for a Punishment on Judah, and which caused a great dearth or Famine. 2 Judah mourns, and the gates or Cities thereof languish, they are black or look Ghastly for want of due Sustenance, and cast themselves unto the ground, out of Grief and Despair, and the cry of Jerusalem itself is gone up to heaven i. e. Is very Loud for want of Meat and Drink. 3 \* Even their nobles have sent their little ones i. e. Their Servants or their very own Children to the places where waters wont to be, they came to the pits or Pools or Cisterns, and found no water, they returned with their vessels empty: they were ashamed, and confounded at the Disappointment and covered their heads as usual in Affliction. 4 Because the ground is chapt, because there was no rain in the earth, the plowmen were ashamed, they covered their heads. 5 Yea, the hind also calved in the field, and forsook it viz her young One presently and before the young One could follow, to seek for Sustenance, because there was no grass where she calv'd. 6 And the wild asses did stand in the high places for Coolness, they snuffed up the wind like as Dragons or great Serpents are observ'd to do in hot and dry Seasons: their eyes did fail, i. e. they were almost Starv'd-because there was no grass. 7 O Lord, though our iniquities testify against us, that we deserve such severe Punishment, yet do thou remove it for thy names or Mercy's sake. We can only flee to thy Mercy, for our backslidings are many, we have sinned against thee. 8 O the hope of Israel, the saviour thereof hitherto in the time of trouble, why shouldst thou be or be thou not as One no more concern'd for Our Welfare than a stranger in the land, and as a way-faring man that turneth aside to tarry but for a night, whereas thou didst promise of Old to Dwell with Us? 9 Why shouldst thou be as a man astonish'd and so knows not what to do for Us, as a mighty man that tho' he has Strength to do it, yet thro' Fear or Surprise cannot save us? yet thou, O Lord, art in the midst of us, and we are called by thy name, leave us not. 10 In Answer to the foresaid Petition and Expostulation of Me his Prophet, Thus says the Lord unto or concerning this people, Thus have they loved to wander from Me the True God, they have not refrained their feet i. e. themselves from following Idolatry, therefore the Lord does not accept the Prayers or Sacrifices of them, nor thy Intercessions for 'em; but he will now remember their iniquity, and visit their sins. 11 Then said the Lord unto me, pray not for this people for their good. 12 When they fast I will not hear their cry, and when they offer burnt-offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

## PARAPHRASE.

13 Then said I, Ah, Lord God, behold, the prophets say unto them, ye shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place. 14 Then the Lord said unto me, the prophets prophesie lies in my name, I sent them not, neither have I commanded them; neither spake unto them: they prophesie unto you a false vision and divination, and a thing of nought, and the deceit of their heart. 15 Therefore thus saith the Lord concerning the prophets that prophesie in my name, and I sent them not, yet they say, sword and famine shall not be in this land, by sword and famine shall those prophets be consumed. 16 And the people to whom they prophesie, shall be cast out in the streets of Jerusalem, because of the famine, and the sword, and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them. 17 Therefore thou shalt say this word unto them, *How-ever Un-sensible you be of your Condition, God commands me to let my eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow i. e. Jerusalem, which has hitherto never been destroy'd by any Enemy since it has been possess'd by the Seed of Jacob, shall be destroy'd in no long time, and its State or Kingdom dis-solv'd.* 18 If I go forth into the field, then behold the slain with the sword; and if I enter into the city, then behold them that are sick with famine; yea, both the prophet and the priest go about or shall be carried Captive into a land that they know not. 19 Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble. 20 We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against thee. 21 Do not abhor us, for thy names sake, do not disgrace the throne of thy glory i. e. *Do not permit thy Enemies at least to disgrace or profane thy Temple, where thy Glory is wont to appear between the Cherubims as sitting on a Throne: remember and break or act not contrary to thy covenant with us tho' we have broken it on our part, and so have justly forfeited all the Promises thereby made to us.* 22 Are there any among the vanities or Idol-gods of the Gentiles that can cause rain? or can the heavens of themselves give showers? art not thou he, O Lord our God, who alone causest Rain and givest Showers: therefore we will or at least ought to wait on thee for to give us Rain and so to remove this Famine: for thou hast made all things.

Chap. XV. Then said the Lord unto me, Though Moses and Samuel stood before me to pray for this people, yet my mind or favour

XVII.

God's peremp-tory Decree to

## PARAPHRASE.

destroy Judah  
and Jerusalem,  
unless they  
speedily re-  
pented.

could not be toward this people; cast them out of my sight, and let them go forth. 2 And it shall come to pass, If they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord, Such as are for death *i. e. the Pestilence*, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. 3 And I will appoint over them four kinds of things to execute my Vengeance on them, saith the Lord; the sword to slay, and the dogs to tear the slain Carcasses which shall be Unburied, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. 4 And I will cause them to be removed into all kingdoms of the earth; because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem and for that the several Kings since, except only Josiah, have gone on to do the like, and as I foresee will go on. 5 For, since thy Impenitency is and will be such; who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou dost? *i. e. Who shall shew the least Concern for thee?* 6 Thou hast forsaken me, saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am as it were weary with repenting *i. e. suspending the Execution of my Judgments so often from Time to Time, and that to no purpose of Amendment in you.* 7 And I will fan them with a fan in the gates of the land *i. e. I will scatter the inhabitants of the Land and Cities of Judah, as Chaff is scatter'd by the Wind:* I will bereave them of children, I will destroy my people, sith they return not from their Evil ways. 8 Their widows are or shall be increased to me above the sand of the seas: I have brought upon them, even against the mother-City of the young men *i. e. against Jerusalem*, a spoiler at noon-day: I have caused him to fall upon it suddenly, and thereby terrors upon the city for fear of its being taken. 9 She *viz. the Mother-City Jerusalem* has born seven *i. e. has been formerly Fruitfull, but now languisheth or is fainting away with Grief for the loss of her Children* she hath given up the ghost: her fun is gone down while it was yet day *i. e. She is of a Sudden over-whelm'd with Destruction, when she might have enjoy'd a long Continuance of Prosperity:* she hath been ashamed and confounded at the Disappointment she has met with from her Allies. And the residue of them that escape out of the City, will I deliver to the sword before their enemies, saith the Lord.

## XVIII.

Jeremy greatly  
complains of  
the Hatred and

10 Wo is me Jeremiah, my mother, that thou hast born me a man of strife, and a man of contention to the whole \* land *i. e. I am the Object of the Common Hatred, because I speak such Truths as they care not to bear.* I have neither lent on usury, nor men have lent to

me

## PARAPHRASE.

me on usury *i. e.* I have done nothing to be hated or cursed by Any one, <sup>12</sup> Usage he yet every one of them doth curse me. 11 The Lord said in answer met with for to this my Complaint, Verily it shall be well with thy remnant *i. e.* his discharging with thee during the Remainder of thy Life after the taking of Jeru- calOffice, and salem by the Chaldeans: Verily I will cause the enemy to entreat thee is encouraged well in the time of evil, and in the time of affliction *i. e.* when the to go on in his City shall be taken and Others put to Death or carried Captive by Duty by God's the Chaldeans. 12 Shall Common iron break the northern Renewing his which is the Hardest iron, and the steel? In like manner all the Ma- his Protection. lice of the Jews shall not be able to destroy thee, who art under my Protection; nor shall the Jews be able to withstand the Chaldeans. 13 On the contrary thy substance; O Judah, and thy treasures will I give to the Chaldeans for a spoil, and so without price or my receiv- ing any Valuable Consideration for it: I will deal with you, as Men do with the Refuse of their Goods which they are glad to be rid of: and that for all thy sins, even in all thy borders. 14 And I will make thee to pass with *i. e.* to be carried Captive by thy enemies, into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you. 15 O Lord; thou knowest that I deserve not their Hatred; remember me, and visit me, and revenge me of my persecutors, take me not away in thy long-suffering *i. e.* suffer not my Enemies to take away my life, while thou forbearst to vindicate and defend me: Thou dost know that for thy sake I have suffered rebuke. 16 Thy words were found, and I did eat them *i. e.* As soon as I receiv'd the Messages thou didst deliver to me, I laid them up in my Memory, and did duly meditate on them, and thereby as it were digest 'em: and thy word was unto me the joy and re-joycing of mine heart, for that I\* was to be called by thy name, O Lord God of Hosts *i. e.* I was pleas'd to think, that I should have the Honour of being thy Prophet or Messenger. 17 But the Joy I conceiv'd from the Honour of being thus a Prophet was quickly turn'd in- to Heaviness: So that I sat not in the assembly of those that make merry, nor rejoiced: I sat alone as having pensive Thoughts because of my perceiving by thy Messages deliver'd to me that thy hand was stretch'd out as ready to punish my People, and for that thou hast fil- led me with Revelations of thy indignation against Judah, the ma- king known of which to them, I easily foresaw, would bring on me their Hatred as it has done. 18 Why is my pain or Trouble brought on me by the Hatred of the People thus perpetual or Long? and my said Trouble as a wound incurable which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail *i. e.* Thou promisedst me at First to be my Defence and Safeguard against my Enemies: but thou now permittest 'em to deal with me, as if thou badst

## PARAPHRASE.

hadst no Regard to thy said Promise; and sufferest me to be disappointed of the Relief I expect from thee, as one is who being very Thirsty and coming to a Place where Water used to be, finds it then dried up. 19 Therefore in answer to these my Complaints thus says or said the Lord, If thou return to thy Duty of discharging the Prophetic Office with that Courage and Faithfulness thou oughtest, whereas thy foremention'd Complaints and Diffidence, are in some degree a sort of renouncing thy Duty or Prophetic Office, then will I bring thee again, and thou shalt stand before me i. e. I will restore thee to the said Office which thou hast in some manner deserted, and thou shalt still attend upon me as my Prophet or Messenger; and if thou take forth the precious from the vile, thou shalt be as my mouth i. e. If thou encourage the Good and reprove the Wicked as I direct thee, thou wilt answer the Character of a True Prophet, whose Office it is to speak what God directs him, without adding or diminishing in Complaisance to or out of Fear of Those to whom he is sent. Let them return unto thee, but return not thou unto them i. e. Comply not thou with their Humour, nor Sooth'em up in their Wickedness; but endeavour thou by Faithfully declaring unto them what I direct thee, to turn them from the evil of their Way. 20 And hereupon I will fully make Good what I at (k) first promis'd thee viz. I will make thee unto this people a fenced brazen wall, and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee, and to deliver thee, saith the Lord. 21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

## XIX.

For a Confirmation of the Destruction of the Judah Jeremy is forbidden to Marry &c.

Chap. XVI. The word of the Lord came also unto me, saying, For a further Confirmation of the Destruction which I will bring on Judah and Jerusalem for their Impenitency, 2 Thou shalt not take thee a wife, neither shalt thou have sons nor daughters in this place. 3 For thus saith the Lord concerning the sons, and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land, 4 They shall die of grievous deaths, they shall not be lamented, neither shall they be buried: but they shall be as dung upon the face of the earth, and they shall be consumed by the sword, and by famine, and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth. 5 For thus saith the Lord, enter not into the house of mourning, neither go to lament, nor bemoan them that dy of the grievous deaths, (as v. 4.) for I have taken away my peace from this people, saith the Lord, even my loving kindness and mercy, they being to be look'd on as

(k) Chap. i. 18.



## PARAPHRASE.

so many Malefactors justly sentenced to Death, and therefore Not to be mourn'd for by Others, any more than to be Spar'd by the Judge. 6 Both the great and the small shall many of 'em die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, which tho' forbid in the Law, yet is now adays practis'd by you of Judah as a Token of Grief or a Funeral Rite in imitation of the Heathen, nor make themselves bald for them. 7 Neither shall men break bread for them that are in mourning i. e. shall make no Feast for such to comfort them for the dead, neither shall men give them the cup of consolation to drink and so to allay their Grief for the death of their father or for the death of their mother. 8 Thou shalt not also go into the house of scolding, to sit with them to eat and to drink. 9 For thus saith the Lord of hosts, the God of Israel, Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. 10 And it shall come to pass, when thou shalt shew this people these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God? 11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law: 12 And ye have done worse than your fathers, (for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me. 13 Therefore will I cast you out of this land, into a land that ye know not, neither ye nor your fathers, and there shall ye serve such Masters as serve other gods, and that day and night, your Masters being so Severe as not to be content with your Work only in the Day, but forcing you also to work Often all Night or great part of It, where I will not shew you favour.

14 \* Nevertheless behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt. 15 But, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers i. e. The Deliverance of the Israelites out of Egypt shall not be worth mentioning or Comparing with the Deliverance I shall hereafter vouchsafe to the Jews, especially on their Final Restoration to their Own Country on their general Conversion to Christianity. 16 But before this happy time comes, Behold, I will send for many filthers, saith the Lord,

XX.

A Prophecy of the general Conversion of the Jews to Christianity, and also of the Fulness of the Gentiles.

## PARAPHRASE

and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks *i. e.* I will send for the Chaldeans who shall take and destroy the present Jews, as Fishers do Fish, or Hunters Beasts: they shall find 'em out whithersoever they flee for Refuge. 17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. 18 And first *viz.* before the happy Restoration of the Jews foretold *v.* 15. I will recompence their iniquity, and their sin \*twice *viz.* Once and that in no long time to come, by delivering 'em into the hands of the Chaldeans, because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things *i. e.* with their Idolatrous Rites: And Afterwards and a Second time will I in a like or worse manner punish the Jews for the great Guilt they shall bring on their Nation by shedding the Blood of Christ, a Sin as Great or Greater than that of their former Idolatry. 19 O Lord, my strength and my fortress, and my refuge in the day of affliction, the Prospect of that Happy Time, when the Gentiles as well as Jews shall renounce their Idolatry and turn to Thee, is what affords me Great Joy under my present Trouble. For at the time chiefly foretold *v.* 15. the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. 20 Shall a man make gods unto himself? Surely they that are so made, are no gods? 21 \*For behold, I will at that time chiefly refer'd to *v.* 15. cause them *viz.* both Jews and Gentiles to know, even I will cause them to know my hand, and my might, and they shall know that my name is the Lord *i. e.* I will cause them to see and acknowledge my Supreme Power and Truth in bringing about the Conversion both of Jews and Gentiles to Christ, whom they shall then Acknowledge to be *Ischrahel* or Truly God with the Father.

## XXI.

Chap. XVII. The sin of Judah by their Idolatry is written as on a Table of Stone with a pen of iron, and with the point of a diamond reprov'd for *i. e.* It is so great as to be Indelible or Not to be forgot. It is graven upon the table of their heart, and upon the horns of your altars *i. e.* their Idolatrous Altars are undeniable Tokens of their Hearts being given up to Idolatry. 2 \* Even their children remember their altars and their \*idols under the green trees, and upon the high hills *i. e.* their Children are train'd up to Idolatry. 3 O my Temple which stands on the mountain of Moriah or Sion in Jerusalem at present, but which shall be so destroy'd that the said Mountain shall stand as in the field, I will give thy substance, and all thy treasures to the spoil, and thy high places for sin *i. e.* where thou wert wont to com-

PARAPHRASE.

mis Idolatry, throughout all thy borders. 4 And whereas thou hast refused to observe the Sabbathical years I appointed, or to release thy Land ~~the~~ each sixth year from Tillage, or to discontinue the Tillage of it every seventh year; therefore for a Punishment thou, even thy self shalt discontinue from thine heritage that I gave thee, for so long a Time as that the Land shall enjoy all her said Sabbaths which ye have Wickedly deprived her of: and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever. 5 Thus saith the Lord, whereas ye trust in the Egyptians for help and defence against the Babylonians, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. 6 For he shall be like the dry heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt or barren land and not inhabited. 7 Blessed is the man that trusteth in the Lord, and whose hope the Lord is. 8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drougth i. e. shall not want due Moisture, neither shall cease from yielding fruit. 9 The heart is deceitful above all things, and desperately wicked, who can know it? i. e. Whereas many purpose Aforehand to depend daily on God for Help in Time of Need, yet when they are Actually in Need, especially in great and apparent Danger, they are apt to mistrust God's Helping 'em, and to betake themselves to Unlawfull Means for their Safety. Which also often fails 'em, Those Men whom they rely on for Safety, deceiving them; insomuch that it is the Greatest Folly to rely on Man more than God, since it is impossible for One Man to know the Heart of Another. 10 Only I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruits of his doings. 11 As when a bird \* hatches eggs, which she did not lay, the young Ones as soon as fledg'd, stay not with the Dam that hatch'd 'em: so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. 12 \* The throne of God's glory chiefly and most properly so called is on high in Heaven, where it has been from the beginning, that is the place of our sanctuary or the Holy place chiefly and most properly so call'd; so that the Jews have no just Reason to think, that God will not deliver his Temple among 'em into the hands of their Enemies, since he stands not in need thereof, having another and more noble Sanctuary in Heaven. 13 O Lord, the hope of all good Men in Israel; all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth i. e.

## PARAPHRASE.

*shall be of a sudden and easily destroy'd as what is writ in the Dust, is presently blotted out or blown away by the Wind; they have their Portion in this World, and shall not inherit Eternal Life in Heaven; because they have forsaken the Lord, the fountain of living (l) waters.* 14 Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise. 15 Behold, they say unto me, Where is the word of the Lord? let it come now to pass. 16 As for me, I have (m) not haltered \* to be a pastor to follow thee i. e. I was not Hasty or Willing of my self to become thy Prophet: neither have I desired to be sent to foretell em of the woful day that is coming on 'em, as thou knowest: that which came out of my lips, was right before thee i. e. What I have foretold of their Destruction, I have so Only in Obedience to thy Command, and have said Nothing but what thou orderest me. 17 Be not i. e. Let not any Apprehension of my being forsaken by thee be a New terror unto me, thou art my hope in the day of evil. 18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction i. e. For such their Obstinate Impiety I foresee thou wilt destroy them Twice viz. by the Babylonians first, and afterward by the Romans.

## XXII.

The Jews are minded of keeping Holy the Sabbath.

19 Thus said the Lord unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the ~~most~~ Publick gates of Jerusalem; 20 And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates. 21 Thus saith the Lord, Take heed to your selves, and bear no burden on the sabbath-day, nor bring it in by the gates of Jerusalem. 22 Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow ye the sabbath-day, as I commanded your fathers. 23 But they viz. your Fathers obeyed not, neither inclined their ear, but made their necks stiff, so that they might not hear nor receive instruction, for Punishment whereof I brought on 'em several Calamities, as you know by your Records, and which therefore ought to be a Warning to you to receive my Instructions and obey me. 24 And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein: 25 Then shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots, and on

(l) See Chap. 2. 13. (m) Compare Chap. 1. 6.

PARAPHRASE.

horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain for ever. 26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south *i. e. from all parts of the Kingdom of Judah*, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord. 27 But if you will not hearken unto me, to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day: then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Chap XVIII. The word which came to Jeremiah from the Lord, saying, 2 Arise, and go down to the potters house, and there I will cause thee to hear my words. 3 Then I went down to the potters house, and behold, he wrought a work on the wheels. 4 And the vessel that he made of clay was marred in the hand of the potter, so he made it again another vessel, as seemed good to the potter to make it. 5 Then the word of the Lord came to me, saying, 6 O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potters hand, so are ye in mine hand, O house of Israel *i. e. I can make you Prosperous or Miserable, as seems Good to me to make you, according as you obey or disobey me.* 7 Accordingly I tell you, that at what instant I shall speak or declare by my Prophets concerning a nation, and concerning a kingdom, that I purpose for their Wickedness to pluck up, and to pull down, and to destroy it: 8 If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. 9 And at what instant I shall speak concerning a nation, and concerning a kingdom to build and to plant it: 10 If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them. 11 Now therefore go to, and according to my general Declaration (v. 7--10) speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I frame or purpose for your Sins evil against you, and devise a device against you *i. e. My Purposes and Designs shall certainly be executed on you, unless ye repent: Wherefore to prevent the same, return ye now every one from his evil way, and make your ways and your doings good.* 12 And they said, There is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart. 13 Therefore thus saith the Lord, Ask ye now among the heathen, who hath heard such things: the virgin of Israel *i. e.*

XXIII.

God's Absolute Power to deal with Nations as he pleases is set forth by a Potter's making such Vessels as he pleases, of his Clay.

Israel

## PARAPHRASE.

*Israel in general which I at first espous'd to me as a Chast Virgin, and who should have behaved herself to me after the said Espousals or Marriage Covenant as a chaste Wife, on the contrary hath done a very horrible thing viz. behav'd herself so Unc chastly or Falsly in a Spiritual Sense toward me her True God, as none of the Heathen have done the like toward their False Gods. And as the Ten Tribes which made up the Kingdom of Israel did so, for which reason I deliver'd 'em into the hands of the Assyrians, who put an end to their State and Kingdom, and carried 'em Captive: So the Remainder of the Tribes of Israel viz. of Judah and Benjamin, which chiefly make up the Kingdom of Judah, do now sin against me in like manner, and I will accordingly punish 'em in like manner, if they repent not. 14. Will a wise man leave \* the river of i. e. Which runs along the field or Vale for the snow water of Lebanon? or shall the constant and so clear running waters be forsaken for the muddy waters of a flood? yet thus have the People of Judah dealt with me, by forsaking my Worship and turning to Idolatry. 15 Because my people hath thus forsaken or forgotten me, because they have burnt incense to vanity or Idols, and they viz. the said Idols or rather the Jews own Inclination to Idolatry have caused them to stumble in their ways from the ancient paths, and to walk in new paths, in a way not cast up of Old or prescrib'd by my Law, 16 Which is the ready way to make their Land desolate, and themselves the Object of a perpetual hissing or Scorn to their Enemies, who were wont to express their Satisfaction at the Calamities of the Jews by Hissing at 'em when they met 'em: Indeed such shall be the Punishment of Judah, that every one that passeth thereby shall be astonished, or surpris'd that God should thus deliver up his People to their Enemies, and wag his head in Token of Scorn of the Jews and his Satisfaction of their being so punish'd, as being no other than they deserv'd: 17 Agreeably to their Deserts I will scatter them as with an east wind before the enemy: I will shew them the back and not the face in the day of their calamity i. e. I will act as one that turns his Back and not his Face to them, and so shew the same Aversion in me then toward them or as to helping them, that they now shew toward me or as to obeying me.*

## XXIV.

*Jeremy complains again of a New Design against his Life.*

18 Then said they, come and let us devise devices against Jeremiah, accusing him particularly as a False Prophet, for that his Prophecies contradict God's Promises to Us, which amount to this viz. that the laws shall not perish from the priest, nor counsel from the wise, nor the word from the prophet i. e. That there shall be a continual Succession of Priests and other Doctors of the Law and of Prophets among us: come, and let us smite him with or for the tongue, i. e. Accuse him of Crimes against the States, particularly his bold Speeches against

PARAPHRASE.

against the Government, and let us not give heed to any of his words. 19 But do thou give heed to me in this Danger, O Lord, and hearken to the voice of them that contend with me. 20 Shall thy Providence permit evil to be recompensed by 'em to me for the good I have done or endeavour'd to do 'em? for they have digged a pit for my soul i. e. laid a Design against my Life: Whereas thou dost well remember that I stood before thee to speak good for them, and to turn away thy wrath from them i. e. When thy Purposes to bring sore Judgment on 'em have been made known to me by Thee, I have always interpos'd with my Prayers in their Behalf in order to avert those Judgments. 21 Therefore since they are so Incorrigible as even to seek my life, I shall intercede no more for 'em, but leave thee to deliver up their children to the famine, and pour out their blood by the force of the sword, and let their wives be bereaved of their children, and be widows, and let their men be put to death, let their young men be slain by the sword in battle. 22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them, for they have digged a pit to take me, and hid snares for my feet. 23 \* Even thou, Lord, knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.

Chap. XIX. Thus saith the Lord, Go and get a potters earthen bottle or Pitcher such as they drink out of, and take of the ancients or Chief of the people, and of the ancients or Chief of the priests, 2 And go forth unto the valley of the son of Hinnom, which is by the entry of the east-gate of the Temple, and proclaim there, where you will have a prospect of the Valley of Hinnom, the words that I shall tell thee: 3 \* Even say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem, Thus saith the Lord of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle i. e. He shall be astonish'd at it. 4 Because they have forsaken me, and have estranged this place i. e. have turn'd this place viz. Jerusalem which I chose to put my Name there and to be my Holy City, to a quite Contrary Use, even to Idolatry: and have burnt incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents i. e. Children sacrificed to Moloch otherwise call'd sometimes Baal: 5 \* Even they have built the high places of Baal or Moloch, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind: 6 Therefore behold, the days come, saith the Lord, that this place shall

XXV.

By breaking an Earthen Bottle is prefigur'd the Destruction of Judah and particularly of Jerusalem, especially for their Idolatry and sacrificing their Children to Moloch.

## PARAPHRASE.

shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter. 7 And I will make void the counsel of Judah and Jerusalem in this place, *viz. Jerusalem or more particularly the Valley of Hinnom*; and for a punishment of their *shedding the Blood of their Children*, I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth. 8 And I will make this city desolate, and an hissing: every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof. 9 And I will cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. 10 Then shalt thou break the bottle *mention'd v. 1.* in the sight of the men that go with thee, 11 And shalt say unto them, Thus saith the Lord of hosts, Even so will I break this people, and this city, as one breaketh a potters vessel that cannot be made whole again, and they shall bury them in Tophet, till there be no place to bury. 12 Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even make this city a place of Slaughter of your selves as ye have made Tophet a place of Slaughtering your Children. 13 And the houses of Jerusalem, and the houses of the kings of Judah shall be defiled *with dead Bodies*, as the place of Tophet is defiled by the slaughter of your Children; because of all the houses upon whose roofs *(which were wont to be flat)* they have burnt incense unto all the host of heaven, and have poured out drink-offerings unto other gods. 14 Then came Jeremiah from Tophet, whither the Lord had sent him to prophesie, and he stood in the greater or Outer court of the Lords house, and said to all the people, 15 Thus saith the Lord of hosts the God of Israel, Behold, I will bring upon this city and upon all her towns, all the evil that I have pronounced against it; because they have hardened their necks that they might not hear my words.

XXVI. Chap. XX. Now Pashur the son of Immer the priest, who was also a chief governor in the house of the Lord, heard that Jeremiah prophesied these things. 2 Then Pashur \* apprehended Jeremiah the prophet, and put him in the stocks or Pillory or Dungeon that were in the high gate of Benjamin *i. e. the Upper Gate in that part of Jerusalem which belong'd to the Tribe of Benjamin*, which Gate was by or led to the house of the Lord. 3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The Lord hath not called

A Severe Judgment denounc'd against Pashur on his apprehending and punishing Jeremy.



## PARAPHRASE.

*i. e. has appointed me to call thy name not Pashur, but Magor-missabib, which signifies Fear round about.* 4 For thus saith the Lord, Behold, I will make thee a terror to thy self, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. 5 Moreover, I will deliver all the strength of this city, and all the labours thereof *i. e. All the Wealth that the Inhabitants have got by their Labour and Industry*, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. 6 And thou Pashur, and all that dwell in thine house, shall go into captivity, and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou and all thy friends, to whom thou hast prophesied lies *i. e. Falsely of their having Peace and Deliverance.*

7 O Lord, thou hast deceived me, and I was deceived in understanding thy Promise made at first, Chap. i. 18. and again Chap. 15. 20. as if I should be preserv'd by thee from suffering any Hardship on account of my Prophesying, so long as I did it Faithfully. Thou art stronger than I, and therefore hast prevailed on me to undertake the Prophetick Office against my Own Will, as foreseeing the Trouble it would bring on me: but when thou hadst laid thy Command on me to undertake the said Office, I durst not but Obey as knowing thy Almighty power to punish my Disobedience. But instead of being protected by thee as I expected, I am in derision daily, every one mocketh me. 8 For since I spake or began to prophesy, I cried \* out of violence and complained aloud of spoil, or the Oppression used by those in Power toward Others: Therefore viz. for my thus Reproving the said Sins the word of the Lord was made a Cause of reproach unto me, and a derision daily. 9 Then I said *i. e. thought with my self*, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay *i. e. I could not withstand the Impulses of God's Spirit within me to go on in the Execution of my Prophetical Office.* 10 For I have heard the defaming of my self by many, on account of my giving the Name mention'd v. 3. to Pashur, they retorting on me that it might Better be apply'd to my self, for that I had reason to have fear on every side of me, (as the said Name signifies,) inasmuch as my Life was sought for by pretended Friends as well as open Enemies. Report, say they, and we will report it *i. e. They encourage one the other in spreading false Reports of me; or Desire to hear from me more Prophecies, only*

XXVII.

A grievous Complaint of  
Jeremy on account of Very  
ill Treatment he had afresh  
receiv'd.

## PARAPHRASE.

*in hopes to find New and More Matter of Accusation against me. All my familiars or pretended Friends watched for my halting or speaking somewhat they might take hold of, saying, Peradventure he will be enticed by Us to speak so freely as that we may have cause enough to accuse him of high Crimes thereby against the Government, and so we shall prevail against him, and we shall take our revenge on him.*

11 But the Lord is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail, they shall be greatly ashamed; for they shall not prosper, their everlasting confusion shall never be forgotten. 12 \* Accordingly, O Lord of hosts, that triest the righteous, and seeest the reins and the heart, let me see *speedily* thy vengeance on them: for unto thee have I opened my cause. 13 Sing with me unto the Lord, praise *All* ye Righteous the Lord: for as Formerly he hath delivered the soul of the poor from the hand of evil doers, so I doubt not but he will deliver me, tho' the Very Ill Usage I met with from Pashur aforesaid, afflicted me so much and oppress'd my Mind with such Melancholy thoughts, as that I Unadvisedly broke forth at First into the following too great Expressions of my Impatience viz. 14 Curfed (min) be the day wherein I was born: let not the day wherein my mother bare me be blessed i. e. be kept with those Expressions of Joy, as are wont to be used on Birth days. 15 Curfed be the man who brought tidings to my father, saying, A man-child is born unto thee, making him very glad. 16 And let that man be as the cities which the Lord overthrew, and repented not i. e. Let him be look'd on as a Token of Ill Luck, or a Sad Spectacle, such as are now Sodom and Gomorrah: and let him hear the cry that is wont to be made on seeing in the morning that an Enemy has surrounded a Town, and the shouting at noon-tide that is made by an Enemy on taking the Town or the like i. e. Let the said Man have continual Occasion of Lamentation: 17 Because he slew me not as soon as I was come out from the womb; or \* because my mother was not my grave, and her womb always great with me i. e. She had never been deliver'd of me. 18 Wherefore came I i. e. It would have been Better for me to have thus dy'd, than to have come forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

XXVIII. Chap. XXV. The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year (according to (n) the Jewish

The Captivity  
is foretold to  
last Seventy  
Years.

(min) This is much like Job's Complaint Chap. 3. and seems as Taken from It.  
(n) The Jewish account of Nebuchadnezzar's Reign begins Two Years before that in Ptolemy's Canon, the Jews reckoning that the first year of his Reign, when he was taken into a Copartnership of the Babylonian Empire by his Father, and sent against Judah; whereas Ptolemy reckons the Reign of Nebuchadnezzar in his Canon from the Death of his Father, which was not till Two year after Nebuchadnezzar had been Copartner in the Empire.

ACCOUNT)

PARAPHRASE.

*accounts*) of Nebuchadrezzar king of Babylon: 2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, 3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day (that is the three and twentieth year, *or for the Space of three and twenty years*) the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking, but ye have not hearkned. 4 And the Lord hath sent unto you all his servants the prophets, rising early and sending them, but ye have not hearkned, nor inclined your ear to hear. 5 They *viz. God's Prophets* said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land, that the Lord hath given unto you and to your fathers for ever and ever: 6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt. 7 Yet ye have not hearkned unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt. 8 Therefore thus saith the Lord of hosts, Because ye have not heard my words, 9 Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon my servant *or Instrument to execute my Judgments on Judah and other Nations*, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. 10 Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle *there being none left to use or want Grinding of Corn or the Light of Candle*. 11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

12 And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it *viz. the City of Babylon* perpetual desolations. 13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations round about Judah. 14 For many nations and great kings; *as Cyrus and his Confederates*, shall serve themselves of them *viz. the Chaldeans* also *i. e. shall subdue them and take their Riches &c. for Spoils*: and thus I will recompense them *viz. the Chaldeans* according to their evil deeds, and according to the works of their own hands *i. e. which they did not do*

XXIX.

The Destruction of Babylon is foretold.

## PARAPHRASE.

*in Direction or at the Instigation of my Providence, but out of their Own Ambitious and Cruel Inclinations.*

XXX. 15 For thus saith the Lord God of Israel unto me, Take the *The Destruction* wine-cup of this fury at my hand *i. e. take the Wine-cup which thou of Judah and see'st as in my hand, and which represents the Judgments I purpose to send, and cause all the nations to whom I send thee, to drink it i. e. foretell them that they shall undergo the said Judgments unless they repent.* 16 And accordingly they shall drink, or suffer the said Judgments in their due time, and be moved and be mad *i. e. shall be so drinking of a Cup of Wine, as also the Destruction of them.* 17 Then methought in the Vision I had, took I the cup, and made all the nations to drink, unto whom the Lord had sent me: 18 To wit, Jerusalem, and the cities of Judah, and the kings thereof *viz. Jeboiakim the present King and his two Successors, Jeboiacbin and Zedekiah, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse, as it is or shall begin to be this day (o) or Fourth year of Jeboiakim:* 19 Pharaoh king of Egypt, and his servants and his princes, and all his people, 20 And all the mingled people of the *Ismaelites, Amalekites, Midianites &c. that are subject to the King of Egypt.* And all the kings of the land (oo) of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant or poor Remains of Ashdod, 21 Edom, and Moab, and the children of Ammon, 22 And all the kings of Tyre, and all the kings of Zidon, and the kings of \* the other parts of the country lying by the sea-side or on the Coast of the Mediterranean Sea: 23 Dedan, and Tema, and Buz, and all others in Arabia\* that have the corners of their head cut: 24 And all the kings of other parts of Arabia, and particularly all the kings of the mingled people that dwell in Arabia the desert: 25 And all the kings of Zimri, a people thought to be descended from Zimran a Son of Abraham by Keturah, and living in or near Arabia the Desert: and all the kings of Elam, and all the kings of the Medes, 26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth, and with which the Jews have any Correspondence: and the king of Sheshach or Babylon shall drink after them, as denoting that God will make Use of the King of Babylon to punish the aforesaid Nations, afore he will punish the said King himself. 27 Therefore thou shalt say unto them, thus saith the Lord of hosts, the God of Israel, Drink ye or ye shall drink, and that so as to be drunken

(o) See 2 Kings 24. 1. &c. (oo) Of the Land of Uz, See my Preface to Job. and

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and ſpue and fall, and riſe no more, becauſe of the ſword which I will ſend among you. 28 And it ſhall be, if they reſuſe to take the cup at thine hand to drink *i. e. If they regard not thy Threats,* then ſhalt thou ſay unto them, thus ſaid the Lord of hoſts, ye ſhall certainly drink *i. e. Undergo the Evils threaten'd.* 29 For lo, I begin to bring evil on the city which is called by my name, and ſhould ye be utterly unpuniſhed? Ye ſhall not be unpuniſhed: for I will call for a ſword upon all the inhabitants of the earth, ſaith the Lord of hoſts. 30 Therefore prophetic thou againſt them all theſe words, and ſay unto them, the Lord ſhall rore from on high, and utter his voice from his holy habitation *i. e. The Judgments that God ſhall ſend ſhall be ſo terrible as they may fitly be compar'd to the Roaring of a Lion:* he ſhall mightily rore upon or againſt his habitation on earth or Temple: he ſhall give a ſhout, as they that tread the grapes, againſt all the inhabitants of the earth *i. e. He ſhall like a General-encourage the Babylonians to give the Onſet on their Enemies, with a ſhout (as is uſual at the Vintage) in token of their Courage and Certainty of Victory.* 31 A noiſe of the conquering Babylonians ſhall come even to the ſoreſaid ends of the earth: for the Lord has a controverſy with the ſaid nations for their Impiety: he will plead with all fleſh or Mankind, he will give them that are wicked to the ſword ſaith the Lord. 32 Thus ſays the Lord of hoſts, behold evil *viz. the Chaldean Armies* ſhall go forth from nation to nation, and as a great whirlwind ſhall they be raiſed up from the coaſts of the earth or from Aſar. 33 And the multitude of the ſlain by the Chaldeans at the Inſtigation of the Lord ſhall be at that day from one end of the earth even unto the other end of the earth *viz. either of Judah only, or alſo of the ſeveral other Countries, whoſe Conqueſt is Afore foretold:* they ſhall not be lamented, neither gathered, nor buried, they ſhall be dung upon the ground. 34 Howl, ye ſhepherds, *i. e. Kings and the like,* and cry, and wallow your ſelves in the aſhes, ye principal of the flock *i. e. The Great and Rich men of each Nation, which is here propheſy'd againſt,* for the days of your ſlaughter, and of your diſperſions, are accompliſhed, and ye ſhall fall like a pleaſant veſſel *i. e. Shall be deſtroy'd, as a fine Earthen Veſſel or the like that is broken to pieces by falling or being daſh'd on the Ground.* 35 And the ſaid ſhepherds ſhall have no way to flee, nor the principal of the flock to eſcape. 36 A voice of the cry of the ſhepherds, and an howling of the principal of the flock ſhall be heard: for the Lord hath ſpoiled their paſture *i. e. Countries.* 37 And ye peaceable habitations *i. e. The Habitations wherein they afore dwell in Peace and Proſperity,* are cut down or deſtroy'd becauſe of the fierce anger of the Lord.

38 He

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38 He has forsaken his covert, as the lion *i. e.* As the Lion forsakes his Covert to go in quest of his Prey, so God has forsaken Jerusalem his Habitation, whence he used formerly to roar like a Lion against the Enemies of Judah or to exert his Power for the Defence of his People: for now their land is or shall be desolate, because of the fierceness of the oppressor *i. e.* The Conquering and oppressing Chaldeans, and because of his *viz.* God's fierce anger against Judah.

XXXI. Chap. XXXV. The word which came unto Jeremiah from the Lord, in the days *viz.* fourth year of Jehoiakim the son of Josiah, king of Judah, saying, 2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink. 3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziah, and his brethren, and all his sons, and the whole house of the Rechabites. 4 And I brought them into the house of the Lord, into the chamber of the sons of Hanan the son of Igdaiah a man of God or Prophet, which was by the chamber of the princes or Counsellors of State who were wont to meet therein, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door. 5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. 6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever. 7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents, that by these means avoiding the Envy of the Jews or Israelites thro' any Outward Splendor or the like, ye may live Quietly many days in the land of Israel or Judah, where ye be only strangers, as having no Original Right to any Inheritance there, as being not Israelites but Kenites by Descent. 8 Thus have we obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, to drink no wine in all our days, we, our wives, our sons nor our daughters; 9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed. 10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. 11 But it came to pass, when Nebuchadrezzar king of Babylon \* was coming up into the land, that we said, Come and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem for the present. 12 Then came the word of the Lord unto Jeremiah, saying, 13 Thus saith the Lord of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? faith

## PARAPHRASE.

saith the Lord. 14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their fathers commandment: notwithstanding I have spoken unto you, rising early, and speaking, but ye hearkned not unto me. 15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land, which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkned unto me. 16 Because the sons of Jonadab the son of Rechab, have performed the commandment of their father, which he commanded them; but this people hath not hearkned unto me: 17 Therefore thus saith the Lord God of hosts, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard, and I have called unto them, but they have not answered. 18 And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you: 19 Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever *i.e. I will preserve some of the Seed of Jonadab thro' all succeeding Generations, as well as some of the Seed of Israel.*

Chap. XXXVI. And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Je-

remiah from the Lord, saying, 2 Take thee a roll of *or for* a book *Baruch writes and reads Publicly the Prophecies of Jeremiah against Judah.* to write in, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. 3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin. 4 Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book. 5 And Jeremiah commanded Baruch, saying, I am shut up either in Prison or some other place of Confinement, doubtless for Offence taken at his Prophecies, I cannot go into the house of the Lord: 6 Therefore go thou and read in the roll which thou hast written from my mouth, the words of the Lord, in the ears of the people in the Lords



## PARAPHRASE.

Lords house on the fasting-day viz. the great day of Expiation yearly kept on the tenth day of the seventh Month: and also thou shalt read them in the ears of all Judah, that come out of their cities up to Jerusalem to the said most solemn Fast. 7 It may be they will pretend their supplication before the Lord, and will return every one from his evil way; for great is the anger and the fury that the Lord hath pronounced against this people. 8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book of the words of the Lord in the Lords house.

XXXIII.

Baruch is encouraged with a Promise of having his Life preserv'd.

Chap. XLV. The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words viz. *all the Words of Jeremy had spoken against Israel and Judah &c. as Chap. 36. 2. in a book at the mouth of Jeremiah, and had read all the said Words in the Lord's house on the Fast-day as Chap. 36. 8. in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, 2 Thus saith the Lord the God of Israel unto thee, O Baruch, 3 Thou didst say or think with thyself after thy writing and reading of the foresaid Words or Prophecies of Jeremiah, Wo is me now, for the Lord hath added grief to my sorrow, I fainted in my sighing, and I find no rest i. e. The Sorrow I had for the Judgments denounced by God in the foresaid Prophecies against my Country, are increas'd by the Grief, which seizes me on Consideration how I my self shall escape the Common Destruction; and also on account of the Knowledge or at least Fear I have, that by my reading of the said Prophecies I have offended the King, so, as that he will order me to be apprehended and confin'd, as Jeremiah himself is Already: so that the Fear of my losing my Life as it were presently, makes me quite faint, and to take no Rest: Wherefore to encourage Baruch the Lord order'd Jeremiah to deliver this Message from him to Baruch viz. 4 Thus shalt thou say unto him, the Lord saith thus, Behold, that which I have built will I break down, and that which I have planted, I will pluck up, even this whole land i. e. The Land and People, which I have so long caused to flourish or at least continue, I resolve now to give up to Destruction speedily, unless they repent. 5 And seekest thou great things, as Honour or Prosperity, for thy self in a Time of Common Calamity? seek them not, as being Unreasonable to do so at such a Time: for behold I will bring evil upon all flesh i. e. All the people of Judah, says the Lord: but thy life will I give unto thee for a prey in all places whither thou goest i. e. For a Reward of thy Obedience in writing and reading what Jeremy commanded thee, I will preserve thy Life from the Common Destruction of the rest of thy People, so that thou shalt dy a Natural death whithersoever thou goest: And by having thy life thus preserv'd,*



PARAPHRASE.

preserv'd; thou oughtest to think thy self a Great Gainer, and sufficiently rewarded for thy Obedience to my Commands hitherto, or (which comes to the same) to the Commands of Jeremy; and so sufficiently encouraged to go on in the like Obedience to me or my Prophet Jeremy. Of which accordingly Baruch gave a New Instance as follows.

Chap. XXXVI. v. 9. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month and on the eighteenth Day thereof, that they proclaim'd a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem, namely on account of Jerusalem's being taken by the Chaldeans the year foregoing on that day. 10 Then read Baruch being sent again by Jeremy so to do, in the fore-said book, the words of Jeremiah in the house of the Lord, in the chamber of Gemariah, the son of Shaphan the scribe or Secretary of State, in the higher court viz. that part of it whereinto the Male Israelites might come, at the entry of the new gate of the Lords house, in the ears of all the people assembled in the Temple. 11 When Michaiah the son of Gemariah the son of Shaphan, had heard out of the book all the words of the Lord, 12 Then he went down into the kings house into the scribes chamber, and lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. 13 Then Michaiah declared unto them all the words that he had heard when Baruch read the book in the ears of the people. 14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. 15 And they said unto him, sit down now, and read it in our ears. So Baruch read it in their ears. 16 Now it came to pass when they had heard all the words, they were afraid both one and the other, of the terrible Judgments denounced in the said Roll or Book against Judah, and said unto Baruch, We will surely tell the king of all these words to see what effect they will have on him, and to that end it is requisite for thee to leave the Roll or Book wherein they are written, with us that the King may exactly inform himself as to the said Prophecies by bearing 'em himself read out of the said Roll if he pleases. 17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? 18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the

XXXIV.

Jehoiakim burns the Roll, in which were writ the Prophecies of Jeremy.

## PARAPHRASE.

book. 19 Then (p) said the Princes unto Baruch, Go hide thee, thou and Jeremiah, and let no man know where ye be, for fear the King should be so incens'd at hearing the said Prophecies read to him, that he should order Both of you to be apprehended and put to Death; which Advice we also give you, that ye may see we have no Design Our-selves against your Lives, by telling the King of the said Prophecies: 20 And they went in to the king into the court, but they laid up the roll in the chamber of Elithama the scribe, and told all the words in the ears of the king. 21 So the king sent Jehudi to set the roll, and he took it out of Elithama the scribes chamber, and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. 22 Now the king sat in the winter-house or that Apartment of the Royal Palace at Jerusalem, which was more particularly design'd for to be made use of in Winter, and accordingly built more proper for that Season, in the ninth month answering mainly to our November; and there was a fire on the hearth burning before him. 23 And it came to pass that when Jehudi had read three or four leaves, he cut it with a pen-knife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. 24\* Thus they were not afraid of the Judgments which God had denounced against 'em, nor rent their garments as they ought to have done in Token of their Great Fear and Grief for having so provoked God: neither the king nor any of his servants or Princes that heard all these words. 25 Nevertheless, Elnathan, and Delaiah, and Gemariah had made intercession to the king, that he would not burn the roll, but he would not hear them. 26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet: but the Lord hid them i. e. God had not only given them Direction to hide themselves, by his Over-ruling the Minds of the Princes to give them Forewarning so to do as v. 19. but also the Lord had so far in a special manner directed things, as that Jeremy and Baruch were conceal'd in such a place as they could not be found by the Kings Messengers employ'd therein.

27 Then the word of the Lord came to Jeremiah, (after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah) saying, 28 Take thee again another roll, and write in it all the former words that were in the first roll,

(p) It being plainly or expressly said v. 5. of this Chapter, that Jeremy was then shut up or in Prison; and it plainly appearing from this v. 19. that Jeremy was now out of Prison: hence it is not to be doubted but that he was let out of Prison on Nebuchadnezzar's taking Jerusalem in the fourth year of Jehoiakim, and that too by Nebuchadnezzar's Command.

which

XXXV.  
The Prophecies are written in another Roll, and Judgment denounced against Jehoiakim for burning the former.

PARAPHRASE.

which Jehoiakim the king of Judah hath burnt. 29 And in the same Roll thou shalt say further of Jehoiakim king of Judah, Thus saith the Lord, Thou hast burnt the Contents of this roll which were in the former Roll, saying for thy Reason of so doing, and of thy commanding Jeremiah and Baruch to be apprehended, Why hast thou Jeremiah caused to be written, and thou Baruch accordingly writteth therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? 30 Therefore thus saith the Lord, of Jehoiakim king of Judah, He shall have none of his Seed to sit (q) any considerable Time or Quietly on the throne of David, and his Own dead (r) body shall be cast out in the day to the heat, and in the night to the frost i. e. shall be unburied and be devour'd by the Ravenous beasts or birds. 31 And I will punish him and his seed, and his servants, for their iniquity, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkned not. 32 Then took Jeremiah another roll, and gave it to Baruch the scribe the son of Neriah, who wrote therein from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burnt in the fire, and there were added besides unto them many like words viz. Those mention'd in the three last foregoing Verses, and also those contain'd Chap. 22. 13-19.

SECTION III.

Containing the Prophecies of *Jeremy* in the Reign of *Zedekiah*, which take up Chap. XXVII, &c. to XXXI. inclusively, as also XXI, XXII, XXIII, XXIV. XXXIV. XXXVII, XXXVIII. XXXII, XXXIII and XXXIX. Concerning the placing of these Chapters Differently from the Order wherein they are placed in our Bibles, See my Preface to this Book.

Chap. XXVII. In the beginning of the reign (s) of \* Zedekiah the son of Josiah king of Judah, came this word unto Jeremiah from the Lord, saying, 2 Thus saith the Lord to me, Make thee bonds and yokes i. e. several Tokes with the bonds that they are wont to be fasten'd with about the necks of Oxen, and put One of them upon thy neck to denote my having purposed to bring the people of Judah under the yoke of Bondage or Servitude to Nebuchadnezzar: 3 And send the rest of them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and

I.  
Under the type of Bonds and Tokes the Jews and other Nations are warn'd to submit Quietly to the King of Babylon.

(q) Accordingly his Son Jehoiachin reigned but three months, as 2 Kings 24. 8.  
(r) See Chap. 22. 19. (s) See my Preface hereto. L. 2 10

to the king of Zidon *one to each*, by the hand of the messengers *i. e. Ambassadors or Envoys*, which come from the said Kings to Jerusalem unto Zedekiah king of Judah, *to engage him in a League against the King of Babylon*: 4 And command them to say unto their masters, Thus saith the Lord of hosts the God of Israel, Thus shall ye say unto your masters, *5 I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me.* 6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon my servant, and the beasts of the field have I given him also to serve him. 7 And all the nations *before-mention'd v. 3. and elsewhere (1) to the same purpose* shall serve him and his son, and his sons son *viz. Belshazzar the last King of Babylon*, until the very time of *my Visiting or Punishing* his land come; and then many nations and great kings shall serve themselves of him. 8 And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. 9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: 10 For they prophesie a lie unto you *in saying that you shall not be forced to submit to Nebuchadnezzar if ye will not do it Otherwise; and your hearkning to such their Lies will only be a Cause to make me remove you far from your land, and that I should drive you out, and ye should perish.* 11 But the nations that *without being forced thereto* bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord, and they shall till it, and dwell therein. 12 I spake also to Zedekiah king of Judah according to all these words, saying, bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. 13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon? 14 Therefore hearken not unto the words of the prophets that spake unto you, saying, ye shall not serve the king of Babylon: for they prophesie a lie unto you. 15 For I have not sent them, saith the Lord, yet they prophesie a lie in my name, that I might

(1) Chap. 25. 25. &amp;c.

PARAPHRASE.

drive you out, and that ye might perish, ye and the prophets that prophesie unto you. 16. Also I spake to the priests, and to all this people, saying, thus saith the Lord, hearken not to the words of your prophets, that prophesie unto you, saying, behold, the vessels of the Lords house *which were carried away in the Reigns of Jehoiakim and Jeconiah*, shall be brought again from Babylon; for they prophesie a lie unto you. 17. Hearken not unto them, serve the king of Babylon and live; wherefore should this city be laid waste? *If ye refuse to serve him, you will certainly thereby cause Jerusalem to be wholly destroy'd.* 18. But if they be true prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts, that the vessels which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, go not to Babylon. 19. For thus saith the Lord of hosts, concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in *the Temple which is in this city.* 20. Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem: 21. Yea, thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, and in the house of the king of Judah, and of Jerusalem, 22. They also shall be carried to Babylon *if ye refuse to continue to serve Nebuchadnezzar*, and there shall they be till the day that I visit them *i. e. Till the Seventy (a) years foretold afore for your Captivity be expired, after which I will visit or punish the Babylonians themselves: then will I incline Cyrus to give you leave to return from your Captivity, and to bring them viz. the foresaid Vessels up with you, and restore them to this place.*

Chap. XXVIII. And it came to pass the same year, in the beginning or Former part of the reign of Zedekiah king of Judah, *even in the fourth year of his Reign and in the fifth month*, that Hananiah the son of Azur, the said *Hananiah pretending to be a prophet, and being One* which was of Gibeon, spake unto me in the house of the Lord, in the presence of the priests, and of all the people, saying, 2. Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken or purpos'd to break the yoke *i. e. To put an End to the Sovereign Power which Nebuchadnezzar has usurp'd over other Kings and Nations.* 3. And within no more than two full years will I bring again into this place all the vessels of the Lords house, that Nebuchadnezzar king of Babylon took away from this place, and

II.

*Deach is denounced against Hananiah for prophesying Falsly.*

(a) Chap. 25. 11.

## PARAPHRASE.

carried them to Babylon. 4. And I will bring again to this place, Jeconiah the son of Jehoiakim king of Judah with all the captives of Judah, that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon. 5 Then the prophet Jeremiah said unto the prophet Hananiah, in the presence of the priests, and in the presence of all the people that stood in the house of the Lord, 6 Even the prophet Jeremiah said, Amen: the Lord do so, the Lord perform thy words which thou hast prophesied, to bring again the vessels of the Lords house, and all that is carried away captive from Babylon into this place. 7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people, 8 The prophets that have been before me, and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence; *and All that have prophesied concerning Judah, have foretold the Destruction that would befall Judah and Jerusalem unless they repented of their Sins, especially their Idolatry; and so by their Agreements with me they confirm the Truth of my Prophecies: Whereas thou, Hananiah, being Single in thus foretelling Peace to this People, while they continue in their Sins, Nothing but the Fulfilling of thy Prophecy can confirm the Truth of it; which is the Import of the following Verse:* 9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him. 10 Then Hananiah the ~~pretended~~ prophet took the yoke from off the prophet Jeremiahs neck, and brake it, *to signify the Truth of his Prophecy, and his Certainty that it would be fulfilled.* 11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, even so will I break the yoke of Nebuchadnezzar king of Babylon, from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way. 12 Then the word of the Lord came unto Jeremiah the prophet (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah) saying, 13 Go, and tell Hananiah, saying, Thus saith the Lord, Thou *Hananiah*, hast broken the yokes of wood, but thou *Jeremiah*, shalt make for them yokes of iron, *such as no Human Strength can break, to signify that no Human Forces shall be able to withstand the Power of Nebuchadnezzar.* 14 For thus saith the Lord of hosts, the God of Israel: I have put a yoke of iron upon the neck of all these nations *i.e. such a yoke as they shall not be able to break,* that they may serve Nebuchadnezzar king of Babylon, and they shall serve him; and I have given him the beasts of the field also. 15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The Lord hath not sent

## PARAPHRASE.

sent thee, but thou makest this people to trust in a lie. 16 Therefore thus saith the Lord, Behold, I will cast or take thee from off the face of the earth sooner than I would otherwise have done according to the Course of Nature; And whereas thou hast limited the Accomplishment of thy Prophecy to the short Space of two years, to gain the more Credit with the People as to the Truth thereof: I will limit the Time of thy Death to a much shorter Time viz. this year thou shalt die, because thou hast taught the people rebellion against or not to believe the true Words of the Lord, and so to act contrary thereto in not Submitting themselves to the King of Babylon without Force. 17 So Hananiah the prophet died the same year, in the seventh month, and so but two Months after he had utter'd his False Prophecy this being as v. 1. done in the fifth month.

Chap. XXIX. Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests and to the pretended prophets; and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon. 2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths were departed from Jerusalem) 3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon likely to give him New Assurances of his Fidelity to him, and that Only with an Intent that his Inclination to enter into a League with the neighbouring Nations against him, which seems to be now setting or very lately set on foot, might be the Less suspected) saying, 4 Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon, 5 Build ye houses, and dwell in them, and plant gardens, and eat the fruit of them. 6 Take ye wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished. 7 And seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace. 8 For thus saith the Lord of hosts, the God of Israel, Let not your prophets and your diviners that be in the midst of you, deceive you, neither hearken to your dreams which ye caused to be dreamed i. e. which ye encourage your false Prophets to pretend to, by your Willingness to believe what they say. 9 For they prophecy falsely in giving you any Hopes of a speedy Return into Judah: I have not sent them, saith the Lord. 10 For thus

## III.

The Jews in Babylon are warn'd not to believe such as pretended to foretell their speedy Return into their own Country.

thus saith the Lord, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place. 11 For I know the thoughts that I think towards you, saith the Lord, thoughts of peace as soon as you are fitted for it by being brought to Repentance by your Captivity, and not of evil utterly to destroy you; even I purpose to give you an expected end *i. e. the Restoration you desire and expect to your Country, when the due time is Come for it by your being truly Reform'd in your Captivity.* 12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. 13 And ye shall seek me, and find me, when ye shall search for me with all your heart. 14 And I will be found of you, saith the Lord, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord, and I will bring you again into the place whence I caused you to be carried away captive. 15 Because ye have said, The Lord hath raised us up prophets in Babylon: *To convince you of the Falseness of those Prophets you mean,* 16 Know that instead of there being any good Reason for you to expect a speedy Return from Babylon hither into Judah, God purposes on the Contrary to destroy or cause to be carried Captive to Babylon even Those of Judah that are here left: for thus saith the Lord of Zedekiah the present king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity; 17 Thus saith the Lord of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. 18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse and an astonishment, and an hissing, and a reproach among all the nations whither I have driven them: 19 Because they have not hearkned to my words, saith the Lord, which I sent unto them by my servants the prophets, rising up early, and sending them, but ye would not hear, saith the Lord. 20 Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent from Jerusalem to Babylon. 21 Thus saith the Lord of hosts, the God of Israel, of Ahazb the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesie a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your eyes, *as Persons that disturb his Government or the Minds of you his Subjects.* 22 And of them shall be taken up a curse by all the captivity of Judah, which are in Babylon, saying,



## PARAPHRASE.

saying, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon rosted in the fire. 23 Because they have committed villany in Israel, and have committed adultery with their neighbours wives, and have spoken lying words in my name, which I have not commanded them, even I know *all their Secret Wickednesses*, and am a witness *that they are False Prophets*, saith the Lord.

24 *The Messengers sent to Babylon by Zedekiah being return'd to Jerusalem, brought along with 'em Letters to the people at Jerusalem &c. against Jeremiah from one Shemaiah: Whereupon God order'd Jeremy to deliver the following Prophecy beginning v. 31. after the Contents of Shemaiah's Letters contain'd v. 25—28. Viz. Thus shalt thou also speak to or concerning Shemaiah the Nehelamite or Dreamer, saying, 25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest; and to all the priests, saying, 26 The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, and according to your Office for to take Notice of every man that is mad, and so Falsly maketh himself a prophet, that thou shouldst put him in prison, and in the stocks: 27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? 28 For therefore he sent unto us in Babylon, saying, This captivity is long, build ye houses and dwell in them, and plant gardens, and eat the fruit of them. 29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet. 30 Then came the word of the Lord unto Jeremiah, saying, 31 Send to all them of the captivity that are in Babylon, saying, Thus saith the Lord concerning Shemaiah the Nehelamite, Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie: 32 Therefore thus saith the Lord, Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people, neither shall he behold the good that I will do for my people i. e. None of his Posterity shall remain to see my People restor'd to their own Country again, saith the Lord, because he hath taught rebellion against the Lord.*

Chap. XXX. The word that came to Jeremiah from the Lord, saying, 2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee concerning the Restoration of Israel and Judah and which follow, in a book for the Use of Posterity, in being a Support to the Jews and Encouragement to trust in God, and a Proof of his Foreknowledge and Over-ruling Providence, *A Prophecy of the Restoration of the Jews from the Babylonish Captivity, but*

## PARAPHRASE.

chiefly from  
their present  
Dispersion on  
their general  
Conversion to  
Christianity.

dence, when the Prophecy shall be fulfilled. 3 For lo, the days come, saith the Lord, that I will bring again *from the captivity they are and shall be in, several even as many as Will of my people Israel or of the Ten Tribes and Judah or the other two Tribes,* saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it. 4 And these v. 3. *together with what follows v. 5. &c.* are the words that the Lord spoke concerning the Return of Israel, and concerning the Return of Judah. 5 For thus saith the Lord, *Whereas it may be said by you in respect of the Time when Jerusalem shall be besieged again and taken and utterly destroyed by the Chaldeans,* We have heard a voice of trembling, of fear, and not of peace i. e. a Cry or Bemoaning which shews great Fears and Apprehension of Evils. 6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loyns, as a woman in travail, and all faces are turned into paleness? i. e. the Very Men as well as Women are under the greatest Pains at the Apprehension of the great Evils coming or come upon them. 7 Alas! for that day or Time of Jerusalem being last besieged by the Chaldeans is or will be great or Dreadfull, so that none is or has been like it: it is even the time of Jacobs trouble i. e. of the greatest Misery that ever yet befel Judah; and so there is or will be indeed just Cause for Fear and Trembling and Pain as v. 5, 6: but yet the said Trouble or Misery shall not be so Great as Utterly and Finally to destroy the Jewish Nation, but he viz. Jacob or Judah at length shall be saved out of it. 8 For it shall come to pass in that day chiefly refer'd to here viz. when the Jewish Nation shall all be converted to Christianity, saith the Lord of hosts, that I will break his yoke i. e. the yoke of all Foreign Power from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him viz. Jacob or the Jews i. e. the Jews shall never more be subject to or oppress'd by any Foreign Nation. 9 But they shall serve the Lord their God and the Son of David Emphatically so called, and who shall be in a most eminent manner their king, whom I will raise up unto them i. e. cause to be born into the World in Judea at the appointed Time viz. Christ. And under this foregoing Prophecy of the Restoration of the Jews to their Country, and Freedom from all Subjection to any Foreign Power for ever After, which is to be fulfilled at their Conversion to Christianity: Under this Prophecy of their greatest Deliverance and Restoration is comprehended their Deliverance from the Babylonish Captivity and return thereon to their Country. 10 Therefore fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest and quiet,

## PARAPHRASE.

quiet, and none shall make him afraid. 11 For I am with thee saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished, *this not being consistent with my Justice, nor indeed Goodness toward thee.* 12 For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous *i. e. There is no way left to cure or reform thee, but by correcting thee in due Measure, which as the Case stands with thee, is the same as to punish thee with some Severity.* 13 And 'tis owing to my free Mercy to thee that I will thus correct thee for thy Cure or Amendment; for there is none to plead thy cause, that thou mayst be bound up *i. e. No Excuse can be made for thee to induce me to forgive or not punish thee: thou hast no healing medicines i. e. Will not repent Sincerely, which is the Only true way to obtain Forgiveness of thy Sins, and Deliverance from the Evils coming upon thee.* 14 All thy lovers *i. e. All those Nations whose Alliance thou didst seek,* have forgotten thee: they seek thee not *i. e. Seek not thy Welfare or concern themselves about thee: And all this thy Disappointment in the Expectations thou hadst from thy Allies is or shall be brought about by my Over-ruling Providence;* for I have wounded or will wound thee with the wound as of an enemy, with the chastisement as of a cruel one *i. e. I will punish thee Severely, for the multitude of thine iniquity: because thy sins were increased.* 15 Why criest thou for thine affliction, *since it is no other than thy Sins bring on thee;* thy sorrow is incurable but by Repentance for the multitude of thine iniquity; because thy sins were increased, I have done these things unto thee. 16\* Yet surely, when I shall have duly corrected thee and thou shalt be reformed, and especially when thou shalt be converted to Christianity in the Latter age of the Gospel-State, all they that devour thee shall be devoured, and all thine adversaries, every one of them shall go into captivity: and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey, 17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they called thee an outcast, saying, This is Zion, whom no man seeketh after. 18 Thus saith the Lord, Behold I will bring again the captivity of Jacobs tents *i. e. The Captivity of Jacob to their former Tents or Habitations,* and have mercy on his dwelling-places: and the city Jerusalem shall be built on her own hill *viz. Mount Sion,* and the palace *i. e. Temple* shall be placed after the former manner thereof and where it formerly stood. 19 And out of them *viz. the City of Jerusalem and the Temple &c.* shall proceed thanksgiving, and the voice of them that make merry: and I will

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multiply them, and they shall not be few; I will also glorifie them, and they shall not be small. 20 Their children also shall be as aforetime, and their congregation shall be established before me *i. e. Their Church and State shall be again settled and establish'd*, and I will punish all that oppress them. 21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them *i. e. They shall have Governors and Rulers of their Own Nation; as particularly shall be the Messiah or Christ*: and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord: *Which as it may in a lower Sense be understood of such Rulers and High priests after the Return from the Babylonish Captivity as were Pious Men; so in the highest Sense or Chiefly is to be understood of Christ, whom God would make a Priest to him as well as a King, and whose Heart was most Eminently engag'd in the Service of God*. 22 And ye shall be my people, and I will be your God in a special manner, on your Conversion to Christianity. 23 Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind, it shall fall with pain upon the head of the wicked *i. e. The Lord shall in an extraordinary manner, as with a Whirlwind, destroy the Wicked*: 24 The fierce anger of the Lord shall not return or cease, until he have done it, and until he have performed the intents of his heart, in destroying all the Anti-Christian party, and delivering his People the Christians from the Power and Malice of all their Enemies, and so the Jews among the rest of the Christians as being them Nationally converted to Christianity: in the latter days most properly so call'd *i. e. The latter part of the Gospel State ye shall consider and understand it i. e. The Jews shall be convinced of the great Sin of their Unbelief of Christ and his Gospel, and thereupon shall be sincerely converted to Christianity, and then they shall see all here foretold fully made good unto them*.

VI. Chap. XXXI. At the same time *viz. in the latter days mention'd*

A further Prediction of the Restoration and Happy State of the Jews, especially after their general Conversion to Christianity. *in the next foregoing Verse*, will I be the God of all the families or twelve Tribes of Israel, and they shall be my true or Christian people. 2 Thus saith the Lord, the people which were left of the sword *i. e. That fell not by the sword of the Amalckites and Amorites* found grace or Favour from me in the wilderness; even Israel or, your Forefathers whom I led from Egypt through the Wilderness into Canaan, when I went before them in the Pillar of a Cloud or the Shechinah to cause him to enter into Canaan and there to rest or settle. 3 So that Israel may say, the Lord has appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore *viz. agreeable to my foremention'd Promise of my everlasting Love to thee*, with loving kindness have I drawn thee *i. e. I have endeavour'd*

by

PARAPHRASE.

by all proper Means to withdraw thee from thy Sins and especially Idolatry, and to induce thee to be faithfull to me or my Service, tho' it has hitherto prov'd in vain. 4 However out of the same my everlasting Love to thee, after I have duly corrected thee for thy Sins and by thy Captivity and Dispersion brought thee to Repentance, again I will build thee, and thou shalt be built, O virgin of Israel i. e. I will, after thy Captivity and on thy Repentance therein and Return to me, cause thee likewise to return into thy own Country, and there to build again your Cities and other Places; forasmuch as on such thy Repentance and Conversion to me, thy former Sins shall be forgiven, and thou shalt be esteem'd again by me as a Chast Virgin. Hereupon thou shalt again be adorned with tabrets, and shalt go forth in the dances of them that make merry i. e. All Religious and Civil Joy shall be restored to thee. 5 Thou viz. Israel shalt yet plant vines upon the mountains of Samaria, the planters shall plant, and shall eat the fruit thereof as common things i. e. Without staying till the fifth year of their Bearing as the Mosaical Law requires; which plainly shews that this Prophecy chiefly refers to a Time when the Legal Rites should be ceased, and consequently to the general Conversion of the Jews or all the Tribes of Israel to Christianity. 6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God i. e. Whereas during the Distinction of the two Kingdoms of Judah and Israel, those of Israel did not go up to the Temple on Mount Sion to worship &c. the Time shall come, that those of Israel or the Ten Tribes, in conjunction with those of Judah or the other two Tribes, shall again worship God at his Temple in Jerusalem, viz. after their Return from the Babylonish Captivity; and again after their last Restoration from their present Dispersion shall all jointly worship God in a Christian manner, and the chief place of celebrating the more Solemn Times of the said Christian Worship shall be at Jerusalem. 7 For thus saith the Lord, There shall be a day as v. 6. when they shall Sing with gladness for the Extraordinary Favour vouchsafed by God to the Posterity of Jacob viz. their Conversion to Christianity and Prosperity thereon, and shout among the chief of the other nations viz. such as afore or then shall be also converted to Christianity together with and by the Example of the Jews: publish ye, praise ye, and say, O Lord, save thy people the remnant of Israel i. e. On God's beginning the Great Work of the general Conversion of the Jews, the Nations that were afore Christian shall publish the same as Rejoicing thereat, and Praise God for the same, and also Pray to him to Compleat and Perfect the said Great Work. 8 Behold the Time comes that I will bring them viz. of the twelve Tribes of Israel from the north country, and gather

## PARAPHRASE.

ther them from *all the other coasts* of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together, a great company shall return thither *i. e. All Jews of all Ages and Conditions shall be restored to their Country; and suitable Provision shall be made for such their Return, that they want no Accommodations requisite.* 9 They shall come back to their Own Country as with Joy for the same, so with Penitential (*w*) weeping for their so Long Unbelief of Christ and his Gospel, and with or upon their supplications for Pardon of their said Unbelief and on their Sincerely becoming Converts to Christianity will I lead or restore them again to their own Country: I will cause them to walk by the rivers of waters, in a straight way wherein they shall not stumble *i. e. I will order things so, that they shall return with Safety, and be provided with all Accommodations for such their Journey: for I am a father to all the twelve Tribes of Israel, and among them Ephraim is as my first-born, the Birthright which was forfeited by Reuben, being confer'd on Joseph or his two Sons, of whom Ephraim had the Precedence.* 10 Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattered Israel will gather him, and keep him, as a shepherd doth his flock. 11 For as the Lord has of Old redeemed Jacob and ransomed him from the hand of him that was stronger than he *viz. the Egyptians, so will he again redeem his people from the Assyrian and Babylonish and Roman Captivity.* 12 Therefore they shall come and sing in the height or Mount of Sion, and shall flow together to praise the goodness of the Lord, for wheat, and for wine, and for oyl, and for the young of the flock and of the herd: and their soul shall be as a watered garden *i. e. They shall want no Blessings Temporal or Spiritual, and they shall (x) not sorrow any more at all, by being any more driven out of their Country or on account of any Evil befalling or hurting 'em in their Country, after their Return thither on their Conversion to Christianity, and during the Triumphant State of the Church here on Earth.* 13 Then shall the virgin rejoyce in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoyce from their sorrow. 14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness *i. e. Both Priests and People shall enjoy an Abundance of God's Blessings.* 15 Thus says the Lord, The Mourning and Cries of my people for the Destruction that shall befall their Country and their several Captivities may fitly be resembled to a voice that was or shall be heard in Ramah, a place on an Ascent and not far from Jerusalem, even lamentation and bitter

(w) Compare Revil. 1. 7. (x) Compare Revil. 2. 1. 2. 3. 4 &c. weeping;

PARAPHRASE.

weeping; as if Rachel the Mother of Joseph and Benjamin, within the Tribe of which last Name lay Ramah, was weeping for her children and refused to be comforted for her children, because they were not *i. e.* Were carried away Captive. 16 Thus says the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded *i. e.* I will have regard to thy Tender Affection to thy Children and thy Tears and Prayers for 'em, says the Lord, and they shall come again from the land of the enemy. 17 \* Even there is hope in thy end or to thy Posterity, saith the Lord, that thy children shall come again to their own border. 18 I have surely heard *i. e.* I foreknow that I shall hear, especially at the time of their general Conversion to Christianity, Ephraim *i. e.* All the Tribes or the people of Israel bemoaning himself thus in a true Penitential manner, thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. 19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth *i. e.* The Reproach of my Idolatries of Old, and of my no less Unreasonable Unbelief and Crucifixion of Christ &c. Sins so heinous as that they may fitly be resembled to the greatest Extravagancies that young Men sometimes run into. 20 Is not Ephraim my dear son? is he not a pleasant child? *i. e.* Have I not set my Affection on Israel, as a Parent does on a Child in whom he delights? \* therefore since I spake against him, I do earnestly remember him still *i. e.* Ever since I have so severely reprov'd and chastised him, I have still retain'd a fatherly affection for him: therefore my bowels are troubled for or yearn toward him: I will surely have mercy upon him, saith the Lord. 21 Set thee up way-marks, make thee high heaps such as are wont to be cast up on the Road side for direction of Travellers: set thy heart toward the high-way, even the way which thou wentest when thou wast led Captive and along which thou art to return again into thy Own Country *i. e.* The Time shall come when thou shalt prepare for such thy Journey, and shalt actually turn again, O virgin of Israel, turn again to these thy cities. 22 But alas! how long first wilt thou go about wandering from the Path of Righteousness, O thou backsliding daughter, before thou wilt truly return into the Right way? and that \* altho in order to bring thee into the Right way or God, the Lord hath created *i. e.* Purposed to create a new or miraculous thing in the earth *viz.* a woman shall encompass a man-child in her Womb without the common or Natural Operation of a Man *i. e.* God shall cause Christ to be miraculously born of the Virgin Mary. 23 Thus saith the Lord of hosts the God of Israel, as yet, *i. e.* Even after



## PARAPHRASE.

after the Babylonish and Roman Captivities and the Destruction of Jerusalem &c. by both the people last mention'd, they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, the Lord blefs thee, O Jerusalem as being the habitation of justice i. e. The Place where the Supreme Courts of Justice shall again be set up, and where is the mountain of holiness or Mount Sion whereon the Temple shall again be rebuilt, or God's service otherwise duly perform'd. 24 And there shall dwell in Judah it self, and in all the cities thereof together, husbandmen and they that go forth with flocks. 25 For I<sup>c</sup> will satiate the weary soul, and I will replenish with Joy every sorrowful soul. 26 Upon this I awaked, and beheld; and my sleep was sweet unto me i. e. The foregoing Vision or Prophecy was so pleasing to me, that when I reflected thereon, it gave me as great Refreshment, as men feel after a Sweet Sleep.

VII. 27 Behold, the days come, saith the Lord, that whereas on the Captivities of the Jews the Land shall be left desolate both of Man and Beast, I will sow the house of Israel, and the house of Judah with the seed of man, and with the seed of beast i. e. I will cause Judea and of the Land to be again replenish'd both with Men and Cattle. 28 And it shall come to pass, that like as I have watched over them i. e. taken all proper Means and Opportunities to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the Lord. 29 In those days they shall say no more, The fathers have eaten a fowre grape, and the childrens teeth are set on edge i. e. The Jews shall have no Cause to complain of their being punish'd for the Sins of their Fathers: 30 But those National Judgments being duly executed and so ceasing, every one shall die for his own iniquity, every man that eateth the fowre grape, his teeth only shall be set on edge. 31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt (which my covenant they brake, although I was an husband unto them, (or, *(xx)* and I regarded them not,) saith the Lord :) 33 But this shall be the covenant that I will make with the house of Israel, Whereas the Former Covenant requir'd many Ceremonial Ordinances or Rites of Outward Worship, as Sacrifices, Washings &c. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts i. e. the New or Gospel Covenant

(xx) So the last Clause is render'd in the Septuagint, and there cited by St. Paul Heb. 8. 9.



shall require more Expressly the Inward Purity and Sacrifice of the Heart, and none of the bare External Rites of the Law: and if they keep this my New Covenant, then I will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord i. e. The Rules of the New Covenant or Gospel shall be so plain and easy, that there shall be no such Occasion for to be continually teaching the People what they are to do to please God, as Now adays is Necessary to be done by reason of the many Rites that belong to the Law, which are hard to be all remembered or rightly understood by Common people: for they shall all be able then easily to know what is to be done to please me, from the least or meanest of them unto the greatest of them, saith the Lord: And this shall be another Instance, wherein the New Covenant shall excell the old viz. for that thereby I will forgive their iniquity, and I will remember their sin no more i. e. Christ shall then become a Full, Perfect and Sufficient Sacrifice and Expiation for the Sins of the whole World by his Once Suffering Death, so that He shall not need to dy or be offer'd Often or Yearly, as was the great Expiatory Sacrifice of the Law. 35 Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name. 36 If those ordinances of Day and Night &c. depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever i. e. As long as the World lasts, there shall be always preserv'd some of the Seed of Israel. 37 Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord i. e. Tho' their Sins have deserv'd that I should utterly reject or destroy the Seed of Israel, yet out of Regard to my Promises to their Pious Patriarchs I will no more reject or destroy 'em utterly, than the Heavens can be actually measur'd &c. by Man. 38 Behold on the contrary, the days come, saith the Lord, that the city of Jerusalem after the Babylonish and again after the Roman Captivity shall be built to the Service and Honour of the Lord from the tower of Hananeel unto the gate of the corner. 39 And the measuring-line shall yet go forth over against it, upon the hill Gareb, and shall compass about to Goath i. e. Jerusalem shall be built as Large as Ever it was Afore or Larger, and shall be as well or more inhabited than Ever Afore. 40 And the whole valley of the dead bodies, and of the ashes i. e. the Valley of Tophet or Hinnom wherein they burn their Children to Moloch, and wherein they shall for such their abominable Wickedness be destroy'd Multitudes of 'em by

## PARAPHRASE.

*their Enemies, and all the fields unto the brook of Kidron, unto the corner of the horse-gate towards the east, shall be holy (y) unto the Lord i. e. The Time shall come when None but truly Holy Persons shall inhabit Jerusalem, so that it and all the Parts belonging thereto shall be truly a Place of Holiness unto the Lord: which shall be fulfilled on the Restoration of the Jews to their Country after their Conversion to Christianity: And after that, it viz. Jerusalem shall not be plucked up, nor thrown down any more for ever, or as long as this World lasts.*

## VIII.

*Zedekiah is advised by Jeremy to surrender himself into the hands of Nebuchadnezzar; and is reminded of God's Judgments denounced against and inflicted on all the three Kings from Josiah to himself.*

Chap. XXI. The word which came unto Jeremiah from the Lord, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest saying, 2 Enquire, I pray thee, of the Lord for us, (for Nebuchadrezzar king of Babylon maketh war against us) if so be that the Lord will deal with us according to all his wondrous works, that he may go up from us. 3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah, 4 Thus saith the Lord God of Israel, Behold, I will turn back or render ineffectual the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city. 5 And I myself will fight i. e. by the great Success I will give your Enemies I will cause it plainly to appear, that I am against you with an outstretched hand, and with a strong arm, even in anger, and in fury, and in great wrath. 6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence. 7 And afterwards, saith the Lord, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies; and into the hand of those that seek their life, and he shall smite many or most of them with the edge of the sword: he shall not spare them, neither have pity, nor have mercy. 8 And unto this people thou shalt say, Thus saith the Lord, Behold, I set before you the way or means of life, and the way or means of bringing on you death. 9 He that abideth in this city shall die by the sword, and by the famine; and by the pestilence: but he that goeth out, and falleth i. e. Surrenders himself to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey i. e. he shall gain the Preservation of his Life by surrendering himself to the Chaldeans as I direct. 10 For I have set my face against this city for evil, and not for good i. e. I have now decreed its destruction, saith the Lord; it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

## PARAPHRASE.

11\* Moreover touching the house of the king of Judah, hear ye, whom Zedekiah has now sent to me, the word of the Lord which he has spoken by me to or of all the Kings of Judah that have reigned from Josiah, to Zedekiah, the Sum of what he has so said by me to or of the said several Kings is this: 12 O house of David, thus saith the Lord, Execute judgment in the morning, and deliver him that is spoiled, out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. 13 Behold, I am or will be against thee, O inhabitant of the valley, and rock of the plain i. e. O inhabitant of Jerusalem, which is built partly on a Mountain or rocky Hill, and partly in a Valley, saith the Lord: I am against you which say out of the vain Confidence you have of the strong Situation of your City, Who shall come down against us? or who shall enter into our habitations? 14 But I will punish you according to the fruit of your doings, saith the Lord: and I will kindle a fire in the forest thereof i. e. Buildings thereof which are as thick as Trees in a Forest, and it shall devour all things round about it. Chap. XXII. Thus \* said the Lord unto me on Jehonahaz or Shallum being put down from being King and carried into Egypt by the King of Egypt, and on Jehoiaquim being made King of Judah by the King of Egypt; not long after these Particulars were transacted, the Lord said to me, Go down to the house of the king of Judah, and speak there this word, 2 And say, Hear the word of the Lord, O Jehoiaquim who art the present King of Judah, that sitteth upon the throne of David, thou, and thy servants, and thy people that enter in by these gates i. e. The Officers of State and other Magistrates that frequented the Court: 3 Thus saith the Lord, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. 4 For if ye do this thing indeed, then shall there enter in by the gates of this house, kings sitting upon the throne of David, riding in chariots, and on horses, he and his servants, and his people i. e. then there shall be a continual Succession of Kings of Judah and of the house of David, who shall reign in great Prosperity. 5 But if ye will not hear these words, I swear by my self, saith the Lord, that this house viz. the Royal Palace shall become a desolation, and there shall be no King to reign therein. 6 For thus saith the Lord unto the kings house of Judah, Altho' thou art or wert Gilead unto me, and the head of Lebanon i. e. tho' thou wert as Valuable for Riches and Plenty (x) as the fat Pastures of

The Repetition of a Prophecy delivered in the Reign of Jehoiaquim.

(x) Or by Gilead here may be meant Bashan in Gilead, and then the Sense will rather be the same express'd in the Paraphrase of the following v. 20.

## PARAPHRASE.

*Gilead, and tho' thy Buildings were or are as Beautiful for Stateliness, as the tall Cedars of Lebanon, yet surely I will make thee i. e. thy Kingdom as desolate as a wilderness, and thy Cities to become cities which are not inhabited. 7 And I will prepare destroyers against thee, every one with his weapons, and they shall cut down thy choice cedars, and cast them into the fire i. e. shall pull down thy fine houses and burn 'em. 8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus unto this great city? 9 Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them. 10 Weep ye not for the good dead King Josiah, who was buried in Peace or in his own Kingdom and in the Sepulchers of his Royal Ancestors, and in a Solemn manner like a King, neither bemoane him who stands not in need of any Pity, and whose Death was design'd by God as a Blessing to him rather than an Evil; but weep for him viz. Jehoabaz or Shallum that \* is lately gone (a) away: for he shall return no more, nor see his native country. 11 For thus saith the Lord, touching Shallum, the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth i. e. was carried out of this place into Egypt, He shall not return thither any more: 12 But he shall die in the place whither they have led him captive, and shall see this land no more. 13 Another time and after Jehoiaquim had reign'd probably some years, God commanded me to deliver this Message concerning him: Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbours service without wages, and giveth him not for his work: 14 That saith I build me a wide house, and large chambers, and cutteth him out windows, and it is cieled with cedar, and painted with vermilion: 15 Shalt thou reign because thou clovest thy self in cedar? i. e. shall a stately Palace make thee to reign ever the more securely from thy Enemies, or in the greater Prosperity? did not thy father good Josiah eat and drink i. e. live in as plentiful a manner as becomes a King, and yet do judgment and justice, and \* therefore it was well with him? 16 He judg'd the cause of the poor and needy, then it was well with him: was not this to know me? i. e. This is the Only way for any One to shew that he truly Knows me, says the Lord. 17 But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it. 18 Therefore thus saith the Lord concerning Jehoiaquim the son of Josiah king of Judah, They shall not lament for him when dead, saying, Ah my brother, or ah sister: they shall not lament for him, saying,*

The Repetition of another Prophecy first deliver'd in the Reign of Jehoiaquim.

(a) Read 1 King. 23. 32, 34.

## PARAPHRASE.

Ah lord, or ah his glory *i. e.* He shall have no solemn Funeral or Mourning, wherein his Royal Relations or Any others of his Subjects, shall bewail his Death, and the End thereby put to his Glory or Outward Pomp. 19 But he shall be buried with the burial of an Ass *i. e.* in no other manner than an Ass is wont to be, which is Not at all; but his dead Body shall be drawn and cast forth on the ground beyond the gates of Jerusalem. He being probably killed in a Sally he made out of Jerusalem on the Chaldeans, when they were besieging it the second and last time in his Reign, and so his dead Body not suffer'd by the Chaldeans, to be buried, but to ly on the Ground, and be eaten by Ravenous Beasts and Birds; the more to shew their Contempt of him; especially for his Perfidiousness to Nebuchadnezzar King of Babylon. 20 After the death of Jehoiakim, Jehoiachin otherwise called Jeconiah his Son succeeding in the Throne, went on in the same Evil Course as his Father had done: Whereupon I Jeremy was quickly order'd by God to go to the King's Palace again, and to deliver there the following Message *viz.* Go up to the Kings house which is built with the choicest Cedars of Lebanon, and cry and lift up thy voice in the King's Court which is built likewise some Part of it with the Wood of the Best Oaks that grow on Balhan, and cry from the several or chief passages of the Court, that All thy lovers *i. e.* Allies whose Assistance thou didst depend on are destroyed *i. e.* shall be so overpower'd by the Chaldeans that they shall not be able to succour thee. 21 I spake unto thee *viz.* the people of Judah by way of Forewarning in thy prosperity, but thou in effect saidst, I will not hear: this hath been thy manner from thy youth, that thou obeyest not my voice. 22 Therefore my Judgments like the Blasting wind shall eat up or destroy all thy pastors or Rulers both in Church and State; and thy lovers or Allies shall themselves go into captivity being conquer'd by Nebuchadnezzar; so far shall they be from saving thee from the Chaldeans: surely then shalt thou be ashamed and confounded for all thy wickedness. 23 O inhabitant of Lebanon, that makest thy nest in the cedars *i. e.* O Jeconiah that at present thinkest Proudly of thy self as a Great King, because thou dwellest in a stately Palace, which thy Father lately built of the choicest Cedars of Lebanon; how \* suppliant and humble shalt thou be when pangs come upon thee, the pain as of a woman in travail *i. e.* when thou seest thou must be forced to surrender thy self and Jerusalem into the hands of the Chaldeans. 24 For As I live, says the Lord, tho' Jeconiah or more shortly Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence *i. e.* tho' he had been Never so Near and Dear to me, yet for his Obstinate Wickedness, I

The Repetition of a Prophecy first deliver'd in the Reign of Jeconiah.

would

## PARAPHRASE.

would severely punish him. 25 And accordingly I (b) will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. 26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born, and there shall ye die. 27 But to the land of Judah, whereunto they viz. Jeconiah and his Mother &c. desire to return, thither shall they not return. 28 Is this man Coniah i. e. *Wou'd Any one think that this man shall certainly become as a despised broken idol i. e. As an Idol that has Afore been the Object of Worship, when taken by an Enemy and broken, becomes Contemptible and the Object of Derision: So Jeconiah, who prides himself so much at present on account of his Royal Dignity, shall quickly be stript thereof by the Chaldeans, and be made no better than a Broken Image of Royalty, being carried Captive by them to Babylon, and so Contemn'd by them.* Is he i. e. *Wou'd one think that he shall certainly be cast out by me as a vessel wherein is no pleasure, or which being not fit for Use, is cast out or away by the Master thereof: wherefore are they cast out of the Land of Judah, he and his seed i. e. It will be matter of Admiration that He and his Posterity shall no more reign in Judah as Kings, and are i. e. shall be cast into a land which they know not i. e. had never been in afore He was carried captive thither viz. Babylonia.* 29 O earth, earth, earth, or Land of Judah, hear the word of the Lord: 30 Thus saith the Lord, Write ye this man viz. Jeconiah childless i. e. *We'll take Notice of the Punishment I denounce against Jeconiah, and remember it as a thing that well deserves to be recorded viz. That Jeconiah shall be the same as if he was Childless, in respect that no Child of his shall ever reign in Judah as King; and he himself shall be a man that shall (c) not prosper in his days: for He himself shall be kept a Prisoner in Babylon all the Remainder of his Life after his being carried Captive thither, except only a year or two, and then he shall be slain (as is most probably suppos'd) together with Evil-merodach the then King of Babylon and Son of Nebuchadnezzar; and no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah i. e. shall so prosper as to sit as Successor on the Throne of David, and to rule any more in Judah as the Sovereign and Independent King thereof in respect of all other Temporal*

(b) See 2 Kings 24. 12. &c. (c) Tho' Jehoiachin (or Jeconiah) was releas'd out of Prison (as Chap. 52. 31. &c.) by Evil-merodach, and kindly used by him, yet He could not even then be said to be in Prosperity, being still kept at Babylon, and only as a Prince or Chief Courtier of Evil-merodach, not a King, or restor'd ever to his Kingdom; of which the Prosperity here mention'd is to be understood; as well as That of his Seed v. 30.

PARAPHRASE.

Princes. These Prophecies deliver'd at several times in the two last foregoing Reigns of Jehoiakim and his Son Jehoiachin otherwise call'd Jeconiah, I now repeat to you that are sent to me (as Chap. 21. 1.) from Zedekiah, that you may acquaint and remind him thereof, and consequently that there is little or no Hopes of Deliverance from the Babylonians, since he and his people have aggravated their Impiety, by going on still in the same wicked Courses, tho' they have been so often Warn'd to the contrary by the Calamities that have befall them in the three last Reigns. The best and only way now left for Zedekiah to take, is by surrendering himself and his people into the hands of Nebuchadnezzar, and begging Pardon for his Perfidiousness. This is what God directs now to be done, as what may be a means to allay somewhat of the Rage of Nebuchadnezzar, and so not to punish Zedekiah and this people in so severe a manner as Otherwise he will. As for Zedekiah and his Princes being deliver'd some way into the hand of Nebuchadnezzar, it is what God has now Absolutely decreed for their Obstinate Impiety: To which end he has directed me to let you know, that Chap. XXIII Wo shall speedily be to the pastors i. e. the Rulers whether in Church or State, that destroy by causing or encouraging them to Sin, and so scatter or drive from the Worship of me the true God the sheep of my pasture i. e. My people, says the Lord. 2 Therefore thus saith the Lord God of Israel against the pastors that should feed my people, ye have scattered my flock, and driven them away, and have not visited or taken due care of them: therefore behold, I will visit or take care to bring on you due Punishment for the evil of your doings saith the Lord.

3 \*Afterwards I will gather the remnant of my flock i. e. People out of all countries whither I have driven them, and will bring them again to their folds, i. e. Own Habitations or Country, and they shall be fruitful and increase. 4 And I will set up shepherds i. e. Rulers Ecclesiastical and Civil over them which shall feed or take due Care of them, and they shall fear no more any Enemy, nor be disinay'd, neither shall they be lacking or destroy'd any of them by Famine or Pestilence, says the Lord. 5 Behold the days come, saith the Lord, that I will raise unto David a righteous branch i. e. a Righteous person who shall be descended from David viz. Christ, and he being a king shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved or safe, and Israel shall dwell safely: and this is his name whereby he shall be called THE LORD OUR RIGHTEOUSNESS i. e. He shall really be what is imported by this Title viz. JEHOVAH Our Righteousness or the Means of our Justification. 7 Therefore behold the days come, saith the Lord, that they shall no more say,

IX.  
A Prophecy  
of Christ's Birth  
and Reign, and  
happy State  
of the Jews on  
their general  
Conversion to  
Christianity.

The



## PARAPHRASE.

The Lord liveth, which brought up the children of Israel out of the land of Egypt: 8 But, the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land: *Which Prophecy from the beginning of v. 3. as it respects the Return of the Jews from the Babylonish Captivity in the lowest Sense: and in an higher and Spiritual Sense respects the First Coming of Christ and the Preaching of the Gospel: So it will be Ultimately and most fully compleated even in the Literal Sense, and that both as to Temporal and Spiritual Blessings, during the Millennium or Triumphant State of the Church yet to come here on Earth.*

X.  
Judgments  
denounced a-  
gainst the False  
Prophets and  
Mockers of true  
Prophecies.

9 The Consideration or Foresight of the Happy Times just afore-  
v. 3—8. foretold do's afford some Comfort to me: but alas! my heart within me is almost broken because of the Mischief brought on my people by means in a special manner of the False prophets among 'em: all my bones shake at the Thoughts of the dismal Calamities that are coming on my people: I am as One alienat'd so with Grief that he knows not what to do, like a drunken man, and like a man whom wine hath overcome, because of their most heinous Sins against the Lord, and because of the words of his holiness i. e. the dreadful Judgments which God have been justly provok'd to denounce against 'em for their Sins. 10 For the land is full of adulterers viz. Spiritual (or Idolaters) as well as Carnal; for because of False swearing the land mourneth: the pleasant places of the wilderness or plain Country, and which wont to be well water'd and fresh, are dried up, and their course or Practice is evil, and their force or Power is made use of by 'em not to right purposes. 11 For both prophet and priest are profane, yea, in my house have I found their wickedness in setting up Idols even there, saith the Lord. 12 Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on and fall therein i. e. They shall miscarry in all their Designs, as Men fall in slippery and dark ways: for I will bring evil upon them, even the year of their visitation, saith the Lord. 13 \* As I have seen folly in the prophets of Samaria, they prophesied in Baal, and caused my people Israel to err, and therefore I brought Destruction on them and the Kingdom of Israel: 14 So \* I have seen in the prophets of Jerusalem an no less or rather more horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. 15 Therefore thus saith the Lord of hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the waters of gall: for from the prophets of Jerusalem



PARAPHRASE.

salem is profaneness gone forth into all the land. 16 Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesie unto you; they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. 17 They say still unto them that despise me, the Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. 18 For who of these pretended Prophets hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard it? *i. e. None of 'em have Really receiv'd any Secret or Revelation from God.* 19 Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind, it shall fall grievously upon the head of the wicked. 20 The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly. 21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. 22 But if they had stood in my counsel or had any Secret reveal'd to 'em by me, and had been sent by me to have caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. 23 Am I a God at hand, saith the Lord, and not a God afar off? *i. e. Don't I know what these false Prophets do and say, tho' I am in Heaven?* 24 Can any hide himself in secret places that I shall not see him? saith the Lord: do not I fill heaven and earth? saith the Lord. 25 I have heard what the prophets said, that prophesie lies in my name, saying, I have dreamed, I have dreamed. 26 How long shall this be in the heart of the prophets that prophesie lies? yea, they are prophets of the deceit of their own heart; 27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name, for Baal *i. e. The giving heed to these false Prophets makes my People forsake or not truly obey me, as much as setting up the Worship of Baal &c. made their Fathers to forsake me.* 28 The false prophet that hath *i. e. pretends to have a dream*, let him tell a dream; and he that hath my word or truly is my Prophet, let him not be discourag'd by what the other Prophets say, to speak my word faithfully: What is the chaff to the wheat? saith the Lord *i. e. God will make the Difference between the true and false Prophecies to appear as evident, as that between Chaff and Wheat.* 29 Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces? *i. e. The Threatnings denounced by my true Prophets shall as Certainly take hold of and destroy the Wicked, as Fire does Stubble, or as an Hammer breaks*

## PARAPHRASE.

*breaks to pieces a Stone.* 30 Therefore behold I am against the prophets, saith the Lord, that steal my words every one from his neighbour *i. e. that mimic my true Prophets, speaking as they do viz. Thus says the Lord.* 31 Behold, I am against the prophets, saith the Lord, that use their tongues *as they themselves please, and so prophesy Smooth things to the People, and yet dare say, Thus he viz. the Lord saith.* 32 Behold, I am against them that prophesie false dreams, saith the Lord, and do tell them, and cause my people to err by their lies or false Prophecies, and by their lightness or Vain Boasting of Divine Inspiration: yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord. 33 And when this people, or the prophet, or a priest shall ask thee, saying, What is the burden of the Lord *i. e. What Prophecy hast thou now to tell us from the Lord, burden'd or as it were loaded with Threats of Ruin and Destruction?* Thou shalt then say unto them, What is the burden of the Lord, do you ask me: *Why This,* I will even forsake you, ~~saith the Lord.~~ 34 And as for the prophet, and the priest, and the people that shall say *any more out of Derision, The burden of the Lord,* I will even punish that man and his house. 35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken? 36 And the burden of the Lord shall ye mention no more: for every mans word shall be his burden: for ye have perverted the words of the living God, of the Lord of hosts our God *i. e. God will severely punish you for such your Words, in so perverting and deriding the Word of God.* 37 Thus shalt thou say to the prophet, What hath the Lord answered thee? and, What hath the Lord spoken? 38 But sith ye say, The burden of the Lord; therefore thus saith the Lord, Because you say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord: 39 Therefore behold, I, even I will utterly forget or surely remove you as a Burden no longer to be born by me, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence. 40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

XI.

Under the Type of good and bad Figs is shewn the Restoration of the Jews that were Already in Captivity, and Chap. XXIV. The Lord shewed or vouchsafed me a Vision, and behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon. 2 One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty

PARAPHRASE.

naughty figs, which could not be eaten, they were so bad. 3 Then <sup>the Taking and</sup> said the Lord unto me, What seest thou, Jeremiah? and I said, <sup>Destroying of</sup> Figs: the good figs, very good; and the evil, very evil, that <sup>such as were</sup> cannot be eaten, they are so evil. 4 Again the word of the Lord <sup>yet in Jerusalem</sup> came unto me, saying, 5 Thus saith the Lord the God of Israel, <sup>or Judah.</sup> Like these good figs, so will I acknowledge *i. e. shew such Favour* to 'em as shall testify, I still acknowledge as my People, them that are *Already (as v. 1.)* carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. 6 For I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull them down; and I will plant them, and not pluck them up. 7 And I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall return unto me with their whole heart. 8 And as ~~the~~ evil figs, which cannot be eaten, they are so evil, *and are therefore fit for Nothing but to be cast away and destroy'd*: (so saith the Lord) so will I give Zedekiah the King of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that shall dwell in the land of Egypt, *betaking themselves thither after the murder of Gedaliah.* 9 And I will deliver them *viz. such as still remain in Jerusalem and Judah to be removed into all i. e. Very many of the kingdoms of the earth viz. into the Kingdom of Babylon, and all the several Kingdoms Tributary thereto,* for their hurt, to be a reproach and a proverb, a taunt and a curse in all places whither I shall drive them. 10 And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them and to their fathers *i. e. Such of the Jews as shall be taken by the Chaldeans at the taking of Jerusalem and Zedekiah &c. shall either be presently destroy'd; or if carried Captive, shall be destroy'd in their Captivity; so that None of their Posterity shall ever return to their Own Country, as shall the Posterity of them that were Afore carried Captive, and even some of Them themselves, that were Afore carried Captive, shall return into their Own Country.*

Chap. XXXIV. The word which came unto Jeremiah from the Lord, (when Nebuchadnezzar king of Babylon, and all his army, <sup>XII.</sup> and all the kingdoms of the earth of his dominion, *i. e. that several Partic- were Tributary to him,* and all the people *i. e. even all the Forces of* <sup>sculars relating</sup> or with Nebuchadnezzar fought against Jerusalem, and against all <sup>to the Capti-</sup> the cities thereof) saying, 2 Thus saith the Lord God of Israel, <sup>city of Zede-</sup> Go, and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire. 3 And thou

## PARAPHRASE.

thalt not escape out of his hand, but shalt surely be taken, and delivered into his hand, and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. 4 Yet hear the word of the Lord, O Zedekiah king of Judah, Thus saith the Lord of thee, Thou shalt not die by the sword; 5 But thou shalt die in peace *i. e. by a Natural Death*: and with the burnings of Odours as has been usual at the Funeral of thy fathers the former kings which were before thee, so shall they burn odours for thee at thy Funeral, and they will lament thee, saying, Ah lord: for I have pronounced the word, saith the Lord, to shew that the Difference between thy Death and that of Jeboiakim and what shall follow after, is or will be Owing to my Over-ruling Providence.

XIII  
Judgment is  
denounced a-  
gainst the Jews  
for breaking the  
Covenant they  
had newly made  
or rather rati-  
fy'd of Obeying  
GOD.

6 Then Jeremiah the prophet spake all these words that follow from v. 13. unto Zedekiah king of Judah in Jerusalem, 7 When the king of Babylons army fought against Jerusalem, and against all the other cities of Judah that were left ~~untaken~~ even against Lachish, and against Azekah: for only these three defended cities remained ~~untaken by the Babylonians~~ of the cities of Judah. 8 This, I say, that begins v. 13. is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant, together with all the people that were at Jerusalem, ~~thenceforth to serve God only and faithfully to observe all his Laws, and so particularly in Obedience to the Law Exod 21.2 Deut 15.12 to proclaim liberty to them viz.~~ 9 That every man should let his man-servant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free, that none should serve himself of them, to wit, of a Jew his brother *i. e. should keep him as a Bond-servant any longer than six years.* 10 Now when all the princes, and all the people which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant to go free, that none should serve themselves of them any more, then at first they obeyed the said Proclamation and let them go. 11 But a little afterwards viz. when the Chaldeans had raised their Siege of Jerusalem to go against the Egyptians, who were coming as they heard to the Relief of Jerusalem; hereupon the Jews thinking they were quite freed from the Fear of the Chaldeans, they turned from the Covenant they had lately made with God, and caused the servants and the hand-maids, whom they had let go free, to return, and brought them into subjection for servants and for hand-maids. 12 Therefore the word of the Lord came to Jeremiah from the Lord, saying, 13 Thus saith the Lord, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bond-

PARAPHRASE.

bond-men, saying, 14 At the end of seven years, let ye go every man his brother, an Hebrew, which hath been sold unto thee : and when he hath served thee six years, thou shalt let him go free from thee : but your fathers hearkened not unto me, neither inclined their ear. 15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour, and he had made a covenant before me in the house which is called by my name. 16 But ye turned from the said Covenant ye lately made with me in the most Solemn manner, and so have polluted my name i. e. Dealt Contemptuously and Profanely toward my Divine Majesty, and have caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return and brought them into subjection, to be unto you for servants and for handmaids. 17 Therefore thus saith the Lord, ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine i. e. I now proclaim or declare that I give full Liberty to your Enemies to destroy you by the Sword &c. and I will make you to be removed into all the kingdoms of the earth. 18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, as denoting thereby that they wish'd themselves might be cut in sunder after the like manner, if they broke the covenant they then made, which yet they have since already broke : 19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land which passed between the parts of the calf, 20 I will even give them into the hand of their enemies, and into the hand of them that seek their life ; and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. 21 And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylons army which are gone up from you. 22 Behold, I will command, saith the Lord, and cause them to return to this city, and they shall fight against it, and take it, and burn it with fire, and I will make the cities of Judah a desolation without an inhabitant.

Chap. XXXVII. Now king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom viz. Zedekiah Nebuchadnezzar king of Babylon made his Tributary king in the land of Judah, Zedekiah taking an Oath of Homage and Fidelity to the King of Babylon. 2 But neither he, nor his servants, nor the people

XIV.

Jeremy foretells the Return of the Chaldeans to besiege again Jerusalem and that they should take it.

people of the land, did hearken unto the words of the Lord which he spake by the prophet Jeremiah, *but contrary to the Warnings of the said Prophet, as well as to the Oath of Homage he had taken, He and his Princes enter'd into a Confederacy with the King of Egypt &c. and so Perfidiously broke the Oath of Homage he had taken to Nebuchadnezzar.* Whereupon Nebuchadnezzar came with a *Fast Army* against Judah, and particularly besieg'd Jerusalem, (as Chap. 34. 1.) 3 And whereupon Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, pray now unto the Lord our God for us. *Whereon Jeremiah no doubt plainly acquainting 'em, that he could not pray for 'em, or that his Prayers would avail nothing unless they added thereunto themselves a Thorough Reformation of all their Corruptions; hereupon Zedekiah &c. out of the great Consternation they were then in for fear of the Chaldeans were induced to make an Outward Shew of a general Reformation, and so to make the Solemn Covenant with God afore Chap. 34. 8 &c. mention'd.* 4 Now as yet Jeremiah came in and went out among the people: for they had not put him into prison. 5 *Some small time* afterwards Pharaohs army came forth out of Egypt for the Relief of Jerusalem, at least as they gave out: and when the Chaldeans that belieged Jerusalem, heard tidings of them, they departed from Jerusalem, *thinking it better to go meet the Egyptians and fight 'em; upon the Chaldeans raising thus the Siege of Jerusalem the Jews quickly broke the Solemn Covenant they had not long afore made with God, as Chap. 34. 11. on which God denounced those Judgments mention'd Chap. 34. 17. &c. Zedekiah as it seems hearing of Jeremy's having foretold anew the said Judgments, sent some of his great Men or Courtiers to enquire of Jeremy what the Event would prove as to the Egyptian and Chaldean Armies:* 6 Then came the word of the Lord unto the prophet Jeremiah, saying, 7 Thus saith the Lord, the God of Israel, thus shall ye say to the king of Judah, that sent you unto me to enquire of me, Behold, Pharaohs army which is come forth to help you, shall return to Egypt into their own land; *as being afraid to venture a Battle with the Chaldeans, and so shall give you no help to any Purpose.* 8 And the Chaldeans shall come again, and fight against the city, and take it, and burn it with fire. 9 Thus saith the Lord, deceive not your selves, saying, the Chaldeans shall surely depart from us: for they shall not depart. 10 For though he had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they be enabled by God's more immediate Power or Assistance to rise up every man in his tent, and burn this city with fire.

PARAPHRASE.

11 And it came to pass that when the army of the Chaldeans was broken up from Jerusalem \* by reason of Pharaohs army, *which they judge'd best to march against, and fight with elsewhere :* 12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin in which Tribe he was born, *thinking it best to separate or withdraw himself thence\* from among the people that were at Jerusalem, in order to avoid the Inconveniencies of the Siege which he foreknew would speedily be renew'd, and as is likely to avoid the Ill usage he had reason to fear, that he might meet with from them in Jerusalem, when things came to the last Extremity with 'em.* 13 And when he was in the gate that led to the rest of the Tribe of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah, and he took Jeremiah the prophet, saying, thou fallest away to the Chaldeans. 14 Then said Jeremiah, it is false, I fall not away to the Chaldeans *i. e. I am not going out of the City with any Intention to go to the Chaldeans, or take any Part with 'em, or to give them any Counsel for their Better Success, or the like :* but he hearkned not to him : so Irijah took Jeremiah, and brought him to the princes. 15 Wherefore the princes were wroth with Jeremiah, and smote him *i. e. ordered him to be beaten or scourg'd as a Criminal ;* and put him in prison in the house of Jonathan the scribe ; for they had made that the prison ; 16 \* So Jeremiah was put into the dungeon, even into one of the cabins, and Jeremiah remained there many days, *viz. till the Chaldeans had renew'd the Siege of Jerusalem.*

XV.  
Jeremy is put into a Dungeon.

17 Then Zedekiah the king sent, and took him out ; and the king asked him secretly in his house, and said, Is there any word from the Lord ? and Jeremiah said, There is : for, said he, thou shalt be delivered into the hand of the king of Babylon. 18 Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison ? 19 Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land ? 20 Therefore hear now, I pray thee, O my lord the king, let my supplication, I pray thee, be accepted before thee ; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. 21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers street, untill all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

XVI.  
Jeremy assures Zedekiah of his being taken by the Babylonians, and obtains of him the Favour of being released from the Dungeon, but is kept still a Prisoner.

Chap. XXXVIII. Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur

XVII.  
Jeremy is again put into a Dungeon.

## PARAPHRASE.

Pashur the son of Melchiah, heard the words that Jeremiah had (e) *formerly* spoken to all the people, saying, 2 Thus saith the Lord, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans, shall live; for he shall have his life for a prey, and shall live. 3 Thus saith the Lord, this city shall surely be given into the hand of the king of Babylons army, which shall take it. 4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people *i. e. discourages them from defending the city against the Enemy*, in speaking such words unto them *as makes them Despair of Success*: for this man seeks not the welfare of this people, but the hurt, 5 Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you; *which implies that He durst not contradict 'em in such Extremities he was then in.* 6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire. 7 Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the kings house, heard that they had put Jeremiah released from the dungeon, (the king then sitting in the gate of Benjamin) the Dungeon, 8 Ebed-melech went forth out of the kings house, and spake to the king saying, 9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and he is like to die for hunger in the place where he is, for there is no more bread in the city. 10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, *to be able to hinder or overcome any Opposition that should be made by any Great man that was an Enemy to Jeremy*, and take up Jeremiah the prophet out of the dungeon before he die. 11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah. 12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts, and rotten rags under thine arm-holes, under the cords. And Jeremiah did so. 13 So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained yet confin'd in the court of the prison *where he was confin'd at first Chap. 37. 21.*

## XVIII.

*Jeremys again released from the Dungeon, but kept a Prisoner.*

(e) Chap. 21, 8, &c.



14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third or principal entry or Gate that is in or by the house of the Lord; and the king said unto Jeremiah, I will ask thee a thing: hide nothing from me. 15 Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, I fear thou wilt not hearken unto me? 16 So Zedekiah the king sware secretly unto Jeremiah, saying, As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life. 17 Then said Jeremiah unto Zedekiah, Thus saith the Lord the God of hosts, the God of Israel, If thou wilt assuredly go forth unto the king of Babylons princes, then thy soul shall live, and this city shall not be burnt with fire, and thou shalt live, and thine house. 18 But if thou wilt not go forth to the king of Babylons princes, then shall this city be given into the hand of the Chaldeans *i. e. God will enable them to take it by Force*, and they shall burn it with fire, and thou shalt not escape out of their hand. 19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they *viz. the Chaldeans* deliver me into their hand *viz. the hand of the Jews that are gone over to the Chaldeans*. and they mock me *i. e. treat me with Contempt without regard to my Royal Character*, on account of the *Ill-usage they met with before they went over to the Chaldeans, or the like Causes*. 20 But Jeremiah said, God will order things so, that they shall not deliver thee: obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live. 21 But if thou refuse to go forth or surrender thy self to the Chaldeans, this *afore (v. 18.) mention'd* is the word that the Lord hath shewed me: 22 And behold, all the women that are left in the king of Judahs house, shall be brought forth to the king of Babylons princes, and those women shall say to thee by way of Reproach, Thy friends have set thee on to stand out against the Chaldeans, and have prevailed against thee *i. e. on thee so to do to thy Own Ruin*: for thy feet are sunk in the mire *i. e. thou art fell into such Miseries as thou wilt never be able to get out of again*, and they *viz. thy Friends* are turned away back *i. e. have forsaken thee in thy Distress*. 23 So they shall bring out all thy wives and thy children to the Chaldeans, and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou by refusing to surrender thy self as I advise v. 17. shalt cause this city to be burnt with fire. 24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. 25 But if the princes hear that I have talked with thee, and they

XIX.

*Jeremy again secretly advises Zedekiah to surrender himself to the Chaldeans.*

## PARAPHRASE.

come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: 26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathans house to die there *in the Dungeon into which I was at first put.* 27 Then came all the princes unto Jeremiah, and asked him, and he told them according to all these words that the king had commanded, *so telling 'em Nothing but Truth, tho' not all the Truth, be lying under no Obligation to do the latter:* so they left off speaking with him, for the matter was not *viz. the Questions the King had put to Jeremy, and the Answers he had given were not perceived by 'em.* 28 So Jeremiah abode in the court of the prison, until the day that Jerusalem was taken, and he was there when Jerusalem was taken.

## XX.

The Return  
of the Jews  
is confirm'd by  
Jeremy's buy-  
ing a Field.

Chap. XXXII. The word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar. 2 For then the king of Babylons army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judahs house. 3 For Zedekiah king of Judah had shut him up, saying, wherefore dost thou prophesie, and say, thus saith the Lord, behold, I will give this city into the hand of the king of Babylon, and he shall take it, 4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall spake with him mouth to mouth, and his eyes shall behold his eyes. 5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him *i. e. Cause his Posterity with the rest of the Jews to return from Babylon into their Own Country,* saith the Lord: though ye fight with the Chaldeans, ye shall not prosper. 6 \* Then *viz. during his Confinement in the Court of the Prison (as v. 2.)* Jeremiah said, The word of the Lord came unto me, saying, 7 Behold, Hanameel the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it, *as being next of Kin.* 8 So Hanameel mine uncles son came to me in the court of the prison, according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine, buy it for thy self: then I knew that this was the word of the Lord *i. e. that this Offer was made me by God's special direction, thereby to give a Sensible Assurance, that the Jews should return from their Captivity, and be restor'd to their ancient Possessions.* 9 And I bought the field of Hanameel my uncles son, that was in Anathoth, and weighed him the money, even seventeen shekels of

PARAPHRASE.

of silver. 10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. 11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open. 12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. 13 And I charged Baruch before them, saying, 14 Thus saith the Lord of hosts, the God of Israel, Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessel, that they may continue many days *viz. to the Return of the Jews from the Babylonish Captivity, when they are bid under Ground in the said Earthen Vessel for greater Security, and in order to be produced when the Jews should so return.* 15 For thus saith the Lord of hosts, the God of Israel, Houses and fields, and vineyards, shall be possessed again in this land, *by the Jews that are or shall be the Right Owners thereof.*

16 Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying, 17 Ah, Lord God, behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee. 18 Thou shewest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the Lord of hosts is his name, 19 Great in counsel, and mighty in work, (for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings) 20 Which hast set signs and wonders *i. e. done Wonderful things* in the land of Egypt, *which are remember'd* even unto this day, and in Israel, and amongst other men, and hast made thee a name, as at this day, 21 And hast brought forth thy people Israel, out of the land of Egypt, with signs and with wonders, and with a strong hand, and with a stretched out arm, and with great terror, 22 And hast given them this land which thou didst swear to their fathers to give them, a land flowing with milk and hony. 23 And they came in and possessed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them. 24 Behold the mounts *that are raised by the Chaldeans against this City, for they are come unto the city to take it, and the city is decreed by thee to be given into the hands of the Chaldeans that fight against it, \* by means of*

XXI.  
Jeremy's  
Prayer to God  
on his com-  
manding him  
to buy the said  
Field.

## PARAPHRASE.

the Numbers of the Jews already slain by the sword, and by means of those destroy'd by the famine, and of those destroy'd by the pestilence; and what thou hast spoken is come to pass, and behold, thou seest it. 25 Yet thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses of thy buying it and do all things according to Law: tho' the city be already decreed to be given into the hand of the Chaldeans, and I have obey'd thy Command herein.

XXII. 26 Then came the word of the Lord unto Jeremiah, saying, God's Answer to Jeremy's Prayer, confirming the Return of the Jews to their Own Country. 27 Behold, I am the Lord, the God of all flesh: Is there any thing too hard for me? 28 Therefore thus saith the Lord, Behold, I will give this city into the hand of the Chaldeans, and into the hand of the Nebuchadrezzar king of Babylon, and he shall take it. 29 And the Chaldeans that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger. 30 For the children of Israel, and the children of Judah, have only *i. e. for the far greatest part* done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord. 31 For this city hath been to me, as a provocation of mine anger and of my fury, from the day that they built it, even unto this day; that I should remove it from before my face: 32 Because of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. 33 And they have turned unto me the back, and not the face; though I taught them rising up early, and teaching them, yet they have not hearkened to receive instruction. 34 But they set their abominations in the house (which is called by my name) to defile it. 35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination to cause Judah to sin. 36 And now therefore thus saith the Lord the God of Israel concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence: 37 But behold *in due time* I will gather them out of all countries, whither I have driven them in mine anger and in my fury and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. 38 And they shall be my people, and I will be their God. 39 And I will give them one heart, and one way *i. e. Those of Israel and Judah shall not after their Restoration*

PARAPHRASE.

*Restoration be distinguish'd into two several Kingdoms and Forms of Religious Worship as formerly, but they shall all be united in one Religion and Government, that they may fear me for ever, for the good of them, and of their children after them. 40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. 41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul. 42 For thus saith the Lord, like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. 43 And fields shall be bought in this land, whereof ye say at present, it is ready to be made desolate without man or beast, it is given into the hand of the Chaldeans. 44 Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: So that it was not without good Reason that I sent Hanameel unto thee as v. 8. for I will cause the captivity to return, saith the Lord; which as in the first place and lower sense is to be understood of the Jews Return from the Babylonish Captivity; so in the Ultimate and highest Sense is to be understood of their Restoration from their present Dispersion, which will follow on their general Conversion to Christianity; to which Conversion chiefly belongs what is said v. 38, 39, 40, 41.*

Chap. XXXIII. Moreover the word of the Lord came unto Jeremiah the second time (while he was yet shut up in the court of the prison) saying, 2 Thus saith the Lord the maker thereof, the Lord that formed it, to establish it *i. e. the Lord who of his Own free Mercy has from of Old firmly purposed to shew special Kindness to the Seed of Israel and to his Church*; JEHOVAH is his name which signifies the Unchangeableness of such his Gracious Purposes: 3 When thou, O my People of Israel and Judah have been brought to Repentance by your Babylonish or Assyrian and Roman Captivities, then thou wilt Truly call unto me for Favour and Pardon, and I will readily answer or grant thee what thou shalt pray for, and shew thee great and mighty things, which thou knowest not *i. e. do greater things for thee than ever I did yet; which chiefly refers to the Blessings of the Gospel and the great Happiness the Jews shall enjoy at their National Conversion to Christianity.* 4 For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are or will be thrown down by the Battering engines placed by the Chaldeans on the mounts they have raised for that purpose, and by the sword

XXIII.

The Restoration of the Jews, and the Reign of Christ is further foretold.

## PARAPHRASE.

*(sword i. e. Violence of War or any Instrument used to destroy houses. 5 Tho' at present \* the Chaldeans are come to fight against Jerusalem, and to fill them viz. the houses thereof with the dead bodies of men, whom I have slain in mine anger, and in my fury, and for all whose wickedness I have hid my face from this city. 6 Yet behold, I will again bring it health and cure or Deliverance from all Calamities, and I will cure them, and will reveal unto them the abundance of peace and truth. 7 And I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first. 8 And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me; which chiefly refers to the Blessings of the Gospel. 9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it i. e. God's special Favour to the Jews in restoring them to their Country, and the great Happiness they shall there again enjoy, chiefly after their Return on their Conversion to Christianity, shall be so Remarkable, that All the other Nations of the World shall take Notice thereof; and it shall prove a Means of bringing in the Fulness of the Gentiles or Converting several Gentile people not Afore converted: and so All, both Jews and Gentiles shall praise God for such his Goodness shew'd to his Ancient people; which shall be so great, that it shall cause Astonishment like that which arises from great Fear. 10 Thus saith the Lord, Again, there shall be heard in this place (which ye say shall be desolate without man, and without beast, even in the cities of Judah, and in the streets of Jerusalem that are desolate without man and without inhabitant, and without beast) 11 The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts, for the Lord is good, for his mercy endureth for ever, and of them that shall bring the sacrifice of praise into the house of the Lord; for I will cause to return the captivity of the land, as at the first i. e. before their Captivity or under the Reigns of David and Solomon, says the Lord. 12 Thus saith the Lord of hosts, Again, in this place which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. 13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah shall the flocks pass again under the hands of him that telleth them,*  
*says*

PARAPHRASE.

says the Lord : *where by Shepherds and Flocks &c. may be understood not only what is Literally meant thereby, but also the Rulers and People of Israel and Judah, and so that the Government in Church and State should again be restor'd through the Whole land.* 14 Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. 15 In those days, and at that *Fulness of time appointed by me* will I cause the (f) Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. 16 In those days shall Judah be saved, and Jerusalem shall dwell safely : and this is the name wherewith she shall be called, The Lord our righteousness. 17 For thus saith the Lord, *When that Time mention'd v. 15. is come viz. the Birth of Christ,* David shall never *After* want a man descended of him to sit on the throne of the house of Israel, *forasmuch as Christ shall reign (g) even as man to the end of this World.* 18 Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually, *so long as the Levitical Dispensation shall last : And then in like manner there shall be a Continual Succession of Ministers of the Gospel to the Worlds end.* 19 \* Moreover the word of the Lord came unto Jeremiah, saying, 20 Thus saith the Lord, If you can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season : 21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the priests my ministers. 22 As the host of heaven cannot be numbred, neither the sand of the sea measured : so will I multiply the seed of David my servant, and the Levites that minister unto me : *Which may be understood not only Literally of Israel or the Jews, but also Figuratively of the True Israel of God or Spiritual Seed of Abraham viz. the Christian Church.* 23 Moreover, the word of the Lord came to Jeremiah, saying, 24 Considerest thou not what *some of this people viz. some wicked Jews* have spoken, saying, The two families i. e. *Kingdoms of Judah and Israel* which the Lord hath chosen, he hath or will have even cast them *Both* off, *when the Chaldeans shall shortly put an End to the Kingdom of Judah and carry the people thereof away Captive* thus they have despised me in effect by despising or not shewing due Regard to the Promises I have made to my people, but *saily* supposing that they should be no more a nation before them *viz. those of other Nations.* 25 Thus saith the Lord, If my covenant be not with day and night,

(f) See Chap. 23. 5. (g) Compare 1 Cor. 15. 24.

## PARAPHRASE.

and if I have not appointed the ordinances of heaven and earth: 26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob *Any more after their Captivity now coming on 'em: But as on the Contrary there will be a Continual Succession of Day and Night, as long as this World lasts: So shall there be again Rulers of the Jews over their Nation, and the Kingdom of Christ here on Earth shall endure to the Worlds End: for I will cause their captivity to return, and have mercy on them.*

XXIV  
The City and  
Zedekiah are  
taken.

Chap. XXXIX. In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon, and all his army against Jerusalem, and they besieged it. 2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up *i.e. Such Breaches were made in the Walls that the Chaldeans by Force enter'd thro' them into the City and took it.* 3 And all the princes or Chief Commanders of the Army of the king of Babylon *that had besieg'd Jerusalem*, came in and sat in the middle gate *i.e. the Gate between the Wall of the City and the Wall of the Temple*, even Nergal-sharezer, Samgar-nebo, Sarlechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon. 4 And it came to pass, that when Zedekiah the king of Judah saw them, and *likewise all the men of war that were with Zedekiah*, saw them *i.e. saw that the Breaches in the Wall were made so Great that the Chaldeans might enter the City thereby, and that He was not able to withstand them*; then they *viz. Zedekiah, and his Men of War* fled and went forth out of the city by Night *viz. the Night afore they judg'd the Chaldeans would Storm it*, by the way of the kings garden, by the gate betwixt the two walls *(what Walls uncertain now)* and he went out the way of the plain *i.e. which leads to the Plain of Jericho.* 5 But the Chaldeans army having Notice thereof, a Party pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon, to Riblah in the land of Hamath, where he gave judgment upon him. 6 Then the king of Babylon, slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. 7 Moreover, he put out Zedekiahs eyes, and bound him with chains to carry him to Babylon. 8 And the Chaldeans burnt the kings house, and the houses of the people with fire, and brake down the walls of Jerusalem. 9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that sell to him with the rest of the people that remained. 10 But Ne-  
buzar.



PARAPHRASE.

buzar-adan the captain of the guard left of the poor of the people which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

11 Now Nebuchadnezzar king of Babylon having been inform'd by some of the Jews that fell or went over to him during the Siege, that Jeremiah had exhorted both Zedekiah and the People to submit themselves to his Authority, and how Jeremiah had thereon suffer'd Imprisonment and very hard Usage; hereupon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, 12 Take him, and look well to him, and do him no harm, but do unto him even as he shall say unto thee. 13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylons princes: 14 Even they sent, and took Jeremiah out of the court of the prison, where he was when the City was taken, and having had him with the rest of the Captives as far as Ramah (b) there committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home, viz. to Mizpah where Gedaliah himself dwelt. So he dwelt among the people that remain'd in Judah.

XXV.  
The Charge given by Nebuchadnezzar concerning Jermy.

15 Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying, 16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel, Behold, I will bring my words upon this city for evil, and not for good, and they shall be accomplished in that day before thee. 17 But I will deliver thee in that day, saith the Lord, and thou shalt not be given into the hand of the men of whom thou art afraid. 18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey (i) unto thee, because thou hast put thy trust in me, saith the Lord, even so far as to believe what I have foretold by my prophet Jermy, and to appear in his Behalf and to intercede for his Deliverance out of the Dungeon, and so hast been my Instrument of preserving my Prophets Life.

XXVI.  
The Prophecy concerning Ebed-melech's Life being preserv'd.

(b) Compare Chap. 40. 1.—6. (i) See Chap. 21. 9 and 45. 5.

SECTION IV.

Containing an Account of the Jews left in Judea after the Destruction of Jerusalem, and God's Forewarning 'em not to go into Egypt, and the Judgments denounced against 'em for doing Contrary, and their Idolatry in Egypt: Which takes up Chap. XL. &c. to the end of XLIV. inclusively.

Chap. XL. The (k) word which came to Jeremiah from the Lord

I.  
Jermy has his Choice given him to stay in after Judea.

(k) This Word or Prophecy does not begin till Chap. 42. 9. All from hence being only an Account of the Occasion thereof.

## PARAPHRASE.

after that Nebuzar-adan the captain of the guard, had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon. 2 For the captain of the guard had taken Jeremiah, and said unto him, *I understand that the Lord thy God has afore by thee pronounced this evil that is come on this place viz. the land of Judah and Jerusalem.* 3 Now the Lord hath brought it, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. 4 And now behold, *by the Order of my Master the King of Babylon* I loose thee this day from the chains which were upon thine hand: if it seem good unto thee to come with me into Babylon, come, and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go. 5 Now while he *viz. Gedaliah* was not yet gone back from Nebuzar-adan whom he attended to Ramah, he *viz. Nebuzar-adan* said to *Jeremy*, since thou choosest to stay here in thy own Country, I think it most Advisable and Safest for thee to go back even with Gedaliah the son of Ahikam, the the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go. 6 Then went Jeremiah approving of the Advice given him by Nebuzar-adan with Gedaliah the son of Ahikam to Mizpah, and dwell with him among the people that were left in the land.

II.

The dispersed fled from Jerusalem and dispersed for Safety in the fields, even they Jews repair to and their men heard that the king of Babylon had made Gedaliah

Gedaliah.

the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; 8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men. 9 And Gedaliah the son of Ahikam the son of Shaphan, sware unto them, and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. 10 As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us *i. e. I choose (kk) Mizpah.*

(kk) The Mizpah here mention'd is in all probability the same with Mizpah whither Samuel assembled Israel, 1 Sam. 7. 5.

PARAPHRASE.

as the most proper place for me to reside in, where I shall reside to be ready to receive and obey such Orders, as the King of Babylon shall send me by his Servants: but as for ye, gather ye Grapes for to make wine, and the other summer-fruits, and Olives for to make oil, and put them in your vessels as not doubting but ye shall live Quietly to make use of 'em, under the Protection of the King of Babylon, and dwell in your city that ye formerly \* possessed. 11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; 12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine and summer-fruits very much.

13 Moreover, Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah, 14 And said unto him, Dost thou i. e. I suppose thou dost not certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not. 15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee, should be scattered; and the remnant of Judah perish? 16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah; Thou shalt not do this thing, for thou speakest falsely of Ishmael. Chap. XLI. Now it came to pass in the seventh month answering chiefly to our September, that Ishmael the son of Nethaniah the son of Elishama of the seed royal, and some of the princes of the king i. e. of the Chief Officers of State belonging to Zedekiah the late King, even ten of 'em with him, who were attended with a considerable number of Others, or else had placed a considerable Number somewhere so as to be Ready presently on a Warning given to help execute the Treacherous design against Gedaliah: These viz. Ishmael &c. came unto Gedaliah the son of Ahikam to Mizpah, and there they did eat bread together i. e. Gedaliah Friendly entertain'd 'em in Mizpah. 2 Then viz. while he was entertain'd by Gedaliah, arose Ishmael the son of Nethaniah; and the ten men or Princes that were with him, being aided by such others as they had brought for that purpose, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. 3 Ishmael also slew all the Jews that were with him, even with Gedaliah at Mizpah, and the Chal-

III.  
Gedaliah is slain by the Treachery of Ishmael; and also Others are slain by him.

## PARAPHRASE.

deans that were found there, \* even the men of war *i. e.* *All those Jews and Chaldeans who were Guards to Gedaliah as being constituted Governour of Judah by Nebuchadnezzar.* 4 And it came to pass the second day after he had slain Gedaliah, and no man knew it, 5 That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, *by these three Instances denoting their great Grief for the Destruction of Jerusalem and especially of the Temple,* with offerings, and incense in their hand, to bring them to the place where the house of the Lord ~~did stand~~, *after they had consulted with Gedaliah and Jeroniah about it, if it was approv'd of.* 6 And Ishmael the son of Nethaniah *having Notice of their Coming and Intent* went forth from Mizpah to meet them, weeping all along as he went, *to make 'em believe he was touch'd with the like Grief as they were:* and it came to pass as he met them, he said unto them, Come to Gedaliah the son of Ahikam. 7 And it was so when they came into the midst of the city, *sic. Mizpah,* that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him. 8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oyl, and of hony: ~~which we will give thee to spare our Lives.~~ So he forbore, and slew them not among their brethren. 9 Now the pit wherein Ishmael had cast all the dead bodies of the men (whom he had slain because of Gedaliah) was it which Aza the king had made for fear of Baasba king of Israel *i. e.* *It was the Ditch which Aza made round the Walls of Mizpah, when he rebuilt and fortify'd it against Baasba:* and Ishmael the son of Nethaniah filled it with them that were slain. 10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam, and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

## IV.

The Intent  
of the Jews  
left in Judea  
to go into  
Egypt.

11 But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done, 12 Then they took all the men *i. e.* *common Soldiers that were with them,* and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon. 13 Now it came to pass, that when all the people which were with Ishmael *i. e.* *all those he had carried away from Mizpah,* saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad. 14 So all the

PARAPHRASE.

the people that Ishmael had carried away captive from Mizpah, cast about and returned, and went *i. e. came presently over* unto Johanan the son of Kareah, *as soon as he was come up to them.* 15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, *probably eight of the ten princes mention'd v. 1. all the rest being killed or submitting to Johanan,* and went to the Ammonites. 16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah (after that he had slain Gedaliah the son of Ahikam) even mighty men of war, and the women *as the Kings daughters (mention'd v. 10.)* and the children, and the eunuchs *that had belong'd to Zedekiah's Court, and probably attended his Daughters,* whom he had brought again from Gibeon. 17 And they departed and dwelt in the habitation of Chimham *i. e. in a place, which David gave Chimham the Son of Barzilai to dwell in,* which is by Beth-lehem, *in order to go on and to enter into Egypt.* 18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land: *Which Fact they fear'd might be imputed to the whole Body of the Jews left by the Chaldeans in Judea, as if they were desirous to restore the Government to the old Royal Family, Ishmael being One thereof as v. 1.*

Chap. XLII. Then all the captains of the forces, and Johanan the son of Kareah, and Jezeaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, 2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant, (for we are left but a few of many, as thine eyes do behold us) 3 That the Lord thy God may shew us the way wherein we may walk, and the thing that we may do. 4 Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the Lord your God according to your words, and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you: I will keep nothing back from you. 5 Then they said to Jeremiah, The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us. 6 Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God. 7 And it came to pass after ten days, that

V.

God's Answer to the Jews Enquiry, what course they should take.

## PARAPHRASE.

the word of the Lord came unto Jeremiah. 8 Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest, 9 And said unto them, thus saith the Lord the God of Israel, unto whom ye sent me to present your supplication before him, 10 If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you *i. e. I will not punish you by bringing Evil on you as I have lately done, unless you give me new Provocations.* 11 Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, saith the Lord: for I am with you to save you, and to deliver you from his hand. 12 And I will shew mercies unto you *in ordering things so*, that he may have mercy on you, and *not think the worse of you because of the murder of Gedaliah*, but cause you to return and settle quietly in your own land. 13 But if ye say, we will not dwell in this land, neither obey the voice of the Lord your God. 14 Saying, No, but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread, and there will we dwell. 15 (\* Even now therefore hear the word of the Lord, ye remnant of Judah, thus saith the Lord of hosts, the God of Israel, if ye wholly set your faces *i. e. resolve* to enter into Egypt, and go to sojourn there) 16 Then it shall come to pass, that the sword which ye feared, shall overtake you there in the land of Egypt, and the famine whereof ye were afraid, shall follow close after you there in Egypt, and there ye shall die. 17 So shall it be with all the men that set their faces to go into Egypt, to sojourn there, they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them. 18 For thus saith the Lord of hosts, the God of Israel, as mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach, and ye shall see this place no more.

## VI.

The Jews go into Egypt, notwithstanding the Judgment denounced against them, if they should do so.

19 After Jeremy had delivered the foregoing Message from God, the Leading men would not believe him as is related Chap. 43. 1, 2. &c. Whereupon Jeremy spake to them as follows: the Lord has said concerning you, O ye remnant of Judah, go ye not into Egypt: and know certainly, that I have truly admonished you this day, *not only what the Will of God is, but also what Judgments ye will bring on you if you disobey.* 20 For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, pray for us unto the Lord

our

PARAPHRASE.

our God, and according unto all that the Lord our God shall say, to declare unto us, and we will do it. 21 And now I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me unto you. 22 Now therefore know certainly, that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn. *Thus Jeremy reprov'd 'em plainly for their Disobedience.* Chap. XLIII. \* Namely it came to pass, that when Jeremiah had made an end of speaking unto all the people, all the words of the Lord their God, for which the Lord their God had sent him to them; even all these words *contain'd* (Chap. 41. 9—18). 1 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men *i. e. Who refused to obey God's Command, because it cross'd their own Inclinations*, saying unto Jeremiah, thou speakest falsely: the Lord our God hath not sent thee to say, go not into Egypt to sojourn there. 3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon. *On which their Answer Jeremy deliver'd what is afore set down* (Chap. 41. 19—22.) 4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah; 5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah. 6 Even men and women, and children, and the kings daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. 7 So they came into the land of Egypt: for they obeyed not the voice of the Lord; thus came they even to Tahpanhes.

8 Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, 9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, which is at the entry of *i. e. By a Gate that* to the Jews *lets persons into the Royal road that leads to Pharaohs house in Tahpanhes,* in the sight of the men of Judah: 10 And say unto them, thus saith the Lord of hosts, the God of Israel, behold, I will send and take by Nebuchadnezzar the king of Babylon my servant, and will set his throne upon these stones that I have hid, and he shall spread his royal pavilion (1) *or Tent* over them. 11 And when he com-

VII.

*Jeremy foretells now in Egypt the Conquest of that Kingdom by Nebuchadnezzar.*

(1) Concerning this Expedition of Nebuchadnezzar into Egypt, read Dean Prideaux's Connexion of Old and New Testament. Part. 1. Book 2. Under the thirty second year of Nebuchadnezzar.

## PARAPHRASE.

eth, he shall smite the land of Egypt, and deliver such as are for death *or the Pestilence, to death by Pestilence which shall be occasion'd by Famine, which the Egyptians shall undergo by reason of Sieges and other Desolations of war;* and such as are for captivity, to captivity; and such as are for the sword, to the sword. 12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burn them, and carry them away captives, and he shall aray himself with the land of Egypt, as a shepherd putteth on his garment *i. e. After the hard Service which Nebuchadnezzar's Army shall endure in the Siege of Tyre, He shall bring his Forces into Egypt, where they shall be refresh'd with all sorts of Accommodation, and preserv'd from all the Hardships they had afore suffer'd, as a Shepherd's Cloak defends him from the Strefs of Weather;* and he shall go forth from thence in peace, *having subdued Egypt, so as no One durst attempt to give him any Disturbance in his Return homewards.* 13 \* Even he shall break the images of Beth-shemesh, *that is in the land of Egypt;* and the houses of the gods of the Egyptians shall he burn with fire.

## VIII.

*Destruction is foretold to all the Jews that willingly came into Egypt.*

Chap. XLIV: The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and, in the country of Pathros, saying, 1 Thus saith the Lord of hosts the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and behold, *this day they are a desolation, and no man dwelleth therein.* 2 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods whom they knew not; neither they, you, nor your fathers. 3 Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh do not this abominable thing that I hate. 4 But they hearkned not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. 5 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem, and they are wasted and desolate, as at this day. 6 Therefore now thus saith the Lord, the God of hosts, the God of Israel, Wherefore commit ye this great evil against your souls, to cut off from you *or utterly destroy* man and woman, child and suckling *that is come hither out of Judah, and to leave you none to remain and ever return again into your own Country;* 7 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whether ye be gone to dwell, that ye might cut your selves off, and that ye might be a curse, and a reproach among all the nations of the earth? 8 Have ye forgotten the wickedness of your fathers, and



PARAPHRASE.

and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? 10 They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes that I set before you, and before your fathers. 11 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will set my face against you for evil, and to cut off all of you that are come hither out of Judah in obstinate Disobedience to my Admonition to the Contrary. 12 \* Even I will take the said remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt: they shall even be consumed by the sword, and by the famine; they shall die, from the least even unto the greatest, by the sword, and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach. 13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence. 14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return into Judah but such few as shall escape *the Common Calamities that shall be in Egypt, by my special Providence over 'em, for that they would have obey'd my Command to have stay'd in Judah, but that they were forced to come into Egypt.*

15 Then all the men which knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwell in the land of Egypt, in Pathros, answered Jeremiah, saying, 16 As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. 17 But we will certainly do whatsoever thing goeth forth out of our own mouth *i. e. What we have Vow'd to do, as to burn incense to the queen i. e. Moon and to the (m) rest of the Host of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of viſuals, and were well, and ſaw no evil.* 18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine. 19 And when we burnt

IX.  
The Obſtinate Impiety of the ſaid Jews is ſet forth.

(m) The Original word render'd *Queen*, is capable of denoting all the *Host* of Heaven, or all the Heavenly Bodies.

## PARAPHRASE.

incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our men or *Husbands?*

X.

*Deftruction is further denounced against the said Jews for their most Obdurate Impiety; and the Dethroning of Pharaoh. Opprobrious foretold.*

20 Then Jeremiah said unto all the people, to the men and to the women, and to all the people which had given him that answer, saying, 21 The incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the Lord remember them, and came it not into his mind? 22 So that the Lord could in Justice no longer bear with you, because of the evil of your doings, and because of the abominations which ye have committed: therefore is your land a desolation, and an astonishment, and a curse without an inhabitant, as at this day. 23 Because you have burnt incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies: therefore this evil is happened unto you, as at this day. 24 Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of the Lord, all Judah that are in the land of Egypt. 25 Thus saith the Lord of hosts the God of Israel, saying, Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye pretend that the Vows which ye have so made, oblige you to do what ye have Vow'd, and therefore ye will surely accomplish your vows, and surely perform your vows; whereas you can't but in reason know, that your Vows being Unlawfull, can't oblige you, but that you ought in Duty or Reason not to perform 'em. But whereas ye thus make your Unlawfull Oaths or Vows a Pretence for to Sin against God: 26 Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt, Behold, I have sworn by my great name i. e. I have made a Solemn Oath or Vow in Opposition to your Wicked One, saith the Lord, that my name shall no more or not much longer be named in the mouth of any man of Judah, in all the land of Egypt, saying, The Lord God liveth i. e. I will not accept of any Service or Worship paid me by you, forasmuch as it is polluted by your Worshipping other Gods, and I will destroy all such, so as they shall not live to Worship me or other Gods: 27 Behold, I will watch over them for evil, and not for good, and all the men of Judah that are in the land of Egypt shall be consumed by the sword, and by the famine, until there be an end of them. 28 Yet a small number that escape the sword, shall return out of the land of Egypt into the

PARAPHRASE.

the land of Judah; and all the remnant of Judah that are gone into the land of Egypt to sojourn there, *since they are thus resolv'd to abide by their Own wicked Vows*, shall know whose words shall stand or be made Good, mine in bringing on 'em the Destruction I have threaten'd, or theirs in their Undergoing no such Destruction, but enjoying Plenty and Prosperity as they promise themselves according to (v. 17. and Chap. 42. 14.) 29 And this shall be a sign unto you, saith the Lord, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil. 30 *Even thus saith the Lord, Behold, I will give Pharaoh-hophra (n) the very present king of Egypt into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy, and that sought his life.*

SECTION V.

Containing Prophecies against *Heathen Nations*, as the *Egyptians, Philistins, Tyrians and Sidonians, Moabites, Ammonites, Edomites, Damascus, Kedar, Elam*, and lastly against *Babylon*: Which take up Chap. XLVI—LI.

Chap XLVI. *This and the following five Chapters contain the word of the Lord which came to Jeremiah the prophet, against the Gentiles. 2 To begin with that against Egypt, even against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish i. e. Which had about four years afore advanced as far as the Euphrates, (Josiah then King of Judah being slain in fight as he endeavour'd to hinder the March of the said Egyptian-Army to the Euphrates) where they fought against and took Carchemish belonging to the King of Babylon; which Army, at least a considerable part of it, being afterwards left by Pharaoh-necho in and about Carchemish to defend his new Conquests, and new Succours sent afterwards to oppose the Designs of the Babylonians. Nebuchadnezzar being hereupon taken into a Copartnership of the Kingdom by his Father as being too Old himself to march against the Egyptians, and so becoming now in one Sense king of Babylon, march'd against the Egyptians to recover what they had lately taken from the Babylonians, and smote them and recover'd Judea and other Countries lying West of the Euphrates, in the fourth year of Jehoiakim the son of Josiah king of Judah. Of which*

I.  
A Prophecy  
of the Defeat  
of the Egyptian  
army that garrison'd Carchemish &c. by the Chaldeans.

(n) How these Prophecies were fulfill'd, read in Dr. Prideaux's Connexion of Old and New Testament, Part 1. Book 2. under the thirty first and second years of Nebuchadnezzar.

## PARAPHRASE.

*Overthrow of the Egyptians by Nebuchadnezzar, Jeremy prophesied some time before, which Prophecy is what follows.* 3 Order ye, O Egyptians, the buckler and shield, and draw near to battle. 4 Harness the horses, and get up, ye horsemen, and stand forth with your helmets, furnish the spears, and put on the brigandines: *Whereby the Prophet Ironically foretells, that all the Warlike Preparations of the Egyptians should avail 'em nothing.* 5 Wherefore have I seen them viz. the Egyptians dismayed, and turned away back? and their mighty ones are beaten down, and are fled apace, and looked not back? even fear was round about, saith the Lord i. e. God shall cause a Pannick fear to seize them. 6 Let not or the swift among the Egyptians shall not be able to flee away from the conquering Babylonians, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates *which lies North of Judea.* 7 Who is this that methinks as in a Vision comes up as an Overflowing flood? whose waters are moved or large as rivers. 8 *Why it is Egypt that rises up like a flood, and his waters are moved like the rivers, i. e. As the Nile rises up and overflows his banks; so now the People of Egypt rise up in Arms against the Babylonians;* and he says, I will go up and cover the earth or land of Babylon itself, as a great Flood covers the Ground and carries all afore it; I will destroy the city Babylon itself, and the inhabitants thereof. 9 Come up, ye horses, and rage ye chariots, and let the mighty men come forth, the Ethiopians, and the Libyans that handle the shield, and the Lydians that handle and bend the bow i. e. To the end of Conquering the Babylonians, the Egyptians will bring with them great Forces of their Allies; but they shall be overthrown. 10 For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of the Egyptians &c. who are his adversaries as on account of other Sins so chiefly on account of their Idolatry: and the sword shall devour, and it shall be satiate, and made drunk with their blood: for the Lord God of hosts hath a sacrifice i. e. Purposes the slaughter of the Egyptians as an Atonement to his Justice; which slaughter shall be made by the Babylonians in the north country by the river Euphrates. 11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: but in vain shalt thou use many medicines: for thou shalt not be cured i. e. Thou Egyptian who looks on thy self by means of thy late Conquests as in no Danger of being conquered thy self, tho' thou tryest all the Methods thou canst to prevent thy being Conquer'd by the Babylonians, they shall all prove ineffectual. 12 The nations have heard i. e. shall certainly hear of thy shame i. e. Shamefull Overthrow by the Babylonians in this their Expedition, and thy cry hath filled the land:

for

## PARAPHRASE.

for the mighty man hath stumbled against the mighty, and they are fallen both together *i. e. The multitude of thy Forces when broken and disorder'd by the Babylonians, shall only prove an Hindrance one to the other, and a means to destroy one the other.*

13 The word that the Lord spake to Jeremiah the prophet probably about the same time with that related Chap. 44. how Nebuchadrezzar king of Babylon should come and smite the land of Egypt. 14 Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes: say ye, stand fast, or keep your Ground if you can, and prepare ye not to be conquer'd as much as ever you can, yet all shall be in vain: for the sword shall devour round about thee. 15 Why are thy valiant men swept away? they stood not, because the Lord did drive them. 16 He made many to fall, yea, one fell upon another, and they that were Foreign allies said, arise, and let us go again to our own people, and to the land of our nativity, from the oppressing or conquering sword of the Babylonians. 17 They viz. the Allies did cry there, Pharaoh king of Egypt is but a noise, he hath passed the time appointed *i. e. Pharaoh only brags of great Matters, but brings not his Forces till the Season for Action is Over, or till it is too late to relieve the Places besieg'd by the Babylonians.* 18 As I live, saith the king, whose name is the Lord of hosts, surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come. 19 Oh thou daughter dwelling in Egypt, whereas thou art wont to furnish thy self with costly clothing, now prepare to go into captivity: for Noph or Memphis thy principal City shall be waste and desolate without an inhabitant. 20 Egypt is like a very fair heifer, but notwithstanding her God Apis, which is no other than a Bull remarkable for his Beauty, or fine Spots and Marks, her destruction cometh: it cometh out of the north. 21 Also her hired men or Auxiliaries are in the midst of her like fatted bullocks fit for the slaughter; for they also are turned back, and are fled away together; they did not stand, because the day of their calamity was come upon them, and the time of their visitation. 22 The voice thereof shall go like a serpent *i. e. The Egyptians shall not shout like Conquerors, but make a feeble noise like the Hissing of a Serpent when pursued, and shall speak to the Babylonians in a very submissive Tone:* for they viz. the Babylonians shall march with an army, and come against her with axes, as hewers of wood. 23 They shall cut down her forest, saith the Lord, though it cannot be searched *i. e. Tho' the Cities of Egypt be never so numerous and great, yet they shall be subdued by the Babylonians, because they are more than the grasshoppers, and are innumerable i. e. They shall come with a Number of Forces proportional to such an Enterprize.* 24 The daughter

II.

A Prophecy  
of the Conquest  
of all Egypt by  
Nebuchadnezzar.

## PARAPHRASE.

daughter of Egypt shall be confounded, she shall be delivered into the hand of the people of the north. 25 The Lord of hosts, the God of Israel saith, behold, I will punish Amon *the god of No, or the City call'd Amon-No or No-Ammon*, and (n) Pharaoh and Egypt, with their gods, and their kings, even Pharaoh, and all them that trust in him. 26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterwards it *viz.* Egypt shall be inhabited again *Quietly and in Prosperity*, as in the days of old, says the Lord. 27 Therefore fear not thou, O my servant Jacob, and be not dismayed, O Israel: for *since thou learnest by this Prophecy foregoing, that I will restore Egypt again to its former Prosperity, after it has been subdued by Nebuchadnezzar*, behold, how much more mayst thou be assured by the repeated Promises I have made, that I will save thee from afar off, and thy seed from the land of their captivity, and Jacob shall return, and be in rest and at ease, and none shall make him afraid. 28 Fear thou not, O Jacob my servant, saith the Lord, for I am *or will be* with thee *i. e. Shew more Favour to thee than to the Other Nations round about thee*: for the time will come that I will make a full end of all the nations whither I have driven thee *viz. Assyrians, Babylonians &c. i. e. It shall not be known who are the Descendants of the Assyrians, Babylonians &c. but the Very name of Assyrians, Babylonians, Edomites, Moabites, Ammonites, Philistines &c. shall be laid aside and forgot*: but I will not make such a full end of thee, but correct thee in measure, \* for I will not leave thee wholly unpunished; yet I will preserve a Remnant of thee thro' all Ages, which shall be distinguished from all other Nations, and still remain Known by their Old name of Jews or the like.

## III.

Chap. XLVII. The word of the Lord that came to Jeremiah the

A Prophecy prophet against the Philistines, before that Pharaoh smote Gaza. (o) of the Land: Thus saith the Lord, Behold, a great Army like waters shall rise up out of the north *i. e. shall come from Babylon*, and shall be as an overflowing flood, and shall overflow *i. e. Conquer* the land of the Philistines, and all that is therein, the city or Cities as well as the less and Open Towns, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. 3 At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels *i. e. at the Approach*

(a) Concerning the Fulfilling of this and the following Prophecies of the Conquest of the Moabites, Ammonites and Edomites, read the forecited Part and Book of Dr. Prideaux's Connexion &c. under the twenty-fifth year of Nebuchadnezzar.

## PARAPHRASE.

of the Chaldean Army, the fathers shall not stay to look back to and preserve their children, but for Dread of the Chaldeans, which shall cause in them feebleness of hands i. e. Shall so dispirit 'em that they shall not stand to fight, they shall flee away as fast as they can to save their Own lives : 4 Because of the day that cometh to spoil all the Philistines, and to cut off from Tyre and Sidon every helper that remains i. e. Tyre and Sidon shall be besieged by Nebuchadnezzar and taken : for the Lord will spoil the Philistines, the remnant of the country of Caphtor. 5 Baldness is come upon Gaza i. e. Such Calamity shall come thereon, as that the inhabitants shall express their great Grief, as is usual by shaving their Heads : Ashkelon is cut off with the remnant of their valley : how long wilt thou cut thy self ? in Token of thy Grief for the Miseries fallen on thee. 6 O thou sword, shall the Philistines say, which sword is of the Lord, tho' they know it not or will not acknowledge it, how long will it be ere thou be quiet ? put up thy self into thy scabbard, rest and be still. 7 To whom it may be answer'd, how can it be quiet, seeing the Lord hath given it a charge against Ashkelon and against the rest of the land of the Philistines &c. that lies along the sea-shore of the Mediterranean Sea : there has he appointed it i. e. God has decreed that the Philistines and Tyrians &c. shall be so punish'd for their Sins especially Idolatry ; and therefore there is no way to escape the said Punishment but by Repentance and Turning from Idolatry.

Chap. XLVIII. Against (o) Moab thus saith the Lord of hosts, the God of Israel, wo unto Nebo, for it is spoiled : Kiriathaim is confounded and taken, Misgab is confounded and dismayed. 2 There shall be no more praise of Moab : in Heshbon they have devised evil against it ; come and let us cut it off from being a nation ; also thou shalt be cut down, O Madmen ; the sword shall pursue thee. 3 A voice of crying shall be from Horonaim, spoiling and great destruction. 4 Moab is destroyed, her little ones have caused a cry to be heard. 5 For in the going up of Luhith, continual weeping shall go up ; for in the going down of Horonaim the enemies have heard a cry of destruction. 6 Flee, save your lives, and belike the heath in the wilderness i. e. Flee to the Wilderness or most solitary and barren places, where nothing but Heath grows, and where no Enemy will come to look after you. 7 For because thou hast trusted in thy works, and in thy treasures, thou shalt also be taken, and Chemosh shall go forth into captivity with his priests and his princes together. 8 And the spoiler shall come upon every city, and no city shall escape ; the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken. 9 Give wings unto Moab, that it may flee and get away : for the cities thereof shall

IV.  
A Prophecy  
of the Conquest  
of Moab by the  
Forces of Ne-  
buchadnezzar.

## PARAPHRASE.

shall be desolate, without any to dwell therein. 10 Cursed be he that doth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood, *when God authorizes and commands him to slay any other.* And accordingly cursed shall Nebuchadnezzar be and not have Success any more against his Enemies, if he does not Fully and Faithfully execute that Vengeance on the Miabites, which God shall employ him as his servant to execute on 'em. 11 Moab hath been at ease from his youth, *i. e. The present Generation has felt no Calamity since that foretold by Isaiah and inflicted by Salmanezzer about forty years ago, when most of 'em now living were in their youth:* and he hath settled on his lees *i. e. flourished in Peace and grown Rich, as Wine that feeds on its Lees;* and has not been emptied from vessel to vessel, or has not gone into captivity: therefore his taste remained in him, and his scent is not changed *i. e. As good Wines retain their Strength as long as they continue on their lees;* So Moab retains his Pride and Luxury and other Vices, which a long Prosperity has occasion'd. 12 Therefore behold, the days come, saith the Lord, that I will send unto him wanderers *that is, those that shall cause him to wander, and shall empty his vessels, and break their bottles i. e. The Chaldeans shall carry off as much of his Wealth as they can, and spoil the rest.* 13 And Moab shall be ashamed of their Idol-god Chemosh, as the house of Israel was ashamed of the Calf at Bethel, in which or by the Worship of which they placed their confidence in me for Help. 14 How say ye, we are mighty and strong men for the war? *i. e. your strength and skill in War shall not avail you.* 15 Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the king, whose name is the Lord of hosts. 16 The calamity of Moab is near to come, and his affliction hasteth fast. 17 All ye that are about him, bemoane him, and all ye that know his name, say, how is the strong staff broken, and the beautiful rod *i. e. The Government and State of Moab shall be put an end to.* 18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst *i. e. Shall be brought to a mean Condition so as to want the Necessaries of Life:* for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds. 19 O inhabitant of Aroer, stand by the way and espy, ask him that fleeth, and her that escapeth, and say, what is done *by the Conquering Enemy?* 20 Moab is confounded, for it is broken down: howl and cry, tell ye it in Arnon, that Moab is spoiled, 21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath, 22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim, 23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,



## PARAPHRASE.

meon, 24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near. 25 The horn or strength of Moab is cut off, and his arm or Power is broken, says the Lord. 26 Make ye him drunken *i. e. He shall undergo most severe Calamities, so that he shall no more know what to do than a Drunken man does;* for he magnified himself against the Lord: Moab shall even wallow in his vomit, and he also shall be in derision *i. e. The Miseries he shall suffer, shall expose him (as well as the Jews) to the Scorn of Others, as a man dead drunk and wallowing in his Vomit is wont to be the Object of Scorn and Derision.* 27 For was not Israel a derision to thee, when he was carried Captive? And yet was he found among thieves? *i. e. There was no just Cause for thee to rejoice at the Calamity of Israel, as men are wont to do at taking a Malefactor or Thief that has injur'd em:* for since thou spakest of him *i. e. his Captivity,* thou skippedst for joy that he was so carried away Captive: but as a due Punishment for your so doing, Moab shall be himself carried Captive. 28 O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove that maketh her nest in the sides of the holes mouth *i. e. Hide your selves if ye can from the Calamities coming on you.* 29 We have heard the pride of Moab (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart, which has caused him to magnify himself against the Lord and his people Israel. 30 I know his wrath, saith the Lord, but it shall not be so, his lies or strength shall not effect *i. e. The false Divinations of his Soothsayers shall not cause him to have the Success they foretell, nor shall his strength be answerable to his Wrath or Malice.* 31 Therefore will I howl for Moab, and I will cry out for all Moab, mine heart shall mourn for the men of Kir-heres. 32 O vine of Sibmah, I will weep for thee with the weeping of Jazer *i. e. The neighbouring places as Jazer &c. shall weep for the destruction of thy fruitful Vineyards,* thy plants are gone over the sea, they reach even to the sea of Jazer *i. e. Thy principal Inhabitants are carried away, or forced to flee from their own Country:* the spoiler is fallen upon thy summer-fruits, and upon thy vintage. 33 And joy and gladness is taken from the plentiful field, and from the land of Moab, and I have caused wine to fail from the wine-presses, none shall tread with shouting, their shouting shall be no shouting. 34 From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be desolate. 35 Moreover, I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his gods. 36 Therefore my heart shall sound for Moab *i. e. I will*

## PARAPHRASE.

groan for Moab and make a Noise of Mourning like that of the Pipes us'd at Funerals; especially my heart shall sound like Pipes for the Men of Kir-heres: because the riches that he hath gotten are perished. 37 For every head shall be bald, and every beard clipt: upon all the heads shall be cuttings, and upon the loyns sackcloth. 38 There shall be lamentation generally upon all the house-tops of Moab, and in the streets thereof; for I have broken Moab like a vessel, wherein is no pleasure, saith the Lord. 39 They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him. 40 For thus says the Lord, Behold he viz. Nebuchadnezzar or his Conquering Army shall fly on Moab as an Eagle on his Prey, and shall spread his wings over Moab. 41 Kerioth is taken, and the strong holds are surprized, and the mighty mens hearts in Moab at that day shall be as the heart of a woman in her pangs. 42 And Moab shall be destroy'd from being a people, because he hath magnified himself against the Lord. 43 Fear, and the pit, and the snare shall be upon thee, O Inhabitant of Moab, saith the Lord. 44 He that fleeth from the fear, shall fall into the pit, and he that getteth up out of the pit, shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the Lord. 45 They that fled from the Enemy, stood under the shadow of Heshbon, because of the force i. e. because of its being a well-fortify'd place. But a fire shall come forth out of Heshbon, and a flame from the midst of the said City which was Once the Royal Seat of Sihon, and shall devour the corner of Moab i. e. All the said Country to the Extreme Parts or Borders thereof, and the crown of the head of the constituted ones i. e. the principal Men of Moab, who thro' Pride have insulted over Others: so that by this Verse is meant, that Heshbon the Chief City of Moab, notwithstanding its great Strength, shall be taken by the Chaldeans, and so All therein Slain or taken Captive; and after that All the other parts of Moab shall be conquer'd. 46 Wo be unto thee, O Moab, the people that are the Washippers of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives. 47 Yet will I bring again the captivity of Moab in the latter days, says the Lord i. e. The Moabites shall after their Captivity by the Chaldeans be restor'd unto their Country, and become a State and Nation. And in the Latter days more specially so call'd, shall they be freed from the Captivity of Sin and Idolatry, and become True Converts to Christianity. Thus far is the Prophecy of the judgment of Moab.

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Chap. XLIX. Concerning the (o) Ammonites, thus saith the Lord, Hath Israel no sons? hath he no heir? *i. e. Tho' Israel be at present in Captivity, yet he has not thereby lost his Right to the Inheritance which God gave him: why then does their king viz. the King of the Ammonites inherit or seize on as his Own Country, What formerly belong'd to the Tribe of Gad beyond Jordan, and his people viz. the Ammonites dwell in his cities viz. the Cities of Gad or Israel?* 2 Therefore behold, the days come, saith the Lord, that I will cause an alarm of war *i. e. of an Enemy approaching or besieging it to be heard in Rabbah the Capital City of the Ammonites*, and it shall be a desolate heap, and her daughters *i. e. the other lesser Cities* shall be burnt with fire: then or afterwards in the times of the Maccabees shall Israel be heir unto them that were his heirs, *saith the Lord i. e. the Jews shall make themselves Masters of the Country of the Ammonites as well as of other neighbouring Countries.* 3 Howl, O Heshbon Chief City of Moab, for Ai of the Ammonites is spoiled, and it is thy Turn next: Cry ye daughters or Women of Rabbah, gird ye with sackcloth: lament and run to and fro by the hedges *i. e. try to bide yourselves in the Thickets*: for their King or Idol-god Melcom shall go into captivity, and his priests and his princes together. 4 Wherefore gloriest thou in the Riches of thy fruitful vallies, thy flowing valley *i. e. which flow with Plenty*, O back-sliding daughter? that trusted in her treasures as sufficient to furnish her with all things Necessary for her Defence, saying, Who shall be able to come to hurt me? 5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those Enemies that shall be about thee, and ye shall be driven out every man right forth, none daring to look back, and none shall gather up him that wanders *i. e. shall bring such as fly from the Enemy to his House, to give them Shelter or Refreshment.* 6 And (p) afterwards I will bring again the captivity of the children of Ammon, saith the Lord.

7 Concerning Edom, (o) thus saith the Lord of hosts, Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished? *i. e. Notwithstanding the great Presence of the Edomites to Policy and prudent Management, it shall not be able to deliver them from the Judgments God will bring on 'em.* 8 It shall be to no purpose to stand to fight, but flee ye and turn back from your Enemies, and dwell or bide yourselves in some deep Cave, O inhabitants of Dedan, who as being Confederates or incorporated with the Edomites shall suffer with 'em: for I will bring the calamity of Esau upon him, the time that I will visit him. 9 If grape gatherers come to thee, would they not leave some gleanings

V.  
A Prophecy of the Conquest of the Ammonites by the Forces of Nebuchadnezzar.

VI.  
A Prophecy of the Conquest of Edom by the Forces of Nebuchadnezzar.

(p) See the Paraphrase of Chap. 48. 47.

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grapes? If thieves by night, they will destroy but till they have enough *i. e.* will take away with 'em no more than is enough for their present Turn, or they can carry away: Whereby is denoted that as the Vintage-gatherers leave some Grapes and House-breakers leave something behind 'em; the Destruction of Edom should be so great, that scarce Any of 'em should be left, and their Country quite destroy'd as follows: 10 But I have made Esau quite bare of All he enjoy'd, I have uncovered his secret places where he conceal'd his Treasure or himself, and he shall not be able to hide himself: his seed is spoiled, and his brethren and his neighbours, as the Moabites, Ammonites, Dedanites &c. and he is not *i. e.* is utterly ruin'd. 11 Thou shalt leave thy fatherless children, but \* will I preserve them alive, and shall thy widows trust in me? *i. e.* I will not preserve so much as thy Widows or Children, but they also shall many or most of 'em be destroy'd. 12 For thus saith the Lord, Behold, they whose judgment was not to drink of the cup, have assuredly drunken *i. e.* The Jews, who according to Human judgment might have expected Mercy from me on account of the Gracious Promises made by me to them, have been duly punish'd; and art thou he that shalt altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it. 13 For I have sworn by my self, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse, and all the cities thereof shall be perpetual wastes. 14 I have heard a rumour or receiv'd Intelligence from the Lord, and God will stir up other Nations against Edom, as if an ambassador is sent unto the heathen, saying, Gather ye together and come against her and rise up to the battle. 15 For lo, I will make thee small among the heathen, and despised among men. 16 Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; tho' thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. 17 Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. 18 As in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord: no man shall abide there, neither shall a son of man dwell in it. 19 Behold he *viz.* Nebuchadnezzar shall come up with a Powerful Army from Judea, like a lion comes from the swelling of Jordan *i. e.* Out of the Thickets there, when Jordan overflows, against the habitation of the Edomites who think themselves now so strong: for I will rouse him up *i. e.* Stir up Nebuchadnezzar against Edom, as the Overflowing of Jordan rouses a Lion out of the Thickets there, and make him \* run suddenly or seize upon her *viz.* the land of Edom: and

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and who is a chosen man or Warrior, that I may appoint over her i. e. To execute my Vengeance on Edom? even Nebuchadnezzar I have appointed as a fit Instrument to this purpose: for who is like me in Power? and who will appoint me the time to meet and try his Strength with me? and who is that shepherd i. e. Governor or Commander that will dare stand before or encounter me? i. e. No human or other Force can withstand my Will. 20 Therefore hear the counsel or Purpose of the Lord, that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of Teman: surely the least of the flock shall draw them out i. e. The Weakest of the Chaldean forces shall be able to overcome the Edomites they fight against: surely he viz. God or Nebuchadnezzar shall make their habitations desolate with or to them. 21 The earth is moved i. e. The neighbouring Countries are astonished at the noise of their fall i. e. At their Destruction, which may fitly be compar'd to the Fall of a great Building, which makes so great a Noise as to fright those that are near it: \* the noise of their cry was heard in the Red-sea which washes the Land of Edom to the South or South-west. 22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah; and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 Concerning Damascus and the Kingdom of Syria, whereof Damascus was the Capital City. Hamath is confounded, and Arpad: VII. A Prophecy of the Conquest of Damascus by the Chaldeans. for they have heard evil tidings viz. of Damascus being taken or like to be taken by Nebuchadnezzar: they are faint hearted as knowing they are less able to withstand the Power of Nebuchadnezzar, than the King of Damascus or Syria: there is sorrow as on the sea it cannot be quiet i. e. The Arpadites who live in a little Isle in the Sea and near the Land, are like the Sea they live as it were in, when it is troubled or tempestuous; they can't rest for fear of the Danger they are in on account of Nebuchadnezzars coming against 'em as soon as he has taken Damascus, which is not like to hold out long. 24 For Damascus is waxed feeble i. e. Is not able to hold out much longer against the Chaldeans, and turns her self to flee i. e. So that the persons in her think only how to save themselves by flights privily from falling into the hands of their Enemies, and or even such fear has seized on her: anguish and sorrows have taken her as a woman in travail. 25 The King of Damascus or Syria bewails himself in this manner, how is Damascus the city of praise or Renown on account of its Strength, Riches and Pleasant Situation, not less Unconquer'd by the Chaldeans the city of my joy. 26 For \* surely her young men shall fall in her streets, and all the men of war shall be cut off in that day of her Visitation, or when God shall punish her for her sins, says the Lord of hosts.

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hosts. 27 And I will kindle a fire in the houses on or near the wall of Damascus, and it shall consume the palaces of Ben-hadad, or wherein the Kings of Damascus or Syria are wont to reside.

VIII. A Prophecy of the Conquest of Kedar by the men of that part of Arabia which is reckon'd a Part of the east the Chaldeans. 28 Concerning Kedar, and concerning the Kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall smite, thus saith the Lord, Arise ye, O Chaldeans, go up to or against Kedar, and spoil

as lying Eastward of Judea. 29 Their tents and their flocks shall they take away, they shall take to themselves their curtains or Cloths wherewith their Tents are made or cover'd, and all their vessels, and their camels, and they shall cry unto them, Fear is on every side i. e. The very noise of the Chaldean Army approaching against 'em, shall cause a Pannick fear in 'em. 30 Else, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you viz. to make himself Master of your Wealth; and this he is excited to do by God himself for a Punishment of your Sins. 31 For arise, O Chaldeans, get you up unto the wealthy nation that dwelleth without care to defend themselves from an Enemy by Fortifications says the Lord, which have neither gates nor bare to defend 'em, which dwell alone i. e. Not together in Cities or Towns for their mutual Defence, but scatter themselves about the Country, where they meet with Pasture enough for their Flocks. 32 And their camels shall be a booty, and the multitude of their cattle a spoil, and I will scatter into all winds or Quarters of the World them that have their heads shaved round, and I will bring their calamity from all sides thereof, saith the Lord. 33 And Hazor shall be a dwelling for dragons or Wild beasts, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.

IX. A Prophecy of the Conquest of Elam by the Chaldeans. 34 The word of the Lord that came to Jeremiah the prophet against Elam, in the beginning of the reign of Zedekiah king of Judah, saying, 35 Thus saith the Lord of hosts, behold, I will break the bow of Elam, the chief of their might i. e. The Bows of the Elamites, in which consists their chief Strength or Defence, shall not avail 'em. 36 And upon Elam will I bring Wars which shall cause Commotions, like as if the four winds blow'd All together from the four quarters of heaven, and I will scatter them towards all those winds, and there shall be no nation in the Eastern part of the World, whither the out-casts of Elam shall not come. 37 For I will cause Elam to be dismayed before their Enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the Lord, and I will send the sword after them

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them i. e. my Vengeance shall pursue them when driven out of their Own Country, till I have consumed them. 38 And I will set my throne i. e. Cause (q) Nebuchadnezzar my servant to set his Throne or Royal Pavilion in Elam, in token of his entire Conquests thereof; and will destroy from thence the king and the princes, saith the Lord. 39 But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord i. e. Elam shall be restored to a Prosperous State, and some of its People become Converts to Christianity.

Chap. L. The (r) word that the Lord spake against Babylon, and against the land of the Chaldeans by Jeremiah the prophet. 2 Declare ye among the nations, and publish, and set up a standard to call people together to hear these good tidings to them, publish and conceal not: say, Babylon is taken, her chief Idol-god Bel is confounded or expos'd to Shame, Merodach another of her Idol-gods is broken in pieces, her idols are confounded, her images are broken in pieces. 3 For out of the north of Babylon there cometh up a nation viz. the Medes against her, which shall make her land desolate, and

X.  
A long Prophecy or Prophetic Description of the Conquering and Destroying of Babylon by several means and degrees, together with Prophecies of the Restoration of the Jews, and Warnings to them to leave Babylon when like to be besieged.

(q) From Dan. 8. 1, 2. it appears that Elam was a Province of the Babylonian Empire in the reign of Belshazzar.

(r) It is well to be observ'd, that the several Particulars foretold in this long Prophecy against Babylon are not to be understood, as if they befell Babylon All at One time, or by One Enemy, but as what were brought about at several times and by several Enemies or Expeditions, and so its Destruction completed by Degrees. The First Time refer'd to in this Prophecy is the Taking of Babylon by Cyrus and his Uncle, call'd in Scripture Darius the Mede: When it was taken by Surprise thro' the means of draining the Euphrates, and while Belshazzar and his Princes were Feasting, as appears from Daniel V. So that to this Time may well be refer'd All the Particulars contain'd in this Prophecy, and denoting the Suddenness of the City being taken, and by a Drought, and in a Time of Feasting, as Chap. 50. 24. 38. and Chap. 51. 8. 31. 32. 36. 39. 41. 43. 57. The next Time that Babylon was taken, was by Darius the Son of Hystaspes thro' the means of Zopyrus: Which being done likewise by a Stratagem, and so Unexpectedly by the Babylonians; to this Time also may be refer'd such Texts as foretell Babylon's being taken Unaware or the like, as Chap. 50. 24. and 51. 8. 41. To this taking of Babylon by the Darius last mention'd is also to be refer'd, what is foretold of pulling down the Walls, and taking away the Gates, as also of Cutting off the Sower from Babylon, as Chap. 50. 15, 16. and 51. 44. 58. All these being done by the said Darius on his taking of Babylon. What is foretold of their Idols being taken and broken in pieces and the like, as Chap. 50. 2. and 51. 44. 47. 52. may well be refer'd to Xerxes taking all the said Idols, and breaking 'em to pieces, and converting all the Gold and Silver thereof, and all the Treasures which belong'd to the Idol-temple to his Own Use, in order to recruit his Vast Expences in his War against Greece. Lastly, the utter Ruin of Babylon and its being left without Inhabitant &c. was brought about by the Building of Seleucia not far from it: Of which See Dr. Prideaux's Connexion of Old and New Testament, Part 1. B. 8. under the Jewish Year of Ptolemy Soter: as also see the same Connexion &c. as to the other Particulars aforementioned under the Reigns of the Proper Kings.

none



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none shall dwell therein : they shall remove, they shall depart both man and beast. 4 In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping *i. e. the Jews comprehending All the twelve Tribes shall be releas'd by Cyrus from their Captivity, and have leave given to return home ; whither they shall go Weeping for Joy, and also at the sight of the Ruins of the Temple and Jerusalem, and at the remembrance of their National Sins which brought such dreadfull Calamities on 'em :* they shall go and seek *i. e. serve* the Lord their God at Jerusalem as heretofore. 5 They shall ask the way to Zion with their faces thitherward, saying, Come, and let us joyn our selves to the Lord, in a perpetual Covenant that shall not be forgotten or broken any more by Us. 6 My people hath been lost sheep : their shepherds *i. e. Rulers in Church and State* have caused them to go astray, they have turned them away from my true Worship on Mount Zion to worship Idols on the other mountains ; to this purpose they have gone from mountain to hill, they have forgotten their resting-place *i. e. have not had due Regard to my Temple at Jerusalem.* 7 All that found them have devoured them, and their adversaries said, We offend not in using 'em as we please, because they have sinned against the Lord, the habitation of justice *i. e. a Refuge and Protection for the Good and Just,* even the Lord, the hope of their fathers. 8 Let the Jews that dwell in Babylon at the time here foretold, when they see it about to be besieg'd, beforehand remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks *i. e. Let every One strive to lead the way to the other Jews, and give an Example of speedily Obeying God's Call to this purpose when it shall be renew'd at the approach of the Time here foretold, without shewing any Fondness to abide in the Place, forasmuch as he will thereby be involv'd in the Common Ruin.* 9 For lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north-country *viz. the Medes and their Tributaries or Allies, of which last sort were the Persians who were headed by Cyrus ;* and they shall set themselves in array against her, from thence she shall be taken : their arrows shall be as of a mighty expert man : none shall return in vain. 10 And Chaldea shall be a spoil : all that spoil her shall be satisfied with as much Spoil and Plunder as they desire, saith the Lord. 11 Thus shall ye be requited, O Chaldeans, because ye were glad at the Miseries of my People, because ye rejoiced thereat, O ye destroyers of mine heritage, because ye are grown fat, as the heifer at grass, and bellow as bulls *i. e. ye were insolent and cruel to my people.* 12 Babylon your mother City or Metropolis shall be sore confounded,



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founded, the that bare you shall be athamed: behold, \* she shall be the hindermost or meanest City or Place of the nations, a wilderness, a dry land and a desert. 13 Because of the wrath of the Lord, it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. 14 Put your selves in aray against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord. 15 Shout against her round about, as Conquerors do at the taking of a City; she hath given her hand i. e. shall be taken and submit to the Conquering Enemy: her foundations are fallen, her walls are thrown down: for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her. 16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest i. e. the Husbandmen that sowed the Fields within the Circuit of the Walls of Babylon, and reap the Corn that grows there, shall be involv'd in the Common Destruction of the City: for fear of the oppressing or Conquering sword of the Army that comes against Babylon, they that are the Auxiliaries of Babylon shall turn back every one to his people, and they shall flee every one to his own land. 17 Israel is as a scattered sheep or Flock, the lions or Foreign Kings as of Assyria and Babylon have driven him away from his Own Country: first the king of Assyria hath devoured him, and last this Nebuchadrezzar king of Babylon hath broken his bones. 18 Therefore thus saith the Lord of hosts the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. 19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. 20 In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve, and be perfectly reconciled to them as if they had never Offended. Which is chiefly to be understood of the Times after the general Conversion of the Jews to Christianity, when they shall all be truly Pious. 21 Go up against the land of Merathaim or the notorious Rebels and Sinners against me, even against it, and against the inhabitants of Pekod or Visitation i. e. of Babylon which is now to be visited or punish'd for her Sins: waste and utterly destroy them or their Posterity, saith the Lord, and do according to all that I have commanded thee, who art appointed to be the Executioner of my Vengeance on Babylon. 22 A sound of battle is in the land, and of great destruction. 23 How is Babylon which was the hammer or great Oppressor of the whole earth cut asunder and broken! how

is Babylon become a desolation among the nations: 24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught; *which may well be understood of God's inwardly directing Cyrus to take the City by surprise, and unexpectedly, by draining the River that runs by it; and also of Darius Recovering Babylon by the Stratagems of Zopyrus, this being order'd or turn'd by God's Providence to thy Destruction, O Babylon,* because thou hast striven against the Lord. 25 The Lord hath opened his armoury, and hath brought forth the weapons of his indignation *i. e. has raised up Enemies to subdue thee and so execute his Vengeance on thee:* for this is the work of the Lord God of hosts, in the land of the Chaldeans. 26 Come against her from the utmost border of the Earth: open her store-houses and take the Store therein to your selves: tread her as heaps of Corn are trodden, and destroy her utterly: let nothing of her be left. 27 Slay all her principal Inhabitants as bullocks: let them go down to the slaughter: wo unto them, for their day is come, the time of their visitation. 28 *Metinks I hear the voice of them viz. some of the Jews* that flee and escape out of the land of Babylon to declare in Zion the vengeance of the Lord our God, the vengeance of God on the Babylonians for the destruction of his temple. 29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord, against the holy One of Israel. 30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord. 31 Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee. 32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him. 33 Thus saith the Lord of hosts, The children of Israel and the children of Judah were oppressed together, and all that took them captives held them fast, they refused to let them go. 34 Their redeemer is strong, the Lord of hosts is his name, he shall thoroughly plead their cause, \* therefore he shall disturb the land, and disquiet the inhabitants of Babylon. 35 A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men *skill'd in Astrology and Divination.* 36 A sword is upon the liars or False Pretenders to the Knowledge of what is to come, and they shall dote *i. e. find their Divinations to be False:* a sword is upon her mighty men, and they shall be dismayed. 37 A sword is upon their

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their horses, and upon their chariots, and upon all the mingled people *i. e.* her *Auxiliaries of several Nations* that are in the midst of her, and they shall become as women: a sword is upon her treasures, and they shall be robbed. 38 A drought is upon her waters, and they shall be dried up *i. e.* By God's Suggestion Cyrus shall drain the Waters that run by Babylon and help defend it, and so shall take it: for it is the land, whose Kings &c. are the chief Encouragers and Supporters of the Worship of graven images, and they are mad upon their idols *i. e.* more than Ordinarily Zealous for the Worship of their Idols. 39 Therefore the wild beasts of the desert, with the wild beasts of the island shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever: neither shall it be dwelt in from generation to generation. 40 As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord: so shall no man abide there, neither shall any son of man dwell therein. 41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. 42 They shall hold the bow and the lance: they are cruel and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array like a man to the battle, against thee, O daughter of Babylon. 43 The king of Babylon *viz.* Belshazzar hath heard the report of them *viz.* of Darius the Mede and Cyrus coming against Babylon, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail *i. e.* being a Dissolute Prince, and of no Warlike Courage, he was terrify'd at Cyrus's laying Siege to Babylon. 44 Behold, he *viz.* Cyrus &c. shall come up like a lion from the swelling of Jordan, unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man that I may appoint over her? for who is like me, and who will appoint me the time? and who is that shepherd that will stand before me? 45 Therefore hear ye the counsel of the Lord, that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans: surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them. 46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations, which shall be astonish'd at the Unexpected Downfall of so great a City and potent Empire. Chap. LI. Thus saith the Lord, Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me *i. e.* in the midst of Babylon an Enemy that shall be like a destroying wind. 2 And will send unto Babylon fanners that shall fan her *i. e.* Enemies that shall scatter her Inhabitants, as Fanners drive and

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Scatter away the Chaff from the Wheat, and shall empty her land of what is Valuable: for in the day of her trouble they viz her Enemies shall be against her round about. 3 Against him that bendeth his bow to defend Babylon, let the archer of the Besieger bend his bow, and against him that lifteth himself up in his brigandine i. e. the Enemy shall be as Skillful and Valiant Soldiers of themselves, as the Soldiers of the Chaldeans, and shall conquer 'em; and spare ye not her young men, destroy ye utterly all her host. 4 Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets. 5 For hereby it shall appear that Israel hath not been forsaken; nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the holy One of Israel, for which he deliver'd 'em into Captivity for a Certain Time, which shall be expired about the Time that Babylon shall be taken by the Medes and Persians, and so Way made for the Release of my People from their Captivity and Return into their Own Country: Whereby shall be demonstrated that they have not been utterly forsaken, but only duly corrected by Me. 6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in the common Destruction that shall come upon her for her iniquity: for this is the time of the Lords vengeance: he will render unto her a recompense. 7 Babylon hath been a golden cup in the Lords hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad i. e. She has recommended her Idolatries to the World by several Specious Pretences, as well as by her Authority and Example: so that her said Pretences have been like Poison set off by a Golden Cup, which has enticed Men to drink without being Aware of the Danger; and all this by God's Permission, in order to the bringing about the Great Ends of his Providence; particularly as a just Cause to put an End to the Babylonish Empire, and thereby to the Captivity of his People. 8 Babylon is suddenly fallen and destroyed: howl for her, take balm for to ease her pain, if so be she may be healed i. e. it is to no purpose to go about to defend her, for her Ruin is Irrevocably decreed on account of her Obstinate Impiety, especially Idolatry. 9 We the Prophets of God and other Witnesses of his Truth, would have healed Babylon i. e. reclaim'd her from her Idolatry and other Sins, and so have prevented her Ruin, inasmuch as we have sufficiently reprov'd her for such her Sins, and forewarn'd her of the Destruction they would bring on her, but she is not or would not be healed or reclaim'd: wherefore let us forsake her, and let us go every one into his own country, lest we be involv'd in her Destruction: for her Sin, which calls for judgment or Punishment reacheth unto heaven, and is lifted up

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even to the skies *i. e. is very great.* 10 The Lord hath brought forth our righteousness *i. e. has manifested that we do what is Right in worshipping him and not Idols, by the remarkable Judgment he has brought on Babylon and his Deliverance thereby of us from Captivity:* come and let us declare in Zion the work of the Lord our God: 11 Make bright the arrows: gather the shields *i. e. Prepare the instruments of War:* the Lord hath raised up the spirit of the kings of the Medes: for his device or Design is against Babylon to destroy it, because it is the vengeance of the Lord, the vengeance of his temple. 12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes *i. e. Let the Babylonians do all they can to defend their City:* for as the Lord has devised, so has he done that which he spake against the inhabitants of Babylon. 13 O thou that dwellest upon many waters *i. e. On the large River Euphrates and rulest over many Nations,* abundant in treasures, thine end is come, and the measure of thy covetousness *i. e. God has set a Bound to thy Covetousness which it shall not go beyond.* 14 The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men *i. e. Armies of thy Enemies,* as with caterpillers or Locusts; and they shall lift up a shout against thee, as is usual for Conquerors to do at taking a City. 15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. 16 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the wind out of his treasures. 17 Every man is brutish by his knowledge, every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. 18 They are vanity, the work of errors: in the time of their visitation they shall perish. 19 The portion of Jacob is not like them, for he is the former of all things, and Israel is the rod of his inheritance: the Lord of hosts is his name. 20 Thou O Cyrus, art as my battle-ax and weapons of war *i. e. the Instrument I will make use of to beat down the Babylonian Empire, and to punish all Orders of Men therein:* for with thee will I break in pieces the nations, and with thee will I destroy kingdoms: 21 And with thee will I break in pieces the horse and his rider, and with thee will I break in pieces the chariot and his rider: 22 With thee also will I break in pieces man and woman, and with thee will I break in pieces old and young, and with thee will I break in pieces the young man and the maid: 23 I will also break in pieces with thee, the shepherd and his flock, and with thee will I break in pieces the husbandman and his

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his yoke of oxen, and with thee will I break in pieces captains and rulers. 24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight *i. e. in the sight of the Jews*, saith the Lord. 25 Behold, I am against thee, O destroying or Corrupting Babylon, which *tho' seated in a Plain, yet in respect of thy lofty Buildings, Walls and Towers mayst be resembled to a mountain, as also in respect of thy Power over Others, which destroyest or conquerest and also corruptest with thy Idolatry all the earth subject to thee*, and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain *i. e. I will cause thy Walls and Forts to be thrown down, and thy Buildings or Houses to be burnt, so that thou shalt appear like a Mountain all cover'd with Fire and Smoke*. 26 And they shall not take of thee a stone for a corner, nor a stone for foundations *i. e. thou shalt never be rebuilt*, but thou shalt be desolate for ever, saith the Lord. 27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz, appoint a captain against her, cause the horses to come up as the rough caterpillers. 28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. 29 And the people of the land *i. e. Chaldea &c.* shall tremble and sorrow at the approach of their fore-said Enemies: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. 30 The mighty men of Babylon have forbore to fight *any more in the Open Field*; they have remained in their holds *i. e. within the Walls of Babylon*; their might hath failed, they became as women; they *viz. her Conquering Enemies* have burnt her dwelling-places, her bars are broken. 31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken by Surprise at one end, 32 And that the passages are stopped or surprized by the Enemy, and the Outworks belonging to the Marshy-grounds where were abundance of reeds they *viz. the Enemy* have burnt with fire, and the Babylonian men of war are affrighted at the Surprise of their City by the Enemy. 33 For thus saith the Lord of hosts, the God of Israel, The daughter of Babylon is or has been like a threshing-floor to other Nations particularly the Jews, whom they have trodden under Foot as they do Corn in a Floor: it is time to thresh her or make her feel the same Miseries: yet a little while, and the time of her harvest shall come *i. e. there shall be a clear Riddance made of her Inhabitants and Treasures, as the Harvest clears the Fields, and leaves*

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*'em Empty and bare.* 34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed or oppress'd me, he hath made me an empty vessel *i. e. spoiled me of all my Wealth*, he hath swallowed me up like a dragon *i. e. ruin'd me without any Pity*, he hath filled his belly with my delicates, he hath cast or led me Captive out of my Country: 35 The violence done to me and to my flesh *i. e. inhabitants by the King of Babylon*, let it be return'd upon Babylon, shall the inhabitants of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. 36 Therefore thus saith the Lord, Behold, I will plead thy cause, and take vengeance for thee, and I will dry up her sea, and make her springs dry *i. e. I will in like manner cause her to be spoil'd of all her Wealth and Inhabitants, which shall be chiefly brought about by Cyrus's draining the great Waters about her, and so getting into the City.* 37 And Babylon shall become heaps, a dwelling-place for dragons, an astonishment and an hissing without an inhabitant. 38 They shall rore together like lions: they shall yell as lions whelps *i. e. The Babylonians shall be making Revel and riotous Noises the Night that the City shall be surpriz'd by Cyrus.* 39 In their heat of drinking Wine and Feasting to their Gods, I will make their feasts *i. e. I will provide another sort of Feast for 'em or Entertainment viz. to engage with the Enemy that shall come upon 'em Unexpectedly while they are Feasting, and slay 'em;* and I will make them drunken with the Cup of my Fury and Indignation, that they may rejoice, and whilst in their Jollity may be surpriz'd and slain, and so sleep a perpetual sleep, and not wake, saith the Lord. 40 I will bring them down like lambs to the slaughter, like rams with he-goats *i. e. I will cause both great and small to be slain.* 41 How is Shelhach or Babylon taken! and how is the City which was the praise or Wonder of the whole Earth surpriz'd! how is Babylon become an astonishment among the nations! 42 The Army of her Enemy like the sea, which carries all before it when it breaks into a Country, is come up upon Babylon: she is covered with the multitude of the waves thereof. 43 Her cities are a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. 44 And I will punish the Idol-god Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up *i. e. I will cause all the Spoils or Treasures which have been offer'd to him, to be taken away; particularly the Vessels of my Holy Temple shall be restor'd again thereto; and the nations shall not flow together any more unto him, to make Presents to him in Complement to the Babylonian Empire; yea, the wall of Babylon shall fall.* 45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord.

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Lord. 46 And lest your heart faint, and ye fear to go out of Babylon for the rumour that shall be heard in the land of New Forces coming to the Assistance of the Babylonians: a rumour of War shall both come one year, when Cyrus and Belshazzar shall engage in Battle in the Open Field, and the Latter shall be overcome; and after that in another viz. the next year shall come a second rumour of Cyrus coming against Babylon itself to besiege it; and thus there shall be violence or Hostile Depredations made by the Enemy in the land of Babylon, and ruler shall appear against ruler viz. Cyrus against Belshazzar. 47 Therefore behold, the days come, that I will do judgment upon the graven images of Babylon, they and their Temples being All destroy'd; and her whole land shall be confounded, and all her slain shall fall in the midst of her. 48 Then the Angels in the heaven and the earth, and all that is therein i. e. All pious Persons and also Such as have been oppress'd by the Babylonish Power, shall sing for the Destruction of Babylon; for the spoilers shall come unto her from the north, saith the Lord. 49 As Babylon hath caused the slain of Israel to fall: so at Babylon shall fall the chief of the slain of all the earth i. e. all the Chief Men of the Babylonian Empire. 50 Ye Jews that have escaped or would escape the sword or Destruction of Babylon, go away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind, and the Ruin thereof by the Babylonians, which caused you to bewail your condition in this manner: 51 We are confounded, because we have heard reproach, shame hath covered our faces: for strangers are come into the sanctuaries of the Lords house. 52 Wherefore behold, the days come saith the Lord, that I will do judgment upon her graven images, and through all her land the wounded shall groan. 53 Though Babylon should mount up to heaven, and though she should fortifie the height of her strength i. e. Tho' she prides her self in the Glory of her Empire, as placed above the common height of human Greatness, and tho' she thinks herself Never so Secure on account of the Height and Strength of her Walls and Gates; yet from me shall spoilers come unto her, saith the Lord. 54 A sound of a cry of those that are in great Distress methinks cometh from Babylon, and a Sound of great destruction from the land of the Chaldeans. 55 Because the Lord hath spoiled Babylon, and destroyed out of her the great voice or Sound that was wont to be heard in her Streets, when her waves or Multitudes of People like Waves moving one way and the other do roar or cause a Noise like that of great waters; when a noise of their voice is uttered i. e. when by Peoples Uttering their Voice or Speaking one to the other a great Noise is caused. 56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken,



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ken, every one of their bows is broken, for the Lord God of recompenses shall surely requite her as She has done to others. 57 And I will make drunk her princes, and her wise men, her captains and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts. 58 Thus saith the Lord of hosts, The broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire, and the people shall labour in vain, even the folk that make Bricks and burn 'em in the fire, to enlarge or strengthen or beautify Babylon, and they shall be weary or weary themselves in such Works for the increase of the Greatness and Splendor of Babylon, out of a Vain Hope that She shall continue in such Stateliness thro' all or many Generations; whereas She shall quickly lose her Imperial Dignity, and in one or two Ages more by Degrees shall be utterly destroy'd, as is already foretold.

59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah concerning the foregoing Prophecy in relation to Babylon, when he went on the behalf of Zedekiah the king of Judah into Babylon, in the fourth year of his reign; and this Seraiah was \* chief chamberlain or of those that waited on the King in his Bed chamber. 60 To wit, Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon (from Chap. 50. 1. to Chap. 51. 58.) 61 And Jeremiah said to Seraiah when thou comest to Babylon then thou shalt see or take Care and read all these words, or cause them to be read in the hearing of the Jews that are there. 62 Then shalt thou say or admonish the Jews thereto join with thee in Solemn Prayer to this Effect: O Lord, by the Prophecy now read to us We understand, that thou hast spoken against this place to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever; and that the Conquest of Babylon shall be a means for the Restoration of Us thy people to our own Country: We most humbly thank thee for making this known to Us, and beseech thee to fulfill it in thy appointed time, and to that end to give us Grace not to make our selves Unworthy of such thy Mercy by continuing in our former Inpiety. 63 And it shall be when thou hast made an end of reading this book or Roll wherein the said Prophecy is written and of using the foresaid Prayer, that thou shalt bind a stone to it viz. the Book, and cast it into the midst of Euphrates which runs by Babylon in sight of the Jews who heard it Read, as a sensible Representation of God's fulfilling the said Prophecy in an Entire Destruction of Babylon. 64 And thou shalt say, thus shall Babylon sink, and shall not rise from the evil that I will bring upon her:

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and they shall be weary, as the foregoing Prophecy concludes (v. 38.) i. e. All their Pains to render Babylon Glorious for Ever or thro' All ages, shall come to Nothing. Thus far are the words of Jeremiah.

## SECTION VI.

Containing a short Account of Zedekiah's Reign and the taking and destroying of the City and Temple of Jerusalem, and several Captivities of the Jews by the Chaldeans: Being probably placed here and design'd to be a Preface or Introduction to the Lamentations.

Chap. LII. Zedekiah (1) was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem; and his mothers name was Hamutal the daughter of Jeremiah of Libnah. 2 And he did that which was evil in the eyes of the Lord, according to all that Jehoiakim had done. 3 For through the anger of the Lord it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. 4 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he, and all his army against Jerusalem, and pitched against it, and built forts against it round about. 5 So the city was besieged unto the eleventh year of king Zedekiah. 6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land. 7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which was by the kings garden, (now the Chaldeans were by the city round about) and they went by the way of the plain. 8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho, and all his army was scattered from him. 9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. 10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. 11 Then he put out the eyes of Zedekiah, and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death. 12 Now in the fifth month, in the tenth day of the month (which was the nineteenth year of Nebuchadrezzar king of Babylon) came Nebuzar-adan captain of the guard,

(1) All in this Chapter from v. 1. to the end of v. 17. is the same with 2 Kings 24. 18. to 2 Kings 25. 31. inclusively, excepting one or two Particulars, which are taken notice of in their proper places in the following Notes.

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which served the king of Babylon into Jerusalem, 13 And burnt the house of the Lord, and the kings house; and all the houses of Jerusalem, and all the houses of the great men burnt he with fire. 14 And all the army of the Chaldeans that were with the captain of the guard, brake down all the walls of Jerusalem round about. 15 Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. 16 But Nebuzar-adan the captain of the guard left certain of the poor of the land for vine-dressers, and for husbandmen. 17 Also the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babylon. 18 The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. 19 And the basons, and the fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. 20 The two pillars, the one molten sea, and twelve brazen bulls that were for bases to the said Sea, which king Solomon had made in the house of the Lord: the brass of all these vessels was without weight. 21 And concerning the pillars, the height of one or each pillar was eighteen cubits *reckoning in the (f) Basis thereof which was Half a Cubit*; and a fillet of twelve cubits did compass it; and the thickness thereof *i. e. Of the Solid part which did encompass the Hollow part or Space of the Pillar* was four fingers: for it was hollow in the Middle. 22 And a chapter of brass was upon it, and the height of one chapter was five cubits, *viz. together (u) with the net-work and pomegranates upon the chapters round about, all of brass: the second pillar also and the pomegranates were like unto these.* 23 And there were ninety and six pomegranates on a side *i. e. four and twenty on each Side or Quarter, besides one in each of the four Angles,* and so all the pomegranates that were in one Row on the net-work, were an hundred round about; *and there being two Rows (w) on each net-*

(f) Thus the Difference between this Text (which agrees with 1 Kings 7. 15) and 2 Chron. 3. 15. is easily reconciled: For leaving out the height of the Basis of each Pillar viz Half a Cubit, the Upper part of the Height of each Pillar will be *seventeen Cubits and an Half*; and consequently the Height of both Pillars put together, (and leaving out the height of each Basis) will be in all *five and thirty Cubits* as 2 Chron. 3. 15. (u) By this means the Difference of this Text and 1 Kings 7. 16. and 2 Chron. 3. 15. from 2 Kings 25. 17. is easily reconciled viz. the Chapter without the Network and Pomegranates was but *three Cubits* high, but with the Net-work &c. the Chapter was *five Cubits* high. (w) Thus is easily reconciled the seeming Difference of this Text and 2 Chron. 3. 16. from 2 Kings 7. 20. and 2 Chron. 4. 13.

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*work, hence there were two hundred Pomegranates in all to each Chapter.* 24 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door. 25 He took also out of the city an eunuch or Officer which had the charge of the men of war, and seven men of them that were near the king's person which were found in the city, and the principal scribe of the host, who mustered the people of the land: *i. e. The Muster-master-general or Secretary of War, and threescore eminent men of the people of the land, that had hid themselves and were found in the midst of or some where in the city.* 26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah. 27 And the king of Babylon smote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away captive out of his own land. 28 This is the Number of the people whom Nebuchadrezzar carried away captive; in the seventh year of his Reign which was the last of Jehoiakim's, *viz. three thousand Jews and three and twenty.* 29 In the eighteenth year of his reign, when he rais'd the Siege of Jerusalem to march against the King of Egypt, who was coming to the Relief of the Besieg'd, in order hereto he order'd to be first carried away captive from Jerusalem all the Jews that were taken and in his Camp, which amounted to eight hundred thirty and two persons. 30 In the three and twentieth year of Nebuchadrezzar, while he was besieging Tyre, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons, being probably such as had settled there after the Murder of Gedaliah, and were approvers at least of Ishmael's committing the said Murder, if he himself was not One that was now carried Captive: So the Number of all the persons carried Captive at the three times here specified were four thousand and six hundred. 31 And (x) it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach Son and Successor of Nebuchadrezzar and so king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, 32 And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, 33 And changed his prison garments: and he did continually eat bread before him all the days of his life. 34 And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

(x) All that follows, is exactly the same with 2 Kings 25. 27 &c.

The Lamentations of Jeremiaſh for the Deſtruction and Deſolation of the Kingdom of Judah, and more particularly of Jeruſalem the Capital of the ſaid Kingdom, and the Place where God's Temple ſtood.

Chap. I. **H**OW does the City Jeruſalem, to compare her as usual in Scripture to a Woman; ſit ſolitary, that was full of people! how is ſhe become as a widow, being bereau'd of her King who was as an Husband to her! ſhe that was great among the nations, and princeſs among the provinces that were Subjeſt or Tributary to her, as Edom, Moab, Ammon, Philiftins &c; how is ſhe become now herſelf tributary to the Babylonians! 2 She weepeth ſore in the night, and her tears are on her cheeks: among all her lovers or Allies, ſhe hath now none to comfort her, all her friends have dealt treacherouſly with her, they are become her enemies. 3 Judah is i. e. her chief Men as well as the reſt are gone into captivity, more particularly or immediately becauſe of the affliction or (y) Oppreſſion, and becauſe of the great ſervitude which they made their Poor brethren undergo contrary to the Law. She dwelleth among the heathen, ſhe findeth no reſt: all her perſecutors overtook her between the ſtraits i. e. As Hunters are wont to drive their Prey into ſome Strait place whence it can't eſcape, when they are All come thither. So Judah was brought, into ſuch Straits by her Enemies that ſhe could not eſcape 'em. 4 The ways of i. e. which lead to Sion and were wont to be frequented by multitudes that came up to the Temple at the Solemn Feaſts, do as it were mourn, becauſe none come to the ſolemn feaſts: all her gates are deſolate: her prieſts ſigh, her virgins are afflicted, and ſhe is in bitterness. 5 Her adverſaries are the chief i. e. have got the Better of her, her enemies proſper: for the Lord hath afflicted her; for the multitude of her tranſgreſſions, her children are gone into captivity before the enemy. 6 And from the daughter of Zion all her beauty is departed i. e. the Temple is deſtroy'd and an end put to the decent Service of God, ſtyl'd the Beauty of Holineſs: her princes are become like harts that have no Strength or Spirit left 'em, becauſe they can

I.  
The Miſerable  
ſtate of Jeruſa-  
lem and Judah  
is ſet forth.

(y) See Jerem 34. 8. &c. Had Zedekiah and his People made good the Covenant then renew'd, God would have order'd things ſo, that they ſhould not have gone into captivity, and an End ſhould not have been put to their Kingdom and State, as long as they continued to make Good the ſaid Covenant. But their ſo preſently breaking the ſaid Covenant, as ſoon as they had Any Hopes of being Freed from the Chaldeans on their raiſing the Siege, was ſuch an High Provocation and downright Mockery of God, that it is here particularly refer'd to as the more immediate and Ultimate Cauſe of their Captivity.

## P A R A P H R A S E.

find no pasture, and they are gone without strength before the pursuer. 7 Jerusalem remembers now in the days of her affliction, and of her miseries; all her pleasant things that she had in the days of old, *which only serves to aggravate her present Misery*; when her people fell into the hand of the enemy, and none did help her, the adversaries saw her, and did mock at her sabbaths, *looking on 'em as Times out of Sloth and Idleness, or laughing at their Folly in thinking it Unlawfull to defend themselves against an Enemy on the Sabbath-day.* 8 Jerusalem hath grievously sinned: therefore she is removed: all that honoured her, despise her, because they have seen her nakedness *i. e. her people led away Naked into Captivity*; yea, she sigheth, and turneth her face backward as ashamed to see any other because of her present sad Condition. 9 Her filthiness is in her skirts *i. e. She carries the marks of her great Sins in the Greatness of her Punishment*: she \* has not remember'd her last end *i. e. what would be the sad Consequence of her Sins*: therefore she came or was brought down wonderfully: she had no comforter: O Lord, behold my affliction: for the enemy hath magnified himself. 10 The adversary hath spread out his hand upon all her pleasant things: for he hath seen that the heathen entred into her sanctuary, whom thou didst command that they should not enter into thy congregation. 11 All her people sigh, they seek or want bread, they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider, for I am become vile.

## II.

*Judah or Jerusalem complains of her sad Condition, but withall acknowledges God to be Righteous therein.*

12 Is it nothing to you, or *Oh I appeal to you*, all ye that pass by? behold and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce anger. 13 From above hath he sent fire into my bones, and it prevaileth against them *i. e. he has destroy'd my Houses with Fire, as if he had struck me with a Blast of Lightning, which immediately pierces into the Vitals*: he has hinder'd me from escaping my Enemies, as if he had spread a net for my feet, he hath turned me back: he hath made me desolate, and faint all the day. 14 The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck *i. e. He has laid on me the Burden of my Iniquities or the Punishments due for 'em, which I cannot free my self from, any more than an Ox can from the Yoke that is duly fasten'd about his Neck*: he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up. 15 The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly *i. e. Army of the Chaldeans* against me, to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, *as they tread Grapes in a wine-press;*  
the

## PARAPHRASE.

*the great Quantity of Blood shed by the Enemy being what may fitly be compar'd to the great Quantity of Red juice squeez'd out of the Grapes in a Wine-press.* 16 For these things I weep, mine eye, mine eye runneth down with water, because the comforter that should relieve my soul, is far from me: my children are desolate, because the enemy prevailed. 17 Zion spreadeth forth her hands, *as importunately intreating for Help or Relief*, and there is none to comfort her: the Lord hath commanded or decreed concerning Jacob, that his adversaries should be round about him *i. e. no one should help or comfort him as a Friend*: Jerusalem is as a menstruous woman among them *i. e. loath'd and disdain'd by others*. 18 The Lord is righteous, for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity. 19 I called for my (x) lovers, but they deceived me; my priests and mine elders *i. e. my chief Men as well as the meaner People* gave up the ghost in the city, while they sought their meat *i. e. wanted meat* to relieve their souls. 20 Behold, O Lord, for I am in distress; my bowels are troubled; mine heart is turned within me, for I have grievously rebelled: abroad the sword bereaveth, at home there is \* certain death. 21 They *viz. my Enemies* have heard that I sigh, there is none to comfort me: all mine enemies have heard of my trouble, they are glad that thou hast done it: *But my Comfort is, that thou wilt bring the day that thou hast called or appointed and made known to me by thy Prophets, when thou hast purpos'd to punish the Babylonians and all our other Enemies, and then they shall be like unto me at present; and then viz. upon the taking of Babylon by Cyrus I shall be releas'd from my present Captivity.* 22 To this end Let all their wickedness come before thee: and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

Chap. II. How hath the Lord covered the daughter of Zion with a cloud of Affliction in his anger, and cast down from heaven unto the earth the beauty of Israel *i. e. The Temple and all its Glory*, and remembred *i. e. spar'd* not his very Ark which was as the foot-stool to the Shechinah or visible Glory of God which sat or appear'd between or on the two Cherubims as on a Throne, in the day of his anger! 2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied *i. e. shew'd no Pity*: he hath thrown down in his wrath the strong holds of the daughter of Judah: he hath brought them down to the ground: he hath polluted *i. e. shew'd no Regard*

III.

Jeremy laments the Misery of Judah and Jerusalem, and complains thereof to God.

(x) See the Paraphrase of v. 2.

## PARAPHRASE.

to the kingdom of Judah and princes thereof, but destroy'd 'em.  
 3 He has cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, *i. e.* He has not as he was wont fought for us against our Enemy, but on the contrary against us, and he burned against Jacob like a flaming fire which devoureth round about. 4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye, in the tabernacle of the daughter of Zion: he poured out his fury like fire. 5 The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. 6 And he has violently taken away his tabernacle, as if it were of a garden, *i. e.* He has destroyed his Temple, as if it had been no other than a Cottage set up in a Garden for a time: he has destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. 7 The Lord hath cast off his altar: he hath abhorred his sanctuary: he hath given up into the hand of the enemy the walls of her palaces; they have made a rude and irreligious noise in the house of the Lord, and as loud as wont to be the sound of our Praises and Thanksgivings to God in the day of a solemn feast. 8 The Lord purposed to destroy the wall of the daughter of Zion; he stretched out a line as they are wont to do to mark out Buildings that are to be destroyed; he withdrew not his hand from destroying: therefore he made the rampart, and the wall to lament; they languished together. 9 Her gates are sunk into the ground; he hath destroyed and broken her bars; her king and her princes are among the Gentiles; the law is no more read or expounded; her prophets also find no vision from the Lord *i. e.* there are but very few Prophets now, so few as to be next to none being only Three in all viz. Jeremy himself, Daniel and Ezekiel. 10 The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground. 11 Mine eyes do fail with tears; my bowels are troubled; my liver is poured upon the earth *i. e.* my Vitals seem quite dissolv'd, and so have lost all their strength, for the destruction of the daughter of my people, because the children and the sucklings swoon in the streets of the city for want of Sustainance. 12 They say to their mothers, where is corn and wine? when they swooned, as the wounded, which are not presently dispatch'd, but dy of a lingering Death in the streets of the city, when their soul was poured out  
 into



## PARAPHRASE.

into i. e. when they died in their mothers bosom. 13 What \* City shall I instance to thee that has suffer'd the like? what City shall I thus liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, such an Example being some Mitigation of thy Condition, O virgin daughter of Zion? for thy breach is great like one made by the breaking in of the sea, which no one can stop: for so who i. e. no one can heal thee? 14 Thy false prophets have seen vain and foolish things for thee; and they have not discovered or made thee sensible of thy iniquity, which was the only way to turn away or prevent thy captivity; but have seen for thee false burdens, and causes of banishment i. e. they wickedly and scoffingly call'd the true Prophecies of God concerning their Destruction for their Sin by the name of Burdens, and instead thereof falsely prophesied themselves Prosperity or Peace, and so encourag'd the People of Judah in their Sins, which caus'd their Banishment or Captivity. 15 All that pass by, clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that they of Judah call the perfection of beauty on account of the Temple there, and God's special Presence therein, and the joy of the whole earth or Land of Judah? 16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for: we have found, we have seen it. 17 The Lord hath done that which he had devised: he hath fulfilled his word that he had commanded in the days of old i. e. he has brought on us those Judgments which he of old denounced against such Sins in his Law: he hath thrown down, and hath not pittied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries. 18 Their heart i. e. the Heart of the Devout Jews cried unto the Lord, intreating him to pity thy Ruins as what do in some manner themselves tend to move his Pity, O wall of the daughter of Zion, let tears run down like a river day and night: give thy self no rest, let not the apple of thine eyes cease from looking toward God in Prayer: 19 Arise, cry out in the night: in the beginning of the watches pour out thy Prayers from thine heart, accompanied with Tears like Rivers of water before the face of the Lord: lift up thy hands towards him, for the life of thy young children, that faint for hunger in the top of every street. 20 Behold, O Lord, and consider to whom thou hast done this, even to thy Own peculiar People: shall the women eat their fruit i. e. the Fruit of their Womb, and children of a span long or swaddled with their bands? shall the priest and the prophet be slain in the sanctuary of the Lord? 21 The young and the old lie on the ground in the streets, being slain or ready to dy:

## PARAPHRASE.

my virgins and my young men are fallen by the sword: thou hast slain them in the day of thy anger, thou hast killed and not pitied. 22 Thou hast called as in a solemn day my terrors round about *i. e.* *Terrors come on me from every side by thy appointment, just as Multitudes use to flock to Jerusalem from all Quarters of the land at the Solemn Feasts:* so that in the day of the Lords anger none escaped nor remained: those that I have swaddled and brought up, hath mine enemy consumed.

IV.  
Penitential  
Meditations  
of Jeremy on  
his Own as  
well as the  
Publick Calamities, Together with Pious Reflections on the End of God's sending Afflictions, and the good Use Men ought to make of 'em.

Chap. III. I am the unhappy man that hath seen the great Affliction of my People, which has been laid on 'em by the rod of his viz. God's wrath for their Impenitency; which made 'em to give me very ill Treatment for the faithfull Discharge of my Prophetical Office. 2 He hath led me, and brought me into darkness or Misery, but not into light or Comfort. 3 Surely against me is he turned, he turneth his hand against me all the day. 4 My flesh and my skin hath he made old *i. e.* *Grief makes me look Old; the Anguish I feel is as Painsfull, as if he had broken my bones.* 5 He hath builded against me or enclos'd me so as that I can't get out of my Calamities, and compassed me with gall and travail *i. e.* *Sorrow and Pain.* 6 He hath set me in dark places viz. *Dungeon or Cave, and so sequester'd me from human Society,* as they that be dead of old or long since. 7 He hath hedged me about, that I cannot get out: he hath made my chain *i. e.* *Imprisonment or Bondage* heavy. 8 Also when I cry and shout or pray aloud or Earnestly, he shutteth out or acts as one that refuses to hear my prayer. 9 He hath inclosed my ways with hewn stone: he hath made my paths crooked *i. e.* *he has made my Condition Such as I know not which way to turn my self.* 10 He was or is unto me *i. e.* *is sate on me with his fierce Anger,* as a bear lying in wait, and as a lion in secret places fall on their prey. 11 He hath turned aside my ways *i. e.* *disappointed all my Undertakings;* and pulled me in pieces *i. e.* *quite broken and put an End to the State or Government of my People:* he hath made me or my Country desolate. 12 He hath bent his bow, and set me as a mark for the arrow *i. e.* *I am the Object of his Indignation.* 13 He hath caused the arrows of his quiver to enter into my reins *i. e.* *he has grievously afflicted me.* 14 I was a derision to all my or the people, and their song all the day. 15 He hath filled me with bitterness, he hath made me drunken with wormwood. 16 He hath also broken my teeth with gravel-stones, he hath covered or fed me with ashes *i. e.* *Instead of finding any Comfort to support my Mind as Food does the Body, I have been as One that has his Mouth fill'd with Gravel or Ashes instead of Food, that is, I find only increase of my Misery.* 17 And thou hast removed my soul far off from peace or Comfort. I have forgot *i. e.* *been*

## PARAPHRASE.

been long without prosperity. 18 And I said, My strength and my hope is perished from the Lord. 19 Thus I was ready to Despair, remembering mine affliction and my misery, the wormwood and the gall. 20 For my soul hath them still in remembrance, *there being still New Occasion so to do*, and therefore is humbled or griev'd in me so as that I was ready (as v. 18.) to despair. 21 But this which follows (v. 22. &c.) I call to my mind, and therefore have I hope. 22 It is of the Lords mercies that we are not consumed, because his compassions fail not. 23 They are new every morning: great is thy faithfulness. 24 The Lord is my portion *i. e. An Interest in God's Favour is the best Inheritance*, saith my soul, therefore will I hope in him. 25 The Lord is good unto them that wait for him, to the soul that seeketh him. 26 It is good that a man should both hope and quietly wait for the salvation of the Lord. 27 It is good for a man that he bear the yoke *i. e. he be used to bear those Restraints which arise from the Obedience we owe to God*. 28 He sitteth alone and keepeth silence, because ~~he hath~~ *he hath* born it *viz. the Yoke* upon him *i. e. Affliction disciplines a Man, so as to make him serious and thoughtful, and to allow himself Time and Opportunity for due Reflection on his Own Actions, and to submit Patiently to God's Providence*. 29 He putteth his mouth in the dust, if so be there may be hope *i. e. He prostrates himself to the Ground, to recover the Divine Favour*. 30 He giveth his cheek to him that smiteth him, he is filled full with reproach *i. e. He patiently bears the Ill Treatment even of Men*. 31 For he considers that the Lord will not cast off the Righteous for ever. 32 But though he cause grief, yet will he have compassion according to the multitude of his mercies. 33 For he doth not afflict willingly *i. e. merely to gratify his Own Pleasure, or exercise his Authority; but for the Good of the Afflicted*, nor grieve the children of men. 34 Much more, for any Man or King, as the King of Babylon, to crush under his feet all the prisoners of the earth *i. e. Cruelly to oppress his Captives*; 35 To turn aside the right of a man, especially under the Colour of Law, and so in a more peculiar manner before the face of the most high, 36 Even to subvert a man in his cause, the Lord approveth not, *but will in due time punish all such Oppressors, be they never so Great*. 37 For who is he that faith, and it cometh to pass, when the Lord commandeth it not? 38 Out of the mouth or from the Will and Disposal of the most high does there not proceed evil or Affliction as well as good or Prosperity? 39 Wherefore doth *i. e. there is no just Reason* for a living man to complain of Affliction, when such a man should consider it is for the punishment of his sins, and for a Means to bring him to Repentance, while on this side the Grave? 40 Therefore in Affliction, rather let

## PARAPHRASE.

us search and try our ways, and turn again to the Lord. 41 Let us lift up our heart with our hands unto God in the heavens, *saying*, 42 We have transgressed and have rebelled, *and thou hast justly not pardoned us while we continued in our Sins.* 43 But thou hast covered *thy Face* with or in anger from Us, and persecuted us: thou hast slain; thou hast not pitied. 44 Thou hast covered thy self with a cloud, that our prayer should not pass through. 45 Thou hast made us as the off-scouring and refuse in the midst of the people. 46 All our enemies have opened their mouths against us. 47 Fear and a snare is come upon us, desolation and destruction. 48 Mine eye runneth down with rivers of waters, for the destruction of the daughter of my people. 49 Mine eye trickleth down, and ceaseth not, without any intermission: 50 Till the Lord look down, and behold from heaven. 51 *The Desolation which I see with my eye affects my heart, because of the said Desolation or Destruction is befallen all the daughters of my city i.e. all the other Cities of Judah as well as Jerusalem the Mother-City.* 52 But this Destruction fell upon my People, because they would not bear the Words of God spoken to 'em by me his Prophet, but aggravated their Sins by unjustly persecuting me, For mine enemies chased me sore like a bird, without cause. 53 They would have cut off my life in the (a) dungeon, and cast a stone upon me to prevent my getting out, and so buried me as it were Alive. 54 *When I first sunk into the Mire of the Dungeon, I knew not but it was so deep that the miry waters would have flowed over my head, then I said, I am cut off from the land of the Living or must certainly dy: and so must I have done, had I continued Longer therein, tho' the Mire was not so deep as to stifle me.* 55 Wherefore I called upon thy name, O Lord, out of the low dungeon, *saying*, 56 Thou hast heard my voice *Aforesometimes*, O hide or stop not thy ear at my deep \* fighting, at my cry or Earnest Supplication unto thee in this my extream Distress. 57 Accordingly thou drewest near in the day that I called upon thee: and thou saidst, Fear not Dying where thou art, and to go on in the faithfull Discharge of thy Office, and thou inclinedst the Hears of Zedekiah to release me from the said Dungeon. 58 Thus O Lord, thou hast pleaded the causes of my soul, thou hast redeemed my life. 59 O Lord, thou hast seen my wrong, and hast judged my cause. 60 Thou hast seen all their vengeance, and all their imaginations against me. 61 Thou hast heard their reproach, O Lord, and all their imaginations against me; 62 The lips of those that rose up against me, and their device against me all the day. 63 Behold at their sitting

(a) See Jerem. 37. 35 — 21. and 38. 6. &amp;c.

## PARAPHRASE.

down and their rising up *i. e.* All Day long, I was their muck or Object of their reproachfull Songs and Derision. 64 Thou shalt render or halt render'd unto them a recompense, O Lord, according to the work of their hands. 65 Give them sorrow of heart, thy curse unto them. 66 Persecute and destroy them in anger, from under the heavens of the Lord.

Chap. IV. How is the gold become dim! how is the most fine gold changed! *i. e.* How is the Glory of the Temple obscured, the Sanctuary which was overlaid with Gold, now lying in Ruins! the stones of the sanctuary *i. e.* Not only of the Holy place or Temple but also of the whole Holy City are poured out in the top of every street *i. e.* All the Buildings both of the Temple and City are pull'd down. 2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter *i. e.* Those that in Honour and Worth did exceed the Meanest, as much as Gold does Earthen Ware, now ly undistinguish'd in their Death. 3 Even the sea-monsters draw out the breast, they give suck to their young ones: but the daughter of my people is become cruel, like the ostriches in the wilderness *inasmuch as instead of feeding their Children, for want of other Food they have sed themselves upon their own Children.* 4 Their tongue of the suckling child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them. 5 They that did feed delicately, are desolate in the streets: they that were brought up in scarlet, embrace *i. e.* are content now to ly down on dunghills, or to seek for Food there. 6 For the punishment of the iniquity of the daughter of my people, is greater than the punishment of the sin of Sodom in this respect *viz.* that That was overthrown as in a moment, and no hands stay'd on her, *i. e.* Sodom was not given into the hands of an Enemy that laid siege to it, nor its People condemn'd to the Lingring Destruction of Famine. 7 Her Nazarites *i. e.* The Persons (b) of Honour and Quality in Judah or Jerusalem were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, *i. e.* Were very Beautifull, or of a comely White and Red Complexion: their polishing was of sapphire *i. e.* their Garments were deck'd with Jewels. 8 But now their visage is blacker than a coal *i. e.* They look Ghastly by means of the Famine and other Hardships: they are so alter'd as not to be known in the streets: their skin cleaveth to their bones: it is withered, it is become like a stick. 9 They that be slain with the sword, are better than they that be slain with hunger: for those dy presently, whereas these pine away by degrees, being indeed stricken

(b) Thus the word is taken Gen. 49. 26. Deut. 33. 16. Nahum 3. 17.

through

## PARAPHRASE.

through the *Vitals* for want of the fruits of the field, as if they had been stricken or run thro' with a sword, but with this Difference, that dying by Famine is worse than dying by the sword, because it is a more lingering death. 10 The hands of the pitiful women i. e. *Who have had great Affection to their Children*, for want of Food to eat themselves, have been forced contrary to such their Affection so far, that they have boild their own children, they were their meat in the destruction of the daughter of my people. 11 The Lord hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. 12 The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should have been permitted by God, who had so often preserved this City in a Wonderful manner, to have entred into the gates of Jerusalem. with an Intent thus to have destroyed it. 13 But God permitted this for the sins of her prophets, and the iniquities of her priests, that have been the cause or means that there have been shed the blood of the just in the midst of her, by their not reproving the Kings and Princes for such their Wickedness, but rather setting 'em on so to do, by prophesying Falsly Peace and Prosperity to them, and representing the True Prophets that did reprove them as if they were False Prophets. 14 They have wandered as blind men in the streets, they have polluted themselves with blood i. e. *When they fled for their Lives*, they were like blind men not knowing which way to go, because of the many Carcases which lay in their way: by going over or along by which Carcases or Slain bodies all besmear'd with Blood, they have stain'd their own Cloaths with Blood, and so became Legally polluted, so that other men could not come so near them as to touch their garments, without being also Legally polluted: 15 Whereupon They that they fled to for Refuge cried unto them, depart ye polluted with the Blood of the slain, depart, depart, touch not or come not near us: Thus others cried unto the said wicked Priests, and thus did God requite 'em for the innocent Blood that had been shed by their Means: And when they or some of 'em got out of their own Country, and fled away and wandered in other and so heathen Countries, they said among the heathen where they were, they shall no more sojourn\* here. 16 The anger of the Lord hath divided or scatter'd them into Foreign Countries: he will cause that no more regard shall be had to them: Accordingly they in Foreign Countries respected not the persons of the priests, they favoured not the elders. 17 As for us, our eyes as yet failed for our vain Expectation of help: in our watching we have watched for the Assistance of a nation viz. they Egyptian that could not save us. 18 They viz. the Chaldeans hunt or pursue our steps

## PARAPHRASE.

Steps that we cannot go in our streets: our end is near, our days are fulfilled, for our end is come. 19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon mountains, they laid wait for us in the wilderness. 20 The breath (c) of our nostrils, the anointed of the Lord was taken in their pits, of whom we said, under his shadow we shall live among the heathen *i. e.* Zedekiah was taken by the Chaldeans as they had design'd, and so an end put to our Regal Government, whereas so long as he was safe, we were in some Hopes of preserving some Face of the Regal Government, altho' many of us were carried Captive into heathen Countries. 21 Thou dost indeed rejoice and wilt be glad, O daughter or Nation of Edom, that dwellest in the land of Uz, at this Destruction of the Kingdom of Judah: But the cup of Affliction shall also pass through or over unto thee: thou shalt be drunken therewith, and \* shalt be made naked *i. e.* spoil'd of all thy Wealth, and carried naked into Captivity as Judah is already. 22 The time will come when the punishment of thy iniquity is or shall be accomplished, O daughter of Zion, so that he will no more carry thee away into captivity: but being restor'd to thy Country on thy Conversion to Christianity, thou shalt continue therein in Peace and Prosperity to the end of this World: but he will visit thine iniquity, O daughter of Edom, he will discover or carry thee Captive for thy sins, in such a manner as that thou shalt never be restor'd to thy Country, or become a Nation or Body Politick again.

Chap. V. Remember, O Lord, what is come upon us thy people: consider and behold our reproach which we suffer from the Heathen: 2 Our inheritance is turned over to strangers, our houses to aliens. 3 We are orphans and fatherless, our mothers are as widows. 4 We have drunken our water for money, our wood is sold unto us *i. e.* We have not so much as Water to drink, or Wood to burn, but what we buy. 5 Our necks are under persecution: we labour, and have no rest. 6 We have given the hand to the Egyptians, and to the Assyrians in token of our becoming Subject or Slaves to 'em, to be by this means satisfied with bread. 7 Our fathers have sinned and are not, and we have born the Punishment of their iniquities, as well as of our Own, by reason of our so approving even of their Iniquities. 8 The servants of the Chaldeans and other Foreigners

(c) Tho' several Expositors understand this of Josiah, and thereupon ground an Opinion that these Lamentations were written on Occasion of his Death, yet I can't but agree with Those that reject the said Opinion, and that for this Reason which plainly proves the Falleness of the Opinion aforesaid, viz That these Lamentations all along refer to the Destruction of Jerusalem, which was not till several Years after the Death of Josiah, and therefore they cannot be These Lamentations which Jeremy wrote on Josiah's Death, as 2 Chron. 35. 25. and which are not Now extant as is known of.

## VI.

A Pathetical Complaint to God of the Miserable State of the Jews.

have

## PARAPHRASE.

have ruled over us: there is none that doth deliver us out of their hand. 9 We gat our bread with the peril of our lives, because of the sword of the wilderness *i. e. If we fly to the most solitary places in hopes to find Sustenance there, yet thither the Enemy pursues us.* 10 Our skin was black like an oven, because of the terrible famine. 11 They ravished the women in Zion, and the maids in the cities of Judah. 12 Our princes are hanged up by their *viz. the Enemies* hand: the faces of *our* elders were not honoured. 13 They took the young men *among us* to grind *as Slaves are wont to do*, and the children fell under the *burden of the wood they made 'em carry.* 14 The elders have ceased from *sitting in the gate or Court of Judicature among us*, the young men from their musick. 15 The crown is fallen from our head *i. e. Our Kingdom and Glory is come to an end: Wo is unto us for that we have sinned.* 17 For this our heart is faint, for these things our eyes are dim *with Weeping.* 18 Because of the mountain of Zion, which is desolate, the foxes walk upon it. 19 *But our Comfort is that Thou, O Lord, remainest for ever: thy throne from generation to generation; and thus so, as thou art Able, so wilt thou certainly make Good all thy Promises to thy people.* 20 *Tho' so great is our present Misery that we cannot but cry out,* wherefore dost thou forget us for ever, even forsake us so long time. 21 Turn thou us unto thee, O Lord, *by giving us the Grace of Repentance, and then we know we shall be turned from this Calamitous State we are in at present, and thou wilt renew the Prosperity of our days as of old.* 22 But alas! thou hast utterly rejected us of *this present Generation: thou art very wroth against us, so that thou hast decreed not to deliver us from Captivity, till the Seventy (d) years appointed by thee for the same, are expired.* (c)

(d) See Jerem. 25. 11, 12 and 29. 10. (e) I pass by taking particular Notice of the Meter and Alphabetical Method wherein these Lamentations are written, as being Not material Now adays.



A N  
H E L P  
*For the more Easy and Clear Understanding*  
O F T H E  
H O L Y S C R I P T U R E S :  
B E I N G  
T H E T W E L V E L E S S E R  
P R O P H E T S,

*Explain'd after the following Method, viz.*

- I. The Common *English Translation* render'd more Agreeable to the Original.
- II. A *Paraphrase*, wherein the *Text is explain'd*, and the *several Prophecies* (where there is Occasion) are referr'd to the *several Reigns* they belong'd to, by proper *Sections* or other Divisions.
- III. Short *Annotations* relating to the foremention'd Particulars.

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By *Edw. Wells*, D.D. Rector of *Cotesbach* in *Leicestershire*.

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O X F O R D,

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VICE-CAN. OXON.

*Sept. 6. 1723.*

T H E  
GENERAL PREFACE  
T O T H E  
TWELVE LESSER PROPHETS.

**A**S it may justly be Esteem'd by Me a *special Blessing*, that (notwithstanding the *great Affliction* I underwent for *some years*, on account of an Aged Mother almost continually labouring under Stone-pains) God has been pleas'd to continue my Life, and also my Strength in such a Degree, as to enable me to *finish my Paraphrase on the Whole Bible*: So I think that it ought also to be Ascrib'd by Me to the like *special Blessing* of God, that (notwithstanding the great Damp lately cast on Trade in general, and the small Encouragement usually given to Religious Labours) my fore-said Labours on the Holy Bible are *Not likely to be lost to the Publick*; but that I have receiv'd *much greater Encouragement* than I expected, for Printing this Part of them which I First propos'd to publish.

The *Delay of Printing* too frequently made in such Cases, being become a principal *Objection against Subscriptions*, I was Resolv'd to do All that in me lay, to *remove* the said *Objection* as to this Undertaking: And therefore I *began to print*, as soon as Ever I could make a tolerable Guess, that I should have any Reasonable Encouragement.

And whereas another *Objection against Subscriptions* is, that Books may usually be bought *at the Subscription rate* after they are publish'd, by Such as did *Not subscribe* for them, I likewise Resolve to do All that I can, to *remove also this Ob-*

jection; particularly by not allowing this Book to any *Book-seller* himself *under* the Subscription-rate, if *for* That. For what else relates to the Particular of Subscribing, I refer the Reader to my Proposals for printing *Genesis* publish'd herewith.

What remains Proper to be here taken Notice of, is this: That as I have endeavour'd to *gratify* my Subscribers by the *Dispatch* that has been made in Printing this Book: So I hope They will find also their *desir'd Satisfaction* in the *Performance* of the Work it self. All Circumstances duly consider'd. To give an Account of the Whole Work, is more proper for the General Preface to the Whole, which is Regularly to come before my Paraphrase on *Genesis*. It will be sufficient to observe here, that I judg'd it most usefull to *begin* with printing my Paraphrase on the *twelve lesser Prophets*, tho' they stand Last of the Canonical Books of the Old Testament, not only because they are Some of the said Books that *most want Explanation*; but also because there are *Very few English Writers* on them; and some of the few English Commentators on them are *Very long*, and so of a *great Price*. This I took Notice of in my *Proposals*, and repeat here, because this Book will come into several Hands, which my *Proposals* did Not.

Tho' my Paraphrase on *All the twelve* foresaid Prophets is *Very much less* than the late learned Dr *Pocock's* single Commentary on *Hosea*; yet I trust the Reader will find in my Paraphrase a *sufficiently Clear and Full Explanation* of the Text. The Design of Dr *Pocock* was to give Us in English the several Expositions of the *Best Jewish Writers*. Which he do's at Large, and by this means frequently swells his Comment on a *Single Text*, to the Length of three or four and more *Folio-leaves*; the Substance of All which is generally summ'd up by Him in so many *Lines*. So that my Paraphrase may fall *exceedingly Short* in Bulk of the Dr's Comment on the Same Prophet, and yet contain the *Substance* of the said Comment.

As Dr *Pocock* was excellently skill'd in the Oriental Languages; so he has made Good use of his Skill, in shewing how  
the

the *Differences* between the *present Hebrew Text* and the *Septuagint Version* may be *reconciled*; which is another Particular that somewhat enlarges his Commentary on such of the Twelve Prophets as he has writ upon, viz. *Hosea, Joel, Micah, and Malachi*. When I First began my Paraphrase on the Old Testament, I design'd to have added the *Septuagint Version* on the Side of my said Paraphrase, in like manner as I have added the *Greek Text* on the Side of my Paraphrase of the New Testament, and agreeably thereto to have taken Notice of (at least) the *most material Differences* between the *present Reading* of the *Hebrew Text*, and the *Septuagint Version*. But perceiving This would swell my Work to a Very large Bulk, and consequently Price; and so render it less agreeable to the *Circumstances of Those*, for whose Use it was principally design'd, viz. *Young Students* in Divinity, who *could not be at great Charges* for Books; and considering also that such young Students are generally *ignorant* of, or but *little skill'd* in, the *Hebrew Tongue*, and so the Swelling the said Work by the fore said Particulars, would be of *little or No use* to Them: On these Motives, (together with the concurring Advice of Some of the *Greatest Persons* in our Church both for Learning and Dignity) I alter'd my first-intended *Method*, Wholly leaving out the *Septuagint Version* it self, and Contenting my self with *Only following it*, where I saw just Occasion: Reserving the giving an Account of the *Reasons* of the Differences between the *Hebrew Text* and *Septuagint Version*, and *how* they may be *Reconciled*, to a *Distinct Work*. Of which I sometime ~~since printed a Specimen of about five Sheets,~~ and which (if God spares me Life and Ability) I purpose to continue, as I shall have Leisure and Encouragement: On the same Conditions I purpose likewise to publish my *Observations on the History of the Septuagint Version by Aristeas*, shewing that the *principal Argument* made use of by *Scaliger, Dr Hody* and others *against* the said History, and drawn from *Demetrius Phalereus*, is Altogether Ill-grounded; as also *Many or Most* of the other Arguments mention'd in *Dr Hody's Book* against *Aristeas*. So that *Aristeas History* of the *Septuagint Version* may be *True in the main*, tho' mixt with some *Fabulous Circumstances*. These Observations have been drawn up by me for some time, and

have

have been Approv'd of by some Great and Learned Persons, particularly as to their *Over-throwing* the foremention'd *principal Argument* of the Adversaries of *Aristeas*. But to return to my Book now publish'd.

As I have Frequently *alter'd* our *Common English Version*, so I have given Notice thereof by prefixing an *Asterism* or this Mark (\*) in the *Common Version corrected* and annex't to my Paraphrase. Whenever I have done so, the Reader may be assur'd that I have done it, either by the Authority of the *Septuagint*, or some other *Oriental* or *Ancient Version*; or by the Original being *capable of the Signification* I prefer, as well as of *That* follow'd by our Translators. And I have judg'd it sufficient to give the Reader this Notice of it *Once for All*, to Avoid *multiplying Notes* to little or no purpose; on which account I have been *sparing of Notes* in all other Cases; but where they seem'd Necessary. As for such Particulars as are *here pass'd over* without any Explication, tho' they stand in Need of some; if I have not in the Notes expressly refer'd the Reader to some *foregoing* place, where any such Particular is *explain'd*; yet he may Assure himself it is *explain'd* in some *foregoing* place, which a Concordance will help him to find out; and the Explication therefore is omitted here for Brevity sake, and to Avoid needless Repetitions.

Whereas *Hosea*, *Amos*, and *Micah*, prophesied in several Reigns, but have not *distinguish'd* their several Prophecies by affixing thereto *the Dates thereof*, (as some other Prophets have done:) hence We are left by *Our own Observations* to *distinguish* as well as we can, *To what particular Reigns* the several *particular Prophecies* do belong, and *where* they *begin* and *end*. Which tho' they are Points necessary to be Known, in order to a Right Understanding of the said Prophecies, yet *no such Distinction* has been attempted by any Writer (that I know of) before my self; and therefore I hope my Endeavours in this momentous matter will be Very Acceptable to the Reader.

I shall conclude this Preface with observing, that as Many of the Books of the New Testament do *not stand* in our Bibles

in the *same Order* as they were written, so neither do several of the Twelve lesser Prophets. I shall therefore here place the said Prophets in the *same Order* as They writ, or at least are most Reasonably suppos'd to write; and shall also insert the four larger Prophets, viz. *Isaiah, Jeremiah, Ezekiel, and Daniel* in their proper Places or Order, viz.

Years before the  
Common Æra  
of CHRIST.

1.	<i>Jonah</i> , who began to prophesy (at the latest) about	825.
2.	<i>Amos</i> , who began to prophesy about	787.
3.	<i>Hosea</i> ,	785.
4.	<i>Isaiah</i> ,	760.
5.	<i>Micah</i> ,	750.
6.	<i>Nahum</i> ,	713.
7.	<i>Joel</i> ,	698.
8.	<i>Zephaniah</i> ,	630.
9.	<i>Jeremiah</i> ,	629.
10.	<i>Habakkuk</i> ,	626.
11.	<i>Daniel</i> ,	603.
12.	<i>Ezekiel</i> ,	595.
13.	<i>Obadiah</i> ,	587.
14.	<i>Haggai</i> ,	520.
15.	<i>Zechariah</i> ,	
16.	<i>Malachi</i> ,	434.

I omit here a more particular Account of the *Times*, wherein the foresaid Prophets prophesied, because it will be more proper to come before *Isaiah*. Somewhat more may be learn'd from the particular Prefaces to the twelve lesser Prophets.

*Errata from the Beginning of Hosea to the End of Obadiah.*

Page, line of the Paraphrase.

- 14. 3. dele, *both*.
- 16. 7 from bottom, read, *whither*.
- 20. 10. read, *Israel*.
- 31. 5. read, *Altars*.
- 35. 7 from bott. r. But Very likely.
- 41. 15. r. *Judab*.
- 42. 2 from bott. r. that it is Not.
- 56. 2. r. *mournfull habit*.
- 60. 1. dele, *as*.
- 62. 10 from bott. r. *Asphaltites*.
- 73. 3. r. *Tekoa a Town*.
- 80. 19. r. full of Sheaves.
- 85. At the end of Note (x) add, Only it is observable, that *Leaven* was forbid to be used in Offerings by the Law, as *Lev. 2. 11.* except in the Wave-loaves, as *Lev. 23. 17.*
- 88. 6 fr. bott. r. not only in *Sacrificing*.
- 91. 26. r. the Prudent.
- 94. 21. r. according to.
- 104. 11 from bott. r. *standard weight*.
- 119. 15. r. besieged it.

*Errata from the Beginning of Haggai to the End of Malachi.*

Page, line of the Paraphrase.

- 10. 3 of the Preface, r. of what Family.
- 12. 6 from bottom, r. *It is True*.
- 13. 10. r. *according as he did*.
- 15. 11. r. *for which thou wilt not*.
- 28. 2 in Annotat. r. fourth year of the Reign.
- 29. 6 from bott. r. *largest Empire*.
- 57. 10. r. which thou shalt see.
- Ibid. in Notes, r. (x) Amos 1. 1.
- 59 in Notes, r. Compare 1 Sam.
- 60. 5. r. *Judgments on the Inhabitants*.
- Ibid. 7 from bott. r. State thereof.
- 64. 1. r. throw down.
- Ib. 10. r. all your former.

*Errata from the Beginning of Jonah to the End of Zephaniah.*

- Page 31. line 9. of the Paraphr. from bottom, read, Millennium to the Worlds end.
- pag. 43. l. 2. from bottom, read, All which is said. p. 51. l. 7. r. Median.
- p. 59. l. 4. r. Chaldeans of Babylonians. — p. 63. l. 3. r. Therefore as it becomes me.
- p. 64. l. 12. r. letting the Chaldeans Conquer.



# H O S E A.

## THE PREFACE.

**O**F *Hosea's* Family Nothing more is Known, than what is mention'd Chap. i. 1. viz. that he was the *Son of Beeri*. That he was of *Judah*, may Reasonably be infer'd from his reckoning the Time of his Prophesying by the Reigns of the *Kings of Judah*, viz. *Uzziah, Jotham, Abaz, and Hezekiah*. The Reign of *Uzziah* was no less than two and fifty years, during which time reign'd no Fewer than Six Kings of *Israel*, viz. *Jeroboam the Second*, and his Son *Zachariah*; then *Shallum*, then *Menahem*, and after him his Son *Pekabiah*; and then *Pekah*, who began his Reign in the last year of *Uzziah*, (see 2 Kings 15. 1 — 27.) On this account it became requisite for *Hosea* to mention, In which Reign of the foresaid Kings of *Israel*, that were Cotemporary with *Uzziah*, He began to prophesy; and to this end it is, that he expressly names *Jeroboam the Son of Joash King of Israel*. Now there was not the like Occasion for the Prophet's naming the last King of *Israel*, in whose Reign he prophesied. Forasmuch as he having told Us, that he prophesied in the days of *Hezekiah*, it hence follows that he prophesied in all the succeeding Reigns of the Kings of *Israel* that succeeded *Jeroboam* mention'd by Him. For *Hezekiah* did not begin his Reign till the third year of *Hoshea* the last King of *Israel*, as 2 Kings 18. 1.

Tho *Hosea* was himself of the Kingdom of *Judah*, yet his Prophecies are almost wholly against the Kingdom of *Israel*: And He prophesying in the Reigns of no less than Seven Kings of *Israel*, hence in order to have a Right understanding of his Prophecies, it is altogether Necessary to have as Distinct a Notion as may be of the particular Reigns, to which the particular

I.  
*Hosea* a Prophet by Country of *Judah*: Together with the Reason of his mentioning but One King of *Israel*.

II.  
He prophesied chiefly against *Israel*, and that during the Reigns of seven Kings successively. Whence it is necessary to distinguish To which Reign the several Prophecies belong, in order to understand them Aright.

*Prophecies* do belong. This Commentators take some Notice of, as it comes in their way in order to explain particular Texts. But None that I have seen, tho' I have perused the Best I know of, that have commented on this Book, seem to have made it Duly their Business, *First* to consider or find out To what particular Reigns the particular Prophecies (taking the Whole of each together) did belong; and then *Secondly*, by means thereof to guide themselves in the Explication of the particular Texts or Sentences contain'd in the several particular Prophecies, as the Natural Order and Dependence of the said particular Texts on each particular Prophecy, whereof they are Parts, do's require. For want of which Natural Method, the Best Commentators I have seen, do seem to have had but a *Very confused Notion* of this *Prophetical Book* in general, or of the *Series* or *Order* of its several distinct Parts or Prophecies in particular. By which means it has Necessarily come to pass, that They have in many Instances given a Wrong Explication of the Text, referring to One Reign what belongs to Another; and that likely for this Reason in chief, viz. Because they could not recollect any Particulars in the Reign, to which the Particular Prophecy truly belongs, by which the Text under their Consideration could be explain'd: And no wonder This should often happen, when Persons set themselves to Comment on or Explain only One or Two single Books of Scripture, especially *Prophetical Books*, without having all the other, especially *Historical*, Parts of the Bible relating to the same Time with the said *Prophetical Books* fresh in their Memory, by having Newly or Lately read them and that Carefully. And hence it comes to pass, that without any Good grounds, even Only for want of their Own taking a Right Method, there are Those who have not scrupled to assert, that Some or Most, if not All, of the *Prophetical Books*, which are of any considerable Length, as consisting of many Prophecies deliver'd in many or several Reigns, (at least excepting the Book of Daniel,) are not Now written in the same Order, that the several Prophecies contain'd in the said Books were at First severally deliver'd. Whereas in all the *Prophetical Books* I have hitherto paraphras'd, I have found no Reason to think so. I have indeed judg'd it Best in order to find out the True meaning of the said *Prophetical Books*, to use the same Method in

para-

paraphrasing them, as well as the other Books of the Old Testament, as I did in paraphrasing the Books of the New Testament, viz. to take them in the *Order they were writ.* And accordingly I paraphras'd the Books of *Jonah, Amos, and Hosea,* Before I paraphras'd *Isaiah, Jeremiah* or *Ezekiel,* forasmuch as the three Former (according to what is observ'd in pag. 5. of the General Preface hereto) *prophefied* before the three Latter; tho' the three Latter are *placed* before the three Former in our Bibles, for the Reason which will (G.W.) be taken Notice of in my General Discourse to all the Prophetical Books more peculiarly so call'd, and which will be placed before my Paraphrase on *Isaiah,* as being the First of the said Prophetical Books as they are placed in Our Bibles.

I shall now proceed to lay before the Reader the *several Particulars,* which I think serve sufficiently to *distinguish,* To Which *several Reigns* of the Kings of Israel the *several Prophecies* contain'd in this Book do belong.

As *Jeroboam* the Son of *Joash,* and great Grandson of *Jehu,* is mention'd by *Hosea* Ch. 1. 1. as the King of Israel, in whose Reign he *First began to prophesy;* so on this Account it would be but Reasonable to suppose, that the *First part* of this Prophetical Book did belong to the Reign of the said *Jeroboam,* was there No other Proof for It, as long as there is Nothing against it. But there is not wanting a clear Express Proof of the Same. For Ch. 1. 4. God foretells, *Yet a little while and I will avenge the Blood of Jezreel upon the House of Jehu: Which* Evidently shews that the *House of Jehu* was yet on the *Throne of Israel.* And that the Then King of Israel and of the House of *Jehu* was *Jeroboam,* can't Reasonably be doubted, since He is the King of Israel mention'd but three Verses before. Besides it is observ'd by Chronologers, that after the Death of the said *Jeroboam,* there was an *Interregnum* or *Anarchy* in Israel for some years; to which may well refer in a primary Sense and less Degree, What is foretold Ch. 3. 4. viz. *The Children of Israel shall abide many days without a King;* tho' in a secondary Sense and higher Degree it is to be referr'd to the *Assyrian Captivity,* and even to the *Roman,* as I have observ'd in my Paraphrase. That the forecited Passage of Ch. 3. 4. may well be referr'd to the approaching *Interregnum* in Israel, is confirm'd

III.  
The Method taken by the Author to distinguish the several Prophecies, according to the several Reigns to which they belong.

IV.  
The Prophecies belonging to the Reign of Jeroboam the Second, or great Grandson of Jehu.

by what follows within three Verses after, viz. Ch. 4. 2. where what is said of *Blood (Then) touching Blood*, may most Reasonably be understood of the *Civil Commotions or Wars* Then begun, in the Interregnum or before *Zachariah* the Son of *Jeroboam* could get on the Throne. All which Particulars put together sufficiently shew, that All contain'd in the *three first Chapters* is most Reasonably to be referr'd to the Reign of *Jeroboam*: Especially because what is foretold in the Three first Chapters, was foretold *Before Israel was without a King*, or before the Interregnum or Anarchy which follow'd presently on the Death of *Jeroboam*.

v.

The Prophecies belonging to the Interregnum after the Death of *Jeroboam*, and to the Reign of *Menahem*.

By what is observ'd Already concerning that Expression of *Blood (Then) touching Blood* Chap. 4. 2. plainly referring to the *Civil Wars or Broils* during the aforesaid Interregnum, is also shewn, To what Time the Distinct Prophecy there beginning is to be referr'd, viz. to the said Interregnum. By what is said Ch. 5. 1. viz. There being express mention made of the *House of the King* as Then in Being, it may thence be Reasonably infer'd, that the Interregnum was Now at an End, and that there was again Some King got on the Throne of *Israel*. But whether the King here referr'd to, was *Zachariah* the Son of *Jeroboam*, and last King of *Jehu's* Race; or *Shallum* who conspir'd against and slew *Zachariah*; or *Menahem* that likewise quickly after conspir'd against and slew *Shallum*, is not Easy to be determin'd, because of the Shortness of the Reigns of *Zachariah* and *Shallum*; the Former reigning (a) but *Six months*, and the Latter but (b) *One*. And on this account it becomes less material, precisely to determine, Whether or not Any part of this Prophetical Book was particularly deliver'd in Either of the said Two short Reigns. It is most likely, that no particular Prophecy was deliver'd, during the said short Reigns; and consequently that the *House of the King* mention'd Chap. 5. 1. do's denote the *House of Menahem*, who succeeded *Shallum*, which is confirm'd by other Considerations. First, that the Very Expression of the *House of the King*, do's imply a Succession of the said House in the Throne, according to the general Use of the Word *House* in such a Case. But now *Zachariah* and *Shallum* were Neither of them succeeded by Any Other of their Own House,

(a) 2 Kings 15. 8.

(b) 2 Kings 15. 13.

whereas

whereas Menahem not only reign'd eleven years Himself, and then died a Natural Death, but was also succeeded by his Son Pekahiah, who also reign'd two years. So that the Circumstances of Menahem answer very well to the Expression of the House of the King. Secondly, what is said Chap. 5. 13. *When Ephraim saw his Sickness, — then went Ephraim to the Assyrian, &c.* agrees exactly to the Case of Ephraim or Israel in the Reign of Menahem; when Pul King of Assyria invaded Israel, and Menahem had no other way to get Rid of him, than by giving him a Thousand Talents of Silver, that his hand might be with him, to confirm the Kingdom in his hand. Of this see more in my Paraphrase of Ch. 5. 13. What follows from this last cited Verse to Ch. 6. 3. inclusively, do's Manifestly belong to this same Prophecy we are Speaking of; tho' separated the Greatest part of it from the said Prophecy, according to the Division of the Chapters follow'd in Our Bible; which all Learned Men know is of no weight in this Case. It follows therefore from what has been said, that All from Ch. 4. 1. to Ch. 6. 3. is Reasonably to be referr'd, either to the *Interregnum* aforementioned, or to the Reign of Menahem: and to that of his Son Pekahiah.

What follows from Chap. 6. 4. to Ch. 7. 10. is I think to be referr'd to the Reign of Pekah, (c) who conspir'd against Pekahiah the Son of Menahem, and slew him, and so settled himself on the Throne of Israel: This Conspiracy of his, and the Bloodshed ensuing thereon, being most probably what is referr'd to Ch. 6. 1, 9. *Gilead is a City of them that work Iniquity, and is polluted with Blood. And as Troops of Robbers wait for a Man; so the Company of (Priests, or rather, for so likewise the Hebrew word signifies and is often render'd) Princes murder in the way by Consent: for they commit Enormity, as the Hebrew also signifies, which well expresses the Murdering of the late King, &c.* On second Consideration, I think it not at All to be doubted, but what is said in the two foresaid Verses do's belong to the Murder of Pekahiah by Pekah, forasmuch as we are expressly told, that Pekah was assisted by fifty Gileadites in the said Murder, 2 Kings 15. 25. Besides what is said Chap. 7. 9. *Strangers have devour'd his Strength, &c.* fitly answers to the low Condition Pekah was brought to by Tiglath-pilezer's subduing.

VL  
The Prophecies.  
belonging to the  
Reign of Pekah.

(c) 2 Kings 15. 25.

and taking from him (as 2 Kings 15. 29.) a Great, if not the Greatest part of his Kingdom. Of which see more in my Paraphrase. As also see my Note (a) on Ch. 7. 6. as to the Reason probably of *Hosea's* making use of the Comparison of a *Baker*, &c. for three Verses, viz. v. 4, 6, 7. It being not Unlikely that *Pekah* was but a *Baker's Son*. Lastly, what is said of *Judah*, Ch. 6. 4, 11. Best answers to the days of the Wicked King *Ahaz*, who was the Only wicked King of *Judah*, with whom *Pekah* was Cotemporary. Wherefore All this put together, Reasonably shews that the Part of this Book aforementioned, viz. Ch. 6. 4 — 7. 10. is to be refer'd to the Reign of *Pekah* King of Israel.

VII.  
The Prophecies  
belonging to the  
Reign of *Hosea*,  
the last King of  
Israel.

That what follows immediately, belongs to the Reign of *Hosea* the last King of *Israel*, is evident from the very next Verse, viz. Chap. 7. 11. *They* (meaning *Ephraim* or *Israel*) *call to Egypt, they go to Assyria*. For as this can be said of None of the Kings of *Israel* aforementioned, so it was exactly True of *Hosea*, as we read 2 Kings 17. 4. In like manner All that follows in this Book, and relates to the Kingdom of *Israel*, manifestly refers to the same Reign, and may be easily distinguish'd into two Parts, viz. such Prophecies as were deliver'd Before the King of *Assyria* took away the Golden Calf that was at *Bethel*; and such Prophecies as were deliver'd After that Time. The former are contain'd from Ch. 7. 11. to the end of Ch. 10. For as Ch. 10. 5, 6, 8. the Taking away of the said Golden Calf is expressly foretold, and the Calamity that should thereupon or at that Time befall *Bethel*, is likewise foretold in the last Verse of Ch. 10. so after that there is No more mention made either of *Bethel* or of the said Calf in the Remainder of this Book. For which I know no Better Reason that can be assign'd than This, viz. That the said Calf was taken away by the *Assyrian King*, and so an End put to the Worship thereof at *Bethel*, Before any Part of the Remainder of this Book from the end of Chap. 10. was deliver'd by the Prophet *Hosea*. I leave now the Reader to judge, Whether I have not Reasonably distinguish'd the several Parts of this Book, according to the several Kings of *Israel*, in whose Reigns *Hosea* prophesied.

# H O S E A.

Common Version  
corrected.

## PARAPHRASE.

### Chap. I.

### The Inscription or Title.

**T**HE Word of the Lord, that came to Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah; and in the days of Jeroboam the son of Joash, King of Israel.

**T**HE (a) Word of the Lord that came unto Hosea, the Son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah: and began in the days of Jeroboam the Son of Joash, King of Israel, and continued in the Days of the succeeding Kings of Israel, till an end was put to the Kingdom of Israel, by Salmaneser King of Assyria, by taking Samaria in the days of Hoshea the last King of Israel, and in the sixth Year of Hezekiah King of Judah, as 2 Kings 18. 10.

## SECTION I.

*Containing the Prophecies of Hosea, during the Reign of Jeroboam, the King of Israel mention'd in v. 1. and who dy'd (aa) in the Reign of Uzziah the King of Judah, first mention'd in the same v. 1. This Sect. contains all the three first Chapters of this Book.*

2. The beginning of the Word of the Lord by Hosea: \* Even the Lord said to

2. The beginning of the Word of the Lord by Hosea is this which follows: Even the Lord said to Hosea, Go, take unto thee a Wife (b) of Whore-

<sup>L</sup>  
The Basenets of Israel by spiritual Whoredom is represented by the

## ANNOTATIONS.

(a) Concerning Hosea himself, and the several Times of his several Prophecies, See my Preface to this Book of Hosea.

(aa) Compare 2 Kings 15. 1 and 8.

(b) The Meaning of this Expression, *A Wife of Whoredoms*, is much controverted by Commentators: of which, he that has a mind, may have a large Account in the late learned Dr Pocock's Commentary on the Place. It is sufficient here to observe, that the Sense given in this Paraphrase (*viz.* that by a Wife of Whoredoms is denoted, only that Gomer prov'd false to Hosea's Bed, after she became his Wife, and that he knew from God aforehand, that she would do so) seems the most preferable for these two following Reasons. 1<sup>st</sup>, Because hereby the Case between Hosea and Gomer is made most parallel to that between God and Israel;

## PARAPHRASE.

Common Version  
corrected.

*earl Whoredom  
of Hosea's wife:  
As also Gad's  
Dealing with Is-  
rael is denoted  
aforehand by the  
Name given to  
the (children of the  
wife of Hosea.*

doms, and Children of Whoredoms; *i.e.* marry a Wife, which will afterwards (*viz.* after the Birth of her first Child) prove unfaithful to thy Bed; and bear Children begotten by others, and who will follow the ill Example of their Mother, by committing like Whoredom when they are grown up, for hereby will be most fitly and even sensibly represented to the People of Israel their like base dealing with me: Inasmuch as the People of the Land or Kingdom of Israel has committed the like great spiritual Whoredom, departing from the Lord, or worshipping Idols. 3 So he went and took Gomer the Daughter of Diblaim, which conceiv'd by her own Husband Hosea the first time, and so bare him a legitimate or rightful Son. 4 And the Lord said unto him, call his Name (c) Jezreel, and that for several Reasons: One of which will be sufficient to mention here, which is this: For yet a little while, and I will avenge the Blood of Jezreel, *i.e.* of Joram the Son of Abab, who was slain by Jehu near Jezreel, on the House or Descendants of Jehu, by cutting off the Family of Jehu, in like manner as he cut off the Family of Abab, forasmuch as Jehu did it not with that Intention, and to that End, for which

Hosea, Go take unto thee a wife of whoredoms, and Children of whoredoms; for the Land has committed great whoredom, departing from the Lord.

3 So he went and took Gomer the Daughter of Diblaim, which conceiv'd and bare him a Son.

4 And the Lord said unto him, call his Name Jezreel; for yet a little while and I will avenge the blood of Jezreel on the house of Je-

## ANNOTATIONS.

*rael*; forasmuch as in like manner God took Israel to be his peculiar People, tho' he also knew aforehand, that they would often prove false to him, and fall into spiritual Whoredom or Idolatry. 2dly, Because in this Sense all that is said of Hosea and Gomer may very reasonably, and without any Incongruity, be understood as literally done; and it is an allow'd Rule, that the literal Sense is to be prefer'd, where it may be taken without any Incongruity. A great deal more might be added, but I studiously avoid swelling the Notes or Paraphrase without Necessity.

(c) This Name may be composed of two Words, which in Hebrew signify, either the Seed of God, or the Arm of God. Either of which Senses render the Name improper to be given to a Child of Whoredom, or Bastard; so that it can't be reasonably thought, that the Wisdom of God, which all along in Scripture is wont to adapt Names to Persons, would have order'd Hosea to have call'd this Child by this Name, had he not been the rightful Child of Hosea. On the other hand, the two Names given to the other two Children have a quite different Signification, implying the Displeasure of God, and therefore as they were proper to be given to Children of Whoredoms, so the two last Children may reasonably be supposed to have been such, or not begot by Hosea, but some other. Accordingly it is observable, that whereas it is said v. 5. that Gomer bare HIM (*viz.* Hosea) a Son, *viz.* Jezreel; it is said of the other two Children only, she bare a Daughter, v. 6. and she bare a Son, v. 8. implying, that the Children she did then bare, were not begot by Hosea, and so were not lawfully born to Hosea.

I com-



Common Version  
corrected.

## PARAPHRASE.

hu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 And she conceiv'd again, and bare a daughter; and God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 Now when she had weaned Lo-ruhamah, she conceiv'd and bare a son.

9 Then said God, Call his name Lo-ammi: for ye are not

*I commanded him to do it, and which alone could justify his Rebellion against, and Destruction of the House of Ahab: And, or even I will cause to cease the Kingdom of the House of Israel from the House of Jehu, i. e. (d) no more of his Family shall be King of Israel. And not very long after that shall an Entire end be put to the Kingdom of Israel itself.*

5 And it shall come to pass at that day, i. e. after those of the House of Jehu shall be cut off from being any more Kings of Israel, and the Time for putting an Entire end to the Kingdom of Israel shall draw near, that I will break the Bow of Israel in the valley of Jezreel, i. e. I will (d) put an end to the Strength or Power of Israel by Tiglath-pileser King of Assyria invading Israel, and overcoming the Army of Israel in the Valley of Jezreel, or taking the Cities and Towns of Note or Strength in those and other parts of Israel.

6 And she conceiv'd again, and bare a Daughter; and God said unto him, Call her name Lo-ruhamah: for I will no more have Mercy, as the said name signifies, on the House of Israel; but I will utterly take them Away into Captivity. 7 But I will have Mercy upon the House of Judah, and will save them from the King of Assyria which shall invade the land of Judah, and think to put an End to that Kingdom as well as to that of Israel: To shew that the Assyrians Subduing the Kingdom of Israel is by my Permission, That of Judah shall be saved from him by the Lord their God; and I will not save them by Bow, nor by Sword, nor by Battle, by Horses, nor by Horsemen, but in an extraordinary manner, even destroying the Assyrian Army (e) on a sudden by a Pestilential Blast, &c. 8 Now when she had weaned Lo-ruhamah, she conceiv'd and bare a Son. 9 Then said God, Call his name Lo-ammi:

## ANNOTATIONS.

(d) See 2 Kings 15. 10—12. and 9. 29. of the same Chapter. And to what is here said of God's breaking the Bow of Israel in the Vally of Jezreel, do's plainly allude the Name of Jezreel given to the Firstborn of Hosea, more particularly as the said Name may Literally signify the Arm of GOD, as has been afore observ'd in Note (c). So that this may be look'd on as Another Reason for giving the said Child the Name of Jezreel.

(e) Read 2 Kings 19. 35;

## PARAPHRASE.

Common Version  
corrected.

II.  
God promises  
the Preservation  
of a Remnant of  
Israel all along,  
and which shall  
again multiply  
and flourish, and  
become his faith-  
ful People.

for ye of Israel are, as the said Name signifies, not my People, and I will not be your God, so as to defend you from the Assyrians putting an end to your Kingdom.

IO But tho' I will permit the Assyrians to put an End to the Kingdom of Israel for the sins of the pre-sent people thereof, yet I will in mercy not permit them to destroy all the people of Israel, but will pre-serve a Remnant of them: And the Time shall come, that the Number of the Children of Israel arising from the said Remnant, shall be as the Sand of the Sea, which cannot be measur'd nor number'd: and it shall come to pass, that instead of what was said unto them Now by my Prophet Hosea, viz. Ye are not my People, it shall be said unto them, Ye are the Sons of the Living God. 11 Then shall This come to pass, when the Children of Judah and the Children of Israel be gather'd together, and appoint themselves one Head, and they shall come up out of the land of their Captivity or Dispersion: which as it was partly fulfill'd by the Return of the Jews from the Babylonish Captivity, All those of Israel or the Ten Tribes having leave to return, as well as those of Judah, or on the same General Account; and accordingly many of the Ten Tribes, as well as of the Other two, returning to Judea under the Conduct of Zerobabel their Common Leader and Governour: And as the Same has also been Already further fulfill'd by the Conversion of many of the Jews to Christianity, who were of the Ten Tribes as well as of the Other two, and by such their Conversion acknowledg'd the Blessed Jesus to be their Common Messiah or Christ; and became thereupon the People or even Sons of God thro' Christ: So shall the Same be Ultimately and to the highest degree fulfill'd by the general Conversion of the Whole Jewish Nation, or of all the Twelve Tribes of Israel, at the latter end of the Gospel-state. Upon which their Conversion they shall again return to their Own Country, there to abide to the End of the World in a most prosperous State. For great shall be the Day of (f) Jezreel, i. e. Both the Time will come, when God will exert his Arm, or Signally shew his Power in punishing both Israel and Judah for their obstinate Impiety, viz. by delivering them into the hands of the Assyrians, Babylonians and

my People, and I will not be your God.

IO Yet the number of the children of Israel shall be as the sand of the Sea, which cannot be measur'd nor number'd; and it shall come to pass, that \*instead of what was said unto them, Ye are not my People, it shall be said unto them, Ye are the Sons of the living God.

11 Then shall the Children of Judah and the Children of Israel be gather'd together, and appoint themselves one Head, and they shall come up out of the lands: for great shall be the day of Jezreel.

## ANNOTATIONS.

(f) Here is a third Reason of calling Hosea's Firstborn Jezreel, and that in respect of Both the Senses which the Word is capable of, and accordingly I have paraphrased it.

Common Version  
corrected.

## PARAPHRASE.

## Chap. II.

Say ye unto your brethren, Ammi, and to your Sisters, Rubamah.

2 Plead with your Mother, plead: for she is not my Wife, neither am I her Husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her as a dry

Romans, who shall each of them put an End to their respective Kingdoms or States, and carry them into Captivity, and so disperse and scatter them Abroad in the several parts of the World, as Seed that is sown is scatter'd on the Ground: And likewise the Time will come, when God will also exert his Arm, or Signally shew his Power, in restoring the Jews, denoting all the Twelve Tribes, or at least Some of All, to their Own Country, viz. First after the Babylonish Captivity, and Again after the Roman Captivity and Dispersion of them. After which last Return more especially, the Jews shall multiply Exceedingly, by means of their Dwelling in a Safe and Prosperous Condition.

Chap. II. And whereas afore (Chap. I. 8.) the People of Israel were denoted by the Son of Hosea, which I order'd to be nam'd Lo-ammi; then say ye, or ye shall say to your Brethren, Ammi, i. e. my People, or, Ye are now become again the People of God: And whereas ye were denoted Afore (Chap. I. 6.) by Hosea's

daughter, whom I order'd to be nam'd Lo-rubamah, ye shall then say to your Sisters, Rubamah, i. e. Ye have now obtain'd Mercy again of God.

2 Having thus set before you of Israel the Dreadful Calamities that will Certainly befall you, (notwithstanding my Great Mercy toward you) unless you repent speedily of your present Impiety, especially your Idolatry;

I have hereby Graciously warn'd you to plead with your Mother, plead: for she is not my Wife, neither am I her Husband, i. e. to endeavour All that lies in Each of you to Reform the general Corruption of your Nation or Kingdom, if you will prevent the foresaid Judgments from Coming upon you; or if you do not so, but the said Calamities actually fall on you, then to lay the whole Blame only on your Selves or Own Nation, for its Impiety as being the Sole Cause thereof; and not to lay any Blame on Me, as if I were not as Good as I had promis'd to be unto you For as long as your Nation continues so Wicked, you have no Right to those Promises I made to your Forefathers and their Posterity; the said Promises being grounded on this Condition, viz. your Faithful Obedience to me. Let her, viz. your Nation which is as your Mother, therefore put away her Whoredoms out of her sight, and her Adulteries from between her Breasts, i. e. let her leave off her Idolatry, 3 lest I deliver her into the hands of her Enemies, who shall strip her Naked, as they are wont to do Captives, and set her as Naked as a Woman was in the day that she was born; and make her, viz. her Land as desolate of Inhabitants as a Wilderness, and set her like a Dry land; i. e. make her Land barren for want of Rain, and so slay her with thirst, i. e. kill her Inhabitants

III.  
Israel is exhort-  
ed to forsake ido-  
latry, or else  
threaten'd with  
Judgments.

by

## PARAPHRASE.

Common Version  
corrected.

by Famine and Thirst. 4 Even I will not have Mercy upon her Children; For, *or As long as they be Children of Whoredoms.* 5 For their Mother hath played the Harlot: she that conceiv'd them hath done Shamefully *by me who am, or would have been as an Husband to her:* for she said, I will go after Others whom I esteem as my Lovers, *i. e. I love rather to worship Idol-gods, as thinking them the Gods that give me my Bread and my Water, my Wool and my Flax, mine Oyl and my Drink.* 6 Therefore behold, I will hedge up thy way with Thorns, and make a Wall, that she shall not find her paths, *i. e. I will bring great Calamities on her, and that such as although she may with great difficulty escape Some, yet she shall not possibly escape All; as a Man that may break thro' a thorn hedge with much scratching himself, yet can't break or make his way thro' a strong wall.* 7 And she shall follow after her Lovers, but she shall not overtake them; and she shall seek them, but shall not find them, *i. e. she shall seek and cry for Help to her Idol-gods, but shall receive none.* Then shall she say, I will go and return to my first Husband, *i. e. to the God of Israel,* for then, *when I cleav'd to him,* was it Better with me than now. 8 But because as v. 7. she did not know that I, and not her Idol-gods, gave her Corn, and Wine, and Oyl, and multiplied her Silver and Gold, with which they prepar'd Sacrifices, and even the Idols themselves &c. for Baal; 9 Therefore will I return and take away, *i. e. I will again as I have Formerly done for their like Sins,* take away my Corn in the time thereof, and my Wine in the Season thereof, and will take away my Wool and my Flax given to cover her Nakedness, *i. e. I will deliver her into the power of her Enemies, who shall take from them not only the Fruits of the Earth, but also their Cloaths, as was usual to do to Captives.* 10 And now will I discover her Lewdness in the sight of her Lovers, *i. e. I will make it appear to the Heathen and other Idolaters, that I punish the People of*

land, and slay her with thirst.

4 \* Even I will not have mercy upon her children; for they be the children of whoredoms.

5 For their mother hath played the harlot: she that conceiv'd them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool & my flax, mine oyl and my drink.

6 Therefore behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her path.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband, for then was it better with me than now.

8 \* But she did not know that I gave her corn, and wine, and oyl, and multiplied her silver and gold, which they prepar'd for Baal.

9 Therefore will I return, and take away my corn in the

time thereof, and my wine in the season thereof, and will \*take away my wool and my flax given to cover her nakedness.

10 And now will I discover her lewdness in the sight of her lovers, and none shall

Common Version  
corrected.

## PARAPHRASE.

shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast-days, her new-moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy her vinea and her fig-trees, whereof she hath said, These are my rewards that my-lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burnt incense to them, and she deck'd her self with her ear-rings and her jewels, and she went after her lovers, and forgot me, saith the Lord.

14 Therefore behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

15 And I will give her her vineyards

*Israel for their forsaking me and worshipping other Gods; and none shall deliver her out of mine hand. 11 I will also cause all her Mirth to cease, her Feast-days, her (g) New-moons, and her Sabbaths, and all her Solemn feasts. 12 And I will destroy her Vines and her Fig-trees, whereof she hath said, These are my Rewards that my Lovers have given me: and I will make them a Forest, i. e. upon their being carried into Captivity by the King of Assyria, their Country shall be left so desolate, that there shall be none, or not enough to take care of the Vineyards &c. but they shall run to Ruin, and the Beasts of the Field shall eat them. 13 And I will visit upon her, i. e. punish her for the Days of her worshipping Baalim, or Idol-gods, wherein she burnt Incense to them, and she deck'd her self with her Ear-rings and her Jewels on their Idolatrous Festivals in honour to the said Gods, and she went after her Lovers, and forgot me, saith the Lord.*

14 Therefore behold, *by the Punishments afore denounced* I will allure her, i. e. cause her to return to me her first Husband, as if I allur'd her like a fond Husband so to do, and, or *Even* I will bring her into the Wilderness, i. e. As I brought the Forefathers of the present Israelites out of Egypt into the Wilderness, and there disciplin'd them, by causing them entirely to depend on me, and forsake their Idolatrous Courses or Inclinations: So I will bring you into Captivity, which will resemble the state of your Forefathers in the Wilderness, as to the Toil and Trouble and Hardships they underwent there; and by your Sufferings in your said Captivity, I will incline or move you to reflect on the Cause of your Calamities, and thereupon to repent and turn to me as the Only way to remove your Evils; and hereon I will speak Comfortably unto her, i. e. will open a way for their Deliverance from their Captivity, which shall give them as much Comfort as if I had spoken Comfortably to them with my Own mouth. 15 And I will give her again her Vine-

IV.  
Great Promises are made to all Israel on their Conversion to God, especially the general Conversion of all the Twelve Tribes to Christianity, at the latter end of the Gospel-Story.

## ANNOTATIONS.

(g) It is to be known that the People of Israel did retain the Observation of the Festivals of the New Moons &c. in their Idolatrous worship of, or before the Golden Calves.

yards

## PARAPHRASE.

Common Version  
corrected.

yards after her Return from thence, *i. e.* from the Countries wherein they were Captive, and the Valley (b) of Achor for a Door of Hope, *i. e.* As the Valley of Achor was the First Tract of Ground the Israelites took possession of, after their Entrance into Canaan, and so gave them great Hopes that they should become Masters likewise of the whole Country or Land of Canaan: So in their Return from Captivity hereafter, again they shall enter the Land of Judea by the Valley of Achor; and she shall sing there again for Joy, as in the days of her youth, even as in the day when she came up out of the Land of Egypt. 16 And it shall be at that day, saith the Lord, that thou shalt call me Iſhi, *i. e.* my Husband; and shall call me no more my Husband or Lord by the word Baali, as being the Name given by you to your Idol-gods. 17 For I will take away the Names of Baalim out of her mouth, and they shall no more be remembered by their Name, *i. e.* the Jews, under which name were comprehended also Those of the Ten Tribes that return'd after the Babylonish Captivity into Judea, shall no more fall Nationally into Idolatry after their Return from their said Captivity. And as what is here said (v. 16, 17.) does belong to, and was more Fully verifi'd by such Jews as embraced the Gospel on the First preaching thereof, or hitherto: so it shall receive its ultimate and biggest Completion hereafter, on the general Conversion of the Jewish Nation, or all of the Twelve Tribes then living, to Christianity. To which Time more especially belongs also what follows to the End of this Chapter, viz. 18 And in that day will I make a Covenant for them with the Beasts of the Field, and with the Fowls of Heaven, and with the creeping things of the Ground, *i. e.* no Creature shall hurt them: And I will break the Bow and the Sword, and the Battle out of the Earth, and will make them to lie down Safely, as having no Enemy to fear. 19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in Righteousness, and in Loving kindness, and in Mercies.

from thence, and the valley of Achor for a door of hope, and she shall sing there, as in the days of her youth, \* even as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the Lord, that thou shalt call me Iſhi; and shalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remember'd by their name.

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword, and the battle out of the Earth, and will make them lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.

Common Version  
corrected.

## PARAPHRASE.

20 I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.

21 And it shall come to pass in that day, I will hear, saith the Lord, I will hear the Heavens, and they shall hear the Earth,

22 And the Earth shall hear the corn and the wine and the oil, and they shall hear Jezreel.

23 And I will sow her unto me in the Earth, and I will have mercy upon her that had not obtain'd mercy, and I will say to them

him. 23. And, or Even I will (k) sow her unto me in the Earth, i. e. Thro' all the Calamities that shall befall the Twelve Tribes of Israel Before the Preaching of the Gospel, and all Christians whether Jews or Gentiles After the Preaching of the Gospel, God will always preserve a Remnant of Israel and of the Christian Church; and a new Succession of Christians shall arise thro' all Generations, as Corn, &c. arises every Year from the Seed sown to that end; but more especially by the General Conversion of the Jews, and the Coming in of the Fulness of the Gentiles, there shall then arise as it were a most Plentiful Crop of the Seed sown by me, i. e. the Christian Church shall be most of All increas'd by the vast Numbers that shall come into it; and I will have (l) Mercy upon her that afore had not obtain'd Mercy; and I will say to them, viz. the Jews

20 I will even betroth thee unto me in Faithfulness, and thou shalt know the Lord, i. e. the Jews shall ever after continue in a most Faithful Obedience to God and his Gospel. 21 And it shall come to pass in that Day, I will hear, saith the Lord, I will hear the Heavens, and they shall hear the Earth, 22 and the Earth shall hear the Corn and the Wine and the Oyl, and they shall hear Jezreel, i. e. In that Happy State of the Church wherein all the Jews as well as the Fulness of the Gentiles shall be Converted, and Both which, or the Christian Church, may be fitly styl'd (i) Jezreel; All Inanimate things shall be as it were solicitous for the Good and Welfare of God's People, (as well as no living Creature do them hurt, as v. 18.) and hereupon the Corn, &c. shall as it were call on the Earth to bring it forth in such plentiful manner, as to answer as it were all the Demands or Desires, that is, Wants of God's People: And hereupon the Earth shall as it were call on the Heavens, to send down Rain upon it in due season, to enable it to bring forth Plenty of Corn, &c. And hereon the Heavens shall as it were call on God to enable them to send down Rain upon the Earth; That is in short, All second Causes shall by God's Appointment duly concur to the Welfare and Happiness of his then Christian People, according to their Prayers, and upon their steady Obedience to

## ANNOTATIONS.

(i) See Note (c).

(k) Here is a plain Allusion to the word Jezreel mention'd just afore, as it signifies the Seed of God.

(l) Compare Rom. 9. 26.

## PARAPHRASE.

Common Version  
corrected.

as well as Gentiles which were not my People during their Unbelief of, or Disobedience to me and my Reveald Will, especially the Gospel, Thou art my People; and they shall say, Thou art my God.

which were not my People, Thou art my People; and they shall say, Thou art my God.

v.  
God's gracious  
Purposes toward  
Israel on their  
Repentance, is set  
forth by Hosea's  
raving again to  
him his Whorish  
wife on her A  
mendment.

Chap. III. Then said the Lord unto me, To represent sensibly (as Chap. I.) to the People of Israel the manner I design to deal with them, according to what is foretold in the two foregoing Chapters, Go yet, or notwithstanding her Unfaithfulness to thy Bed as her Husband, and show still thy love to the Woman, viz. Gomer whom thou took'st for thy Wife (Chap. I. 2, 3.) still belov'd of Thee as her Friend, and so unwilling to divorce or put her quite away from thee, as thou might'st do in Justice, or by the Law, tho' she be to thee who art her Husband an Adulteress: Hereby thou wilt give a sensible Representation of thy Dealing with her in such an extraordinary Degree of Love, as is according to the Love of the Lord toward the Children of Israel; tho' they are Those who look to, or worship other Gods, and love to carouse themselves with Flagons of Wine, as is usual, and esteem'd a part of their Idolatrous Worship.

2 So I bought her to me for fifteen pieces of Silver, and for an homer of Barley, and an half-homer of Barley, i. e. Tho' I might by Force have taken her Back again to me, forasmuch as I had not lost my Right to her, tho' she had dealt Unfaithfully with me; yet out of the Kindness I still bore to her, and in order to bring her to a Better mind, and to such a Condition as that she might be Fit to be receiv'd by me again as my Wife, (which at present she was not; and therefore it was proper for me to abstain from her for a Time) I bargain'd with her to allow her such a Maintenance, as that she might live on it in an Honest manner, tho' not in such a Luxurious manner as she before did, till upon due Trial of her Repentance and Amendment I should see fit to admit her again to me as my Wife.

3 And accordingly I said unto her, Thou shalt abide for me, i. e. stay till I see thee fit to be taken to me again as my Wife many days, and in order to so fit thee, by giving me due Proof of thy Repentance for what is past, and Amendment for the Future, thou shalt not play the Harlot, or thou shalt not be for another Man all those many days of thy Trial: So will I also be for thee, or admit thee again as my Wife. 4 For accordingly will God deal with the Ten Tribes,

Chap. III.

Then said the Lord unto me, Go yet, love \* the woman (belov'd of her friend; \* tho' an adulteress) according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half-homer of barley.

3 And I said unto her, Thou shalt abide for me many days, thou shalt not play the harlot, \* or thou shalt not be for another man, so will I also be for thee.



Continued Version  
corrected.

## PARAPHRASE.

4 For the children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphims.

5 Afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord, and his goodness in the latter days.

or the People of the Kingdom of Israel, viz. for their Idolatry which is Spiritual Whoredom against him, the Children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without (m) Teraphims: Which may well be understood first of the Interregnum or Anarchy and Confusion, which fell out on the Death of Jeroboam, and whereby All things, Religious as well as Civil, were put out of Order in the Kingdom of Israel. And secondarily, and in an higher degree, it is to be understood of the Assyrian (and after that even of the Roman) Captivity; During which they should be without any Supreme Power of their Own; either as to matters of State or Religion till by such means they should be brought to repent of their former Sins, and fitted thereby for me to receive them again into my Favour as my peculiar People. 5 Accordingly Afterward, i. e. After they have been duly disciplin'd by Captivity and Dispersion, shall the Children of Israel return, and seek the Lord their God, i. e. cleave to their True God without falling any more Nationally into Idolatry; and upon preaching the Gospel many of them shall seek, i. e. be Converted to the Son of David their King, Emphatically so call'd, i. e. to Christ, and shall fear the Lord, and his Goodness in the latter Days, i. e. shall more especially adore and praise God for making Good his Gracious Promises to them of sending Christ to be their Redeemer and Saviour. And this shall be Ultimately fulfill'd in the highest manner by the general Conversion of all the Jews or Twelve Tribes to Christianity in the latter days most peculiarly so call'd, that is, at the latter end, or Last stage as it were even of the Gospel-stage.

## SECTION II.

Containing the Prophecies of Hosea during the Interregnum which was between the Death of Jeroboam and Reign of Zachariah his Son, as also during the Reigns of Shallum, Menahem, and Pekahiah the Son of Menahem; All which Kings of Israel reign'd and dy'd or were kill'd, during the Reign of Uzziah King of Judah. This Section takes up Chap. IV. 1. — VI. 2.

## ANNOTATIONS.

(m) The Ephod was a part of the High-Priests Robe. As to the Teraphims, see Gen. 31. 19, &c. Judg. 17. 5.

## PARAPHRASE.

Common Version  
corrected.

1. Israel is reprov'd for Blood-shed in the then Civil Wars, and for their other Sins, especially Idolatry.

Chap. IV. Hear the Word of the Lord, ye Children of Israel: for the Lord has now a new Controversy with the Inhabitants of the Land, because *your present Cruel Wars and Commotions shew, that there is no Truth, nor Mercy, nor Knowledge of God in the Land.* 2 By Swearing, and Lying, and Killing, and Stealing, and committing Adultery, they break out, or *transgress my Commands*, and Blood touches Blood, *i. e. there is no Intermision of shedding Blood.* 3 Therefore shall the Land mourn, and every one that dwelleth therein shall languish by *Famine, together with the Beasts of the Field, and with the Fowls of Heaven, yea, the Fishes of the Sea, or which are in large Waters*, also shall be taken away, or *destroy'd by reason of the greatness of the Drought, which shall dry up even large Waters.* 4 Yet let no Man strive or chide, nor reprove another, *i. e. It is to no purpose to reprove them: for thy People are as they that strive with the Priest, i. e. the People of Israel will hearken to no instructions, tho' it should come from Those whose Office it is to instruct them.* 5 Therefore shalt thou fall in the Day, or by an *Open and foreseen Calamity, which thou shalt not be able to prevent when coming on thee*, and the false Prophet also shall fall with thee in the Night, or by *Calamities unforeseen by him, and which his False Gods could not foretell him; and I will destroy thy Mother, i. e. the whole State or Kingdom of Israel.* 6 My People are destroy'd for lack of Knowledge: because thou hast rejected *the true Knowledge of Me as the Only true God*, I will also reject thee, that thou shalt be *such a People as shall have no Priest to me, i. e. no true Priest: Seeing thou hast forgotten the Law of thy God, I will also deal with thee as if I did forget thy Children to be of the Seed of Abraham &c. and in Covenant with me.* 7 As they were increas'd in Number and Plenty of Riches &c. so they sinn'd the more against me: therefore will I change their Glory into Shame, *i. e. put an End to their*

thou hast forgotten the law of thy God, I will also forget thy children.

7. As they were increased, so they sinned against me: therefore will I change their glory into shame.

Chap. IV.

Hear the Word of the Lord, ye Children of Israel: for the Lord hath a controversy with the inhabitants of the land, because *there is no truth, nor mercy, nor knowledge of God in the land.*

2 By Swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven, yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroy'd for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing

Common Version  
corrected.

## PARAPHRASE.

8 They eat up the sin of my people, and they set their heart on their iniquity.

9 And there shall be like people, like priest: and I will punish them for their ways, and reward them their doings.

10 For they shall eat, and not have enough; they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord.

11 Whoredom, and wine, and new wine take away the heart.

12 My People ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills under oaks, and poplars, and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 I will not punish your daughters when they commit whoredom, nor your

Once glorious Kingdom, and carry them into Captivity. 8 They, viz. their False Priests, eat up the

Sin of my People, and they set their Heart on their Iniquity, i. e. care not how much the People Sin, but are on the contrary pleas'd with it, forasmuch as the more they sin, the more Sin-offerings are thereby occasion'd to be brought to them, and so the said Priests have the more to eat and feed themselves to the Full. 9 And, or Therefore there shall be like People, like Priest, i. e. they shall All be involv'd in the same common Punishment: and I will punish them for their ways, and reward them their doings.

10 For they shall eat to the Full, and yet not have enough, or be satisfy'd therewith; they shall commit Whoredom, thinking thereby to increase their Children, and shall not increase them; because they have left off to take heed to the Lord. 11 Whoredom,

Carnal as well as Spiritual, and Wine, and new Wine take away the Heart, i. e. their understanding things aright. 12 My People ask Counsel at their Stocks or Idols, and their (n) Staff, or Idol, declares unto them, i. e. the Idolatrous Priests tell them what to do, and they do accordingly; for the Spirit of Whoredoms, i. e. the Devil and their Own corrupt Inclinations to Whoredom, both Carnal and Spiritual, has caus'd them to err, and they have gone a whoring from under their God. 13 They Sacrifice to their

Idol-gods upon the tops of the Mountains, and burn Incense upon the Hills under Oaks, and Poplars, and Elms, because the shadow thereof, i. e. of the said Trees, is Good, i. e. the said Trees are thick with Boughs and Leaves, and so give a great Shade: Therefore for a suitable Punishment of your Spiritual Whoredom, your Daughters shall commit Whoredom, and your Spouses shall commit Adultery. 14 And I will not punish your Daughters when they commit Whoredom, nor your Spouses when they com-

## ANNOTATIONS.

(n) The Hebrew word signifies only *Wood*, and so may well denote a *Wooden Idol*. Our Translators probably render'd it a *Staff*, as understanding it of some sort of *Idolatrous Divination by a Staff*, which Some tell us there was, but no good Account is given of the Manner of it. mit

## PARAPHRASE.

Common Version  
corrected.

mit Adultery: for Themselves, or *Yourselves* are separated with Whores, and they Sacrifice with Harlots, *i. e. are separated from me both by your own Carnal Whoredoms, as well as Spiritual, or Sacrificing to Idols*: Therefore the People of Israel that doth not understand, *because that Whoredom &c. has taken away their Hearts or Understanding (as v. 11.) and the Spirit of Whoredoms has caus'd them to err (as v. 12.)* shall fall into Misery and Captivity.

II. *Judah is forewarn'd not to follow the Idolatrous Practices of Israel; and Israel is further threaten'd for the same.*

15 Tho' thou Israel play the Harlot by Spiritual as well as Carnal Whoredom, yet let not Judah offend thereby; and, or even come not ye of Judah unto Gilgal, to be present at the Idolatrous worship there perform'd by Israel, or to perform there any such worship your selves; neither go ye up to Bethel to worship before the Golden Calf there, as they of Israel do, on which account the said Place, instead of being call'd Bethel, *i. e. the House of God*, ought now to be call'd (o) Bethaven, *i. e. the House of Iniquity*, nor swear there, The Lord liveth, forasmuch as this would be performing an Act of Religion before the Calf, and so in an Idolatrous manner.

16 For Israel slides back hereby from Obeying me, as a Back-sliding Heifer (p) which will not put her neck into the Yoke, but draws it Back when the Yoke is putting on; or else when put on, pulls Backward instead of drawing Forward. Now the Lord will feed them of Judah as a Lamb in a large place, *i. e. give them Plenty and Prosperity, if they follow not the Example of Israel.*

17 But whereas Ephraim or Israel is joyn'd to Idols, and it is as Good or to as much Purpose to let him Alone, as to go about to reclaim him: 18 whereas their Drink is sowre, *i. e. they drink so to excess, as what they drink turns sowre in their Stomachs so that they vomit it up again: whereas they have committed whoredom continually, and*

spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand, shall fall.

15 Tho' thou Israel play the harlot, yet let not Judah offend, and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth.

16 For Israel slideth back, as a back-sliding heifer: now the Lord will feed them as a lamb in a large place.

17 Ephraim is joyned to Idols: let him alone.

18 Their drink is sowre: they have committed whoredom continually: her

## ANNOTATIONS.

(o) There was a place distinct from Bethel call'd Bethaven, as appears Josh. 2, &c. But here Bethel is aptly denoted by the name of Bethaven, for the Idolatrous worship there perform'd. Compare Gen. 28. 16, -- 19 and 1 Kings 12. 28, 29.

(p) 'Tis very probable Israel is here compar'd to such an Heifer, in allusion to the Golden Calves or Heifers Idolatrously worship'd by them.

her

Common Version  
corrected.

## PARAPHRASE.

18. rulers with shame do love, Give ye.

19. The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

## Chap. V.

Hear ye this, O Priests; and hearken, ye house of Israel, and give ye ear, O house of the King; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2. And the revolvers are profound to make slaughter, tho' I have been a rebuker of them all.

3. I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.

4. They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the Lord.

5. And the pride of Israel doth testify

her Rulers with, or to their shame do love Bribes, as if they were continually craving them, and saying to the People, Give ye a Bribe if ye will carry your Cause, or the like: 19 For their said heinous Sins, the Wind hath bound her up in her Wings, i. e. Judgment shall come on Israel as a Whirlwind which carries all afore it, and carry them away into Captivity, and then they shall be ashamed because of their Sacrifices to Idols.

Chap. V. Hear ye this, O Priests or Princes, and hearken, ye House of Israel, and give ye ear, O House of the King of Israel, for judgment is toward, or coming upon you, because ye have been a snare on Mizpah, and a net spread upon (q) Tabor, i. e. ye have laid wait and snares for others and kill'd them (as v. 2.) when ye have taken them, just as Hunters or Fowlers lay snares or nets on Hills or Mountains to catch Beasts or Birds for to kill or eat; and in like manner ye have ensnar'd the People, either Enticing them by your Example and Encouragement, or Forcing them by your Threats and Persecutions, to comply with your Idolatrous Worship. 2. And, or Even the Priests or Princes of Israel with their King, who are the Chief Revolvers from my True Religion, are profound to make slaughter, i. e. use deep Counsels and Designs to carry on their Revolt, and to murder All that shall oppose it, tho' I, by my Prophets and Judgments already sent on them, have been a Rebuker of them all. 3. I know the Wickedness of Ephraim at present, and the Iniquity of Israel is not hid from me, tho' I see fit not to send my Judgments on them at the present, but rather to let them seem to prosper in some degree. For I know that even Now, O Ephraim, thou committest whoredom, and Israel is defiled with Idolatry. 4. They will not frame their doings to turn unto their God: for the Spirit (r) of Whoredoms is in the midst of them, and they have not known the Lord. 5. And the pride of Israel doth testify to his Face, i. e. the insolent going on of Israel in their Idolatrous and other evil courses, openly proves their Notorious Wickedness, and most

III.  
Hosea foretells what shall befall Menasseh the King of Israel, and what shall befall Ahas King of Judah, for their Impiety, especially Idolatry; and also threatens Both Kingdoms in general for their Sins.

(q) See Gen. 31. 44. and Judg. 11. 29 and 4. 6. (r) Chap. 4. 12.

## PARAPHRASE.

Common Version  
corrected.

*just Desert of severe Punishment.* Therefore shall Israel and Ephraim fall in their Iniquity: Judah also shall fall with or by them, for the like Idolatry which shall be allow'd of and practis'd also in Judah, under their Then wicked King Abaz. 6 They of Judah shall go with their Flocks, and with their Herds, to sacrifice them at the Temple, and so to seek the Favour of the Lord: but they shall not find him; he hath withdrawn himself from them. 7 Because they have dealt treacherously against the Lord: for they have begotten strange Children, i. e. the Then Jews or People of Judah will be All-generally given to Idolatry, as well as their King Abaz, and no wonder they will not stick to make Marriages with the Heathen, and so to beget Unclean Children, or which are against my Law and so without my Covenant; since they will be so foud (f) of the Idolatrous Customs of Foreign Nations, as to burn even their Children to Moloch, as other Heathen Nations do. Now shall a Month devour them with their portions, i. e. A Months time will be sufficient for Pekah the Then King of Israel in Conjunction with Rezin King of Syria to invade Judah, and (s) make a prodigious Slaughter of the People thereof, and carry away also a vast number of them Captive. 8 Blow ye the Cornet in Gibeah, and the Trumpet in Ramah: cry aloud at Beth-aven: after thee, O Benjamin, i. e. To shew how Certainly this great Destruction shall come on Judah, methinks I hear already the said King of Israel, and his Confederate the King of Syria, come to the Frontiers of Israel and Judah, viz Gibeah, Ramah and Beth-aven, by the sound of the Warlike Instruments the Cornet and Trumpet there sounding; whether they are come presently to invade Benjamin, as being that part of the Kingdom of Judah which lies next to the Kingdom of Israel in respect of the foremention'd Places or Towns. 9 But tho' God sees fit thus to let Pekah the Then King of Israel be his Instrument of punishing the great Impiety of Abaz the Then King of Judah: yet Ephraim or Israel it self shall be made Desolate in the day of Rebuke, i. e. when the Time is expir'd for God's Forbearance of them, God will punish them by putting an End to their Kingdom, and making their Country desolate:

to his face: therefore shall Israel and Ephraim fall in their iniquity: Judah also shall fall with them.

6 They shall go with their flocks, and with their herds to seek the Lord: but they shall not find him, he hath withdrawn himself from them.

7 They have dealt treacherously against the Lord: for they have begotten strange children: now shall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven: after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: a-

(f) 2 Kings 16. 3, 4. (s) 2 Chron. 28. 5, — 8.

Common Version  
corrected.

## PARAPHRASE.

among the Tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water.

11 Ephraim is oppressed, and broken in judgment: because he willingly walked after the commandment.

12 Therefore will I be unto Ephraim as a moth: and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrians, and sent to king Jareb: yet

Among all the Tribes of Israel, both the Ten Tribes that make the Kingdom of Israel, and also the other Two of which consists principally the Kingdom of Judah, have I made known Aforehand now by my Prophet Hosea That which shall surely be brought to pass, unless prevented by Repentance. 10 The Princes of Judah were like them that remove the bound or Land-mark between One mans Estate or Ground and Another, i.e. They shall be the Principal Causes of the Idolatry that will be practis'd in Judah during the Reign of Ahaz, whereby they will injure Me, by removing the Bound, or as it were Land-mark that ought to be observ'd between the worship of me the True God and False Gods: Therefore I will pour out my Wrath upon them like the Water of a great Overflowing River, which carries All afore it.

11 Ephraim also is, or Certainly shall be oppress'd, and the Kingdom of Israel broken in pieces, or put an End to in Judgment, i.e. by my Judgments sent on them in Justice for their Sins: because he willingly walked after the Commandment, i.e. because Jeroboam (1) the First King of Israel (as a distinct Kingdom from Judah after David) set up the Idolatrous Worship of the Golden Calves Willingly, or Advisedly and Purposely, as a Means to preserve the Ten Tribes from Returning to their Obedience to the House of David; and All the succeeding Kings of Israel hitherto, have also Willingly or Advisedly follow'd Jeroboam's Example, out of the same Politick, but Wicked Ends. 12 Therefore will I be unto Ephraim as a Moth: and to the House of Judah as Rottenness, i.e. I will punish both Ephraim and Judah for their Idolatry in due manner. 13 When Ephraim saw, or shall see his Sickness, i.e. Weakness to oppose the

Forces of Pul the King of Assyria which shall invade Israel in the Reign of Menabem; and when Judah saw, or shall see his Wound which he shall receive from the Confederate Forces of Rezin King of Syria and Pekah King of Israel; then went Menabem the King of Ephraim or Israel, or some Others sent by him (u) to the said Assyrian King, viz. Pul, and sent the Tribute which he promis'd duly every Year as long as he Reign'd to King Pul, who may otherwise be fitly call'd Jareb, because by Virtue

(1) 1 Kings 12. 26, &amp;c.

(u) 2 Kings 15. 19, 20.

## PARAPHRASE.

Common Version  
corrected.

of Menabem's Submission to him, he was (as the word *Jareb* signifies) to plead the Cause of Menabem, or to take his Part against any that should oppose him: Yet could He, viz. *Pul* not heal you, nor cure you of your wound, i. e. prevent all future Opposition to the Family of Menabem succeeding in the Throne of Israel, and the Civil Commotions or Parties that arose on this Occasion; the Son of Menabem (w) being kill'd after a short Reign of about two years by the Conspiracy of Pekah the son of Remaliah, who thereupon made himself King of Israel. And in like manner it shall come to pass in the days of Abaz King of Judah, that when he shall receive a great Wound or Overthrow by Pekah then King of Israel in Conjunction with Rezin King of Syria; and thereupon Abaz shall send to Tiglath-pilezer the then King of (x) Assyria for his Assistance against his aforesaid Confederated Enemies of Syria and Israel; the said King of Assyria shall be so far from (y) healing Abaz, or helping him to restore his Kingdom to his former Strength and Prosperity, that he shall rather distress and weaken it. 14 For I will be unto Ephraim as a lion, and as a young lion to the House of Judah: I, even I will tear and go away; I will take away, and none shall rescue him, i. e. I will severely punish the foremention'd Sins of Israel and Judah, and none shall be able to help him against me.

could he not heal you, nor cure you of your wound.

14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I will tear and go away; I will take away, and none shall rescue him.

15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

## Chap. VI.

Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

15 As a Lion returns to his Covert after he has taken or devour'd his Prey, so after I have brought on Israel and Judah such Calamities as I judge fit for their Punishment, I will as it were go and return to my place, i. e. Keep my self quiet and not Exert my Power for their Deliverance, till they are by their Punishments brought to acknowledge their offence, and seek my face: in their affliction tis most likely they will seek me early or earnestly. Chap. VI. Then they will say; Come and let us return unto the Lord: for he hath as a Lion torn us, and he will heal us on our Repentance; he hath smitten, and he will bind us up, i. e. bind up as it were our Sores in order to heal them. 2 After two days will he revive us, even in the third day he will raise us up, and we shall live in his sight, i. e. As soon as we sincerely repent, He will quickly

2 After two days will he revive us, in the third day he will raise us up, and we shall live in his sight.

14.  
Hosea foretells the Reformation of Judah in the Reign of good Hezekiah, and his wonderful Recovery from a great Sickness on the Third day, as also thereby the Refurrection of Christ on the third day.

(w) 2 Kings 15. 23, — 25. (x) 2 Kings 16. 7, &c.

(y) 2 Chron. 28. 16, 20, 21.



Common Version  
corrected.

## PARAPHRASE.

3 Then shall we know, \* even we shall follow on, to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain; as the latter and former rain unto the earth.

*restore us to our former happy Condition. And particularly Hezekiah the good King that shall be of Judah, after two days grievous Sickness, so as to be very near unto Death, shall perfectly recover (2) on the Third day to the great Joy of his People. And herein as well as in several other respects Hezekiah shall be a Type of Christ, who after his Crucifixion for our Redemption shall lie Two days in the Grave, and on the Third day his Body shall be rais'd to Life, and he shall dye no more, but live for ever with God. And by such his Resurrection he shall give an undeniable Proof of his having obtain'd Justification, and so Eternal Happiness for All that truly believe on and obey him.*

3 Then shall We, i.e. all true Believers know the Will of God more perfectly, even We shall follow on, or use our best Endeavour to know and obey the Lord: Then his Going forth is or shall be prepar'd as the Morning; and he shall come unto us as the Rain; as the latter and former rain unto the Earth, i.e. the Preaching of the Gospel shall enlighten the World as the Sun do's by its Rising in the Morning; and he shall pour on his Church all Spiritual Blessings requisite to make it grow and flourish, as seasonable Rains make the Earth fruitful.

## SECTION III.

*Containing the Prophecies of Hosea, during the Reign of Pekah King of Israel, and Son of Remaliah who began his Reign in the last Year of Uzziah King of Judah, and reign'd all the days of Jotham King of Judah, and some part of the Reign of Ahaz King of Judah. This Section takes up Chap. VI. 4 — VII. 10.*

4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hew'd them by the Prophets: I have slain them by the words of my mouth,

4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your Goodness is as a morning Cloud, and as the early dew it goeth away, i.e. your Repentance and Turning to me at any time is but of short Continuance, and not solid or sincere and lasting. 5 Therefore have I hew'd them, i.e. done what is fit to break their stony Hearts and bring them to true Repentance by the Judgments which I have denounced against them by my Prophets: I have slain them, i.e. foretold that they should be slain by the Words of my Mouth, i.e. by

1. God reproves Pekah and his Prince for their Wickedness, and foretells the Invasion of the Assyrian King into Israel, and his subduing great Part of that Kingdom, and so weakening it.

(2) 2 Kings 20. 5.

## PARAPHRASE.

Common Version  
corrected.

my Prophecies made known to my Prophets; and so thy Judgments are as the Light that goeth forth, *i. e.* it is as clear as the Sun, that the Judgments that have or shall befall thee, are most just. 6 For I desired Mercy, and not, *i. e.* more than Sacrifice; and Holiness of Life agreeable to the Knowledge of God, more than Burnt-offerings. 7 But they like Men or Adam have transgressed the Covenant, *i. e.* Law I have given them: therein have they dealt treacherously against me. 8 Gilead is a City, *i. e.* Israel, and particularly the Gileadites are of them that work Iniquity; and is polluted with shedding Blood unjustly. 9 And as Troops of Robbers wait for a man, so the Company of Priests murder in the way by consent, *i. e.* the Idolatrous Priests, or the Princes of Israel, take Counsel together how to way-lay others, and rob and murder them in Companies: for they stick not to commit such Enormity. 10 It may therefore well be said by me, that I have seen an horrible thing in the house of Israel: And besides the Guilt of Bloodshed there is the Whoredom of Ephraim, Israel is defiled. 11 Also, O Judah, he hath set an Harvest for thee, *i. e.* thou makest thy self Ripe for Destruction by thy obstinate Sins, whereas I would turn away the Captivity of my People, *i. e.* I would prevent your bringing Captivity on you, by bringing you to forsake those Sins which will occasion it. Chap. VII. In like manner When, or Whereas I would have healed Israel by bringing them to Repentance and thereon forgiving them past Sins, even then the Iniquity of Ephraim was discover'd, or did discover and shew it self most Notoriously, and the Wickedness of Samaria: for they commit Falshood: and the Thief cometh in a Door and Steals, and the Troop of Robbers spoileth without. 2 And they consider not in their hearts, that I remember all their Wickedness: now the Punishment due for their Own doings have beset them about, for they, *viz.* their said Doings are before my Face, *i. e.* known to me. 3 They make the

cometh in, and the troop of robbers spoileth without.

2 And they consider not in their hearts, that I remember all their wickedness: now their own doings have beset them about, they are before my face.

and thy judgments are as the light that goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God, more than burnt-offerings.

7 But they like men have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead is a city of them that work iniquity; and is polluted with blood.

9 And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit \* enormity.

10 I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an harvest for thee, \* whereas I would turn away the captivity of my people.

## Chap. VII.

When I would have healed Israel, then the inquiry of Ephraim was discovered, and the wickedness of Samaria: for they commit falshood: and the thief

Common Version  
corrected.

## PARAPHRASE.

3 They make the King glad with their wickedness, and the princes with their lies.

4 They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leaven'd.

5 In the day of our King, the princes have made him sick with bottles of wine, he stretched out his hand with scorners.

6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

King glad with their Wickedness, and the Princes with their Lies, i.e. they care not what Wickedness they commit to please their wicked King and Princes.

4 They are all Adulterers, so hot with Adultery, as an Oven heated or over-heated by the Baker, who therefore ceases from raising or making any more Fire, after he hath kneaded the Dough, until it be leaven'd. 5 In the day of our King, viz. Birth-day or rather Coronation-day, (xx) the Princes have made him and themselves sick with Bottles of Wine, so that he stretched out his hand with Scorners, i.e. forgot his Dignity so far as Familiarly to converse with mean scoundrel Fellows: Or else, the King and Princes are not only given to Drunkenness, but also join with the most wicked or greatest Scorners of God's Laws in committing all sort of Outrages and Villany. 6 For they have made ready their Heart like an Oven, whiles they lie in wait: Their Baker sleepeth all the Night, in the Morning it burneth as a flaming Fire, i.e. As a Baker (a) when he has put Fire and Fuel enough into his Oven, lays himself down to sleep all night, and in the morning finds the Fire burning All of a flame in the Oven: So the present King of Israel and his Princes &c. secretly intending Mischief, tho' they suppress for a while their wicked Intentions, yet they have them still kindling or working in them; and as soon as Opportunity offers, their hidden Designs break forth like a Flame of Fire into Open act.

## ANNOTATIONS.

(xx) This is in all probability to be understood of Pekah the Son of Remaliah, the History of whose Reign is set down 2 Kings 15. 25, — 31. which very well agrees to several Particulars refer'd to in the following Verses by Hosea. See my Preface hereto.

(a) It was observ'd by me on Isaiah 7. 4. that by Pekah then King of Israel (when Omri mention'd under that name, v. 1.) being all along after styl'd by Isaiah no other than the Son of Remaliah, thereby seems denoted that He was the Son of some Mean man; This Observation was there made by me barely on account of the manner of Expression, and Not then thinking at the least of what is here said by Hosea. But this Place further confirms me in the foresaid Opinion, inasmuch as it is most probable from all other Circumstances, that what is here spoken by Hosea, relates to the said Pekah Son of Remaliah. And therefore the Prophet Hosea so much insisting on the Similitude of a Baker, as v. 4, 6, 7, 8. inclines me to think that he did so, because Pekah was the Son of a Baker, and so by this Comparison it was then well understood whom the Prophet meant, as well as if he had call'd the said King of Israel by his Name.

## PARAPHRASE.

Common Version  
corrected.

7 Thus they are All hot as an Oven, and by such wicked Plots and Actions have devour'd their former Judges: By such means All their late (b) Kings are fallen: For there is or was None among them, viz. the said Kings that calls or call'd unto me for Help and Establishment on his Throne, or that ask'd my Counsel whether he should take upon him the Crown.

8 Ephraim, he hath mixed himself among the beaten People by following their Idolatrous Rites, and for the same shall be mix'd or scatter'd among them by Captivity. Ephraim is as a Cake baked on an Hearth, and not turn'd, and so bak'd or hot but on One side and not Good to eat: for in like manner tho' the People of Israel do observe several of the Ordinances of my Law, yet they do it in an Idolatrous manner, and so serve me but by Halves, and so spoil all their Religious Service and make it altogether Unacceptable to me. 9 For this Strangers, i.e. Foreign Nations have devour'd his Strength, (c) or brought him very Low, and he knows, i.e. considers it not: Yea, he is become Weak as a Man when Gray hairs are here and there upon him, and he can't live long for Age, yet he knoweth not. 10 And the Pride of Israel testifieth to his face, and they do not return to the Lord their God, nor seek him for all this.

7 They are all hot as an oven, and have devour'd their judges; all their kings are fallen, there is none among them that calleth unto me.

8 Ephraim, he hath mixed himself among the people, Ephraim is a cake not turned.

9 Strangers have devour'd his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they do not return to the Lord their God, nor seek him for all this.

## SECTION IV.

Containing the Prophecies of Hosea, during the Reign of Hoshea the Last King of Israel, who began his Reign in the Twelfth Year of Ahaz King of Judah, (2 Kings 17. 1.) and ended it in the Sixth Year of the Reign of Hezekiah King of Judah, (2 Kin. 18. 10.) This Section takes up Chap. VII. 11 — XIII. 8.

## ANNOTATIONS.

(b) Viz. Zachariah, Shallum, and Pekabiah the Son of Menabem, which last was kill'd by Pekab the Son of Remaliah. Read 2 Kings 15. 8, &c.

(c) This exactly agrees to Tiglath-pileser King of Assyria subduing all the North-part of the Kingdom of Israel and more, in the days of Pekab the Son of Remaliah. See 2 Kings 15. 29. Inasmuch that hereupon Pekab seems to have become Despicable in the sight of his Subjects, which made way or encourag'd Hosea the last King of Israel to kill him, (as Pekab had done his Predecessor) as is related v. 30. of the Chapter last mention'd.

Common Version  
corrected.

## PARAPHRASE.

11 Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them, I will bring them down as the fowls of the heaven, I will chastise them as their congregation hath heard.

13 Wo unto them, for they have fled from me: destruction unto them, because they have transgressed against me: tho' I have redeem'd them, yet they have spoken lies against me.

15 And they have not cried unto me with their heart, when they howl'd upon their beds: they assemble themselves for corn and wine, and they rebel against me.

15 Tho' I have bound, and strengthened their arms, yet do they imagine mischief against me.

16 They return, but not to the most High: they are like

11 Ephraim also is like a silly Dove without heart, *i.e.* Understanding to take the true way to escape Danger or Destruction: They, viz. under the Reign of Hoshea the present and last King of Israel call (d) to Egypt for Help against the King of Assyria, but nevertheless they shall go Captive to Assyria. 12 When they shall go so, I will, or shall thereby shew that I have as it were spread my net upon them; I will thereby shew that it is I that bring them down, when like silly Doves or as the other Fowls of the Heaven they think to fly away from me; thereby I will chastise them as their (e) Congregation hath heard, or often been forewarn'd I would certainly do, if they repented not. 13 This Wo shall be unto them, for that they have indeed fled from me in one sense, *i.e.* from Obeying my Laws and Exhortations to Repentance by my Prophets: Destruction shall be unto them, because they have transgressed against me: tho' I have redeem'd or often deliver'd them from their Enemies, yet they have in effect spoken Lies against me, as by their worshipping Other Gods, and so denying me to be the Only true God. 14 And likewise by their Hypocritical Behaviour toward me, inasmuch as they have not cried unto me with their Heart, *i.e.* hearty Resolutions of Amendment, when they howl'd as one that lies sick upon their Beds for deliverance from the Evils they lay under: They assemble themselves, to pray to me in the Time or for Fear of Famine, for to give them Corn and Wine, and yet they go on to rebel against me. 15 Tho' I have bound as it is usual for Surgeons to do to wounded Arms, and so strengthened their Arms, *i.e.* enabled them to withstand their Enemies so as not hitherto to be totally Subdu'd, yet do they as much as in them lies imagine mischief against me, by giving the Worship to Other Gods which is due only to me and the like. 16 As also because they return Outwardly, but not Inwardly and Sincerely to Me the most High: they

L. The Prophet foretells that notwithstanding their Confederacy with Egypt, Israel should be carried captive into Assyria.

## ANNOTATIONS.

(d) See 2 Kings 17. 4 &c. (e) Hereby may be understood, either the whole People of Israel when assembled together (as v. 14.) to beg Deliverance of God from any Calamity they lay under, or else the Chief Princes and other Men which made up the Chief Council of the Nation together with the King.

are

## PARAPHRASE.

Common Version  
corrected.

are like (f) a deceitful Bow: therefore their Princes shall fall by the Sword for the rage of their Tongue, viz. in speaking Lies against God, (as v. 13.) as also for what they shall speak against the King of Assyria, in order to induce the King of Egypt to enter into a Confederacy with them against the Assyrian King: This shall be their Derision in the land of Egypt, i.e. this their Confederacy with the King of Egypt shall but expose them the more to Derision.

a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

## Chap. VIII.

Chap. VIII. Set the Trumpet to thy Mouth, i.e. give loud Notice of what follows, O Hosea my Prophet. He, viz. Sennacherib in the days of Hezekiah shall come as an Eagle, i.e. with great Speed and Forces against the house of the Lord at Jerusalem, which I shall permit him to do, because they have, viz. in the days of Ahab transgressed my Covenant, and rebelled against my Law by a general Apostasy to Idolatry. 2 Then They of Judah & Jerusalem shall cry unto me, My God, we know or acknowledge thee to be the Only true God, and repent of our former National Idolatry. And because King Hezekiah and many Others shall be sincere in this their Repentance and Edification, I will deliver Judah and especially Jerusalem from Sennacherib.

Set the trumpet to thy mouth: he shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and transgressed against my law.

2 \* They shall cry unto me, my God, we know thee.

3 \* As for Israel, Israel hath cast off the thing that is good: the enemy shall pursue him.

3 But as for Israel, Israel hath cast off the thing or All that is Good Sincerely and Truly: therefore the Enemy shall pursue, and the Assyrian King Salmanneser shall Totally subdue him. 4 They have (g) set up several Kings, viz. Shallum, Menabem, &c. but not by Order of me: they have made the said Princes, and acted therein as if I knew it not: of their Silver and their Gold have they made them Idols, that they may be cut off, i.e. whereby they have justly provoked me to cut them off. 5 Thy Calf, which or before which, and so in an Idolatrous man-

4 They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.

5 Thy calf, O Sa-

## ANNOTATIONS.

(f) See the Paraphrase of Psal. 78. 57.

(g) Jeroboam the First King of Israel after the Revolt from the House of David, was so by God's Appointment or at least Permission, as 1 Kings 12. 24. And so likewise was Jehoash made King of Israel by God's Appointment, as 2 Kings 9. 3. But Shallum, who slew Zachariah, the last of the Family of Jehu that was King of Israel, had no Commission from God so to do, or to take the Kingdom to him; nor had any of his Successors. Read 1 Kings 15. 10 &c.

Common Version  
corrected.

## PARAPHRASE.

maria, hath cast thee off: mine anger is kindl'd against them: how long will it be ere they attain to innocency?

6 For from Israel was it also, the workman made it, therefore it is not God: but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel is swallowed up: now shall they be among the Gentiles, as a vessel wherein is no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

10 Yea, tho' they have hired among

For Ephraim, tho' he has hir'd Lovers or Allies, viz. the Egyptians, yet may well be compar'd to a Wild Ass alone by himself, since he has not taken the Way to procure my Protection, and it shall not be in the Power of Egypt to help him, and so he shall be left Alone to withstand the Assyrian Power, and not being Able so to do, shall be subdued thereby. 10 Yea, tho' they have hired the Egyptians to be their Allies among the heathen

ner thou worshipest, O People of the Kingdom of Samaria or Israel, hath given me just Occasion to cast thee off: for such their Idolatry mine Anger is kindl'd against them: how long will it be ere they attain to Innocency. i. e. especially because I foresee they will never leave off their said Idolatry, as long as they continue a Kingdom, or in their present State. 6 For from Israel, i. e. from the Invention and Wickedness of Jeroboam the First King of Israel of that Name, Was even it also, viz. the making and setting up of the Calves to be worship'd, and accordingly the Workman employ'd by the said Jeroboam made it: therefore it is not God, but the Time will come when the Calf of Bethel, near (or in the Kingdom of) Samaria shall be broken in pieces, and carried away by the Assyrians. 7 For they have sown the Wind, and they shall reap the Whirlwind: it hath no Stalk: the Bud shall yield no Meal: if so be it yield, the Strangers shall swallow it up, i. e. by their betaking themselves to the Worship of the Calves, &c. out of Politick Ends, (b) the Kings of Israel have taken altogether Wrong measures to establish their Kingdom: for they shall fail of the End aim'd at thereby; and whatsoever Worldly Advantages or Riches they may have got, they shall fall at last into the hands of their Enemies. 8 Israel is, i. e. shall be as Certainly as if He was Already swallow'd up, or entirely conquer'd by the Assyrians. Now shall they, i. e. I have already decreed that they shall be Captives among the Gentiles, as a vessel wherein is no pleasure; i. e. which I like not as being Unfit for my Service. 9 For they are gone up, i. e. shall certainly be carried Captive to Assyria: they shall thus fall into the hands of the Assyrians, as a wild Ass which is One of the most Untractable Creatures, by being Alone by himself, Often becomes a Prey to other Stranger Wild Beasts.

(b) 1 Kings 12. 26, 27 &c.

## PARAPHRASE.

Common Version  
corrected.

Nations: now will I gather them *in order to deliver them into Captivity*, and they shall sorrow in a little time for the Burden of Captivity, &c. *put on them by the King of Assyria, who has other (i) Princes or Kings Tributary to him.* 11 Because Ephraim hath made many *Idolatrous Altars which have tended to multiply his Sin*, therefore the said Altars shall be unto him the Occasion of my bringing so severe Judgments on him to *punish his Sin.* 12 I have written to him the great things of my Law, *i.e. given him a Law, which if he would have obey'd, it would have made him (k) Great in the Eyes of other Nations, and as containing Rules Great in themselves, i.e. Good and Just, and which would have secured my Favour to him: but they were counted as a strange thing, i.e. He had no Regard to them, as if he knew not by whom the said Laws were given.* 13 They sacrifice the Sacrifices of Extortion, *i.e. they think to make Amends for their Extortion by way of Bribes, &c. by Offering a Part of what they get thereby or buy therewith to me: They think they have done their Duty if they Sacrifice the Flesh of their Beasts, &c. to me, without having any Regard to the Inward Disposition of their Hearts or True Piety there, and accordingly they eat it as common Meat: therefore the Lord accepts them not; but now will he remember their Iniquity, and visit their Sins: so that they shall be forc'd several of them to return into Egypt, to escape falling into the hands of the King of Assyria, instead of the King of Egypt's coming to drive the Assyrians from them.*

the nations, now will I gather them, and they shall sorrow \*in a little time for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin; altars shall be unto him to sin.

12 I have written to him the great things of my law, but they were counted as a strange thing.

13 They sacrifice \*the sacrifices of extortion, and eat it; therefore the Lord accepteth them not: now will he remember their iniquity, and visit their sins: they shall return to Egypt.

IV.

Judah is threatened for it's Reliance too much on Human Means for Deliverance from Sennacherib.

14 As Israel has *thus forgot to put his Trust in his Maker, and builds strong Places; so Judah likewise for fear of an Invasion by the Assyrians has (l)*

14 \*As Israel hath forgotten his maker, and buildeth \*strong places; so Judah hath

## ANNOTATIONS.

(i) See 2 Kings 16. 7.

(k) Deut. 4. 6, 8.

(l) As the People or rather Princes of Judah (even in the days of Hezekiah, but as is probable contrary to his own Inclination thereto) are frequently blam'd by Isaiah for seeking Assistance from Egypt by a Confederacy against Sennacherib; so it is not to be doubted, but out of the same Principle they repair'd the Cities of Judah that were afore Fortify'd, and made them stronger, and likely fortify'd others, and rely'd rather on such Human means, than in God's Favour and Protection. Which is that which is here blam'd in Judah. Concerning this See Isai. ch. 29 and 30, &c.

multiply'd



Common Version  
corrected.

## PARAPHRASE.

multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the strong places thereof.

## Chap. IX.

Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every corn-floor.

2 The floor and the wine-press shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the Lord's land; but Ephraim shall return to Egypt; and they shall eat unclean things in Assyria.

4 They shall not offer wine-offerings to the Lord, even because they were not pleasing unto him:

return into Egypt, whence I brought their Forefathers: and the Rest of them, that shall be carried Captive by the Assyrian King Shalmanezzer, shall be brought to such Necessity in their Captivity, that they shall not have Corn to eat, but shall be forced to eat even Unclean things, i.e. such things as are not only Unclean by the Law of Moses, but which they also esteem'd Still Unclean, after they forsook the Law of Moses, so far at least as to fall into Idolatry: Such Unclean things shall they be forced to eat for to support Life in Assyria. 4 Whence it shall come to pass, that then They shall not have Wine, wherewith to offer Wine-offering to the Lord, even because they, viz. the Wine-offerings which they made when they had Wine to offer in their own Land, were not pleasing unto him, being either offer'd to Idol-gods, or else to the Lord himself in an Idolatrous

multiply'd fenced Cities: but because they of Judah have relied on such Human Means more than they ought, as well as they of Israel, therefore I will send a fire on his Cities, i.e. an Enemy, viz. the Assyrian which shall set Fire to the said Fenced Cities of Judah, and it shall devour the strong Places thereof, as well as it shall Afore Those of Israel, tho' not in so Great a manner, or so as to put an End to the Kingdom of Judah, as an End shall be put to the Kingdom of Israel by the Assyrians.

Chap. IX: Therefore Rejoice not, i.e. thou shalt not have Reason to rejoice, O Israel, for Joy of Deliverance from the Assyrians, as other People shall, viz. Judah, Egypt and Ethiopia. For the Assyrian shall utterly subdue thee, and put a Final End to thy Kingdom, because thou hast gone a whoring from thy God, thou hast loved a Reward upon every Corn-floor, i.e. by way of Returning Thanks to thy Idol-gods, as if they (m) gave thee Corn, &c. after thy Gathering in of thy Corn thou hast made Feasts, at the places where thou layest up and threshest out thy Corn, in Honour to the said Idol-gods. 2 Therefore also the Floor and the Wine-press shall not feed them, and the new Wine shall fail in her, i.e. thou shalt be spoil'd by thy Enemies of thy Corn and Wine.

3 Further for their Punishment they of Israel shall not much longer dwell in the Lord's land, i.e. in the Land which the Lord gave to their Forefathers: but Some of Ephraim shall for Refuge from the Assyrians

whence I brought their Forefathers: and the Rest of them, that shall be carried Captive by the Assyrian King Shalmanezzer, shall be brought to such Necessity in their Captivity, that they shall not have Corn to eat, but shall be forced to eat even Unclean things, i.e. such things as are not only Unclean by the Law of Moses, but which they also esteem'd Still Unclean, after they forsook the Law of Moses, so far at least as to fall into Idolatry: Such Unclean things shall they be forced to eat for to support Life in Assyria. 4 Whence it shall come to pass, that then They shall not have Wine, wherewith to offer Wine-offering to the Lord, even because they, viz. the Wine-offerings which they made when they had Wine to offer in their own Land, were not pleasing unto him, being either offer'd to Idol-gods, or else to the Lord himself in an Idolatrous

Y.  
Judgments are  
further denounc-  
ed against Israel  
for their many  
and great Sins.

## PARAPHRASE.

Common Version  
corrected.

manner, viz. before the Golden Calves. Their Sacrifices, if they had Proper things to offer, shall not be pleasing to God, because they shall be unto them as the Bread of Mourners: All that eat thereof shall be polluted, i.e. because they during their Captivity shall be in the state of Mourners for the Dead, and so Unqualify'd according to the Law to offer any Sacrifice, Any thing offer'd or touch'd by them being to be esteem'd Polluted: But not to insist on this Reason last mention'd, 'tis sufficient to express more plainly the reason given just afore: why they shall not offer Sacrifices in their Captivity in such manner as shall be pleasing unto God, viz. not only for that they shall not then dwell in the Lord's Land, (as v. 3,) and so not have Liberty or Opportunity to offer them at the Place appointed by God, even his Temple at Jerusalem; but also because their Bread or Food which they shall then have or be able to get, shall be but enough for to keep their own Soul and Body together, and so they shall not be able to spare Any of it to come into the House of the Lord for an Offering. 5. And since this will be your Case as to your Inability to offer the Common Daily Sacrifices unto God, What will ye do, i.e. how much more Unable will ye be to offer the Extraordinary Sacrifices, &c. requir'd by the Law to be offer'd in the or on any Solemn Day, and in the or on any Day of the Feast of the Lord, i.e. as any of the Great Feasts appointed by God? 6 And the like shall be the Case of those that escape the Assyrians: For lo, they, i.e. at least the Generality or Chief of them are gone, i.e. shall go into Egypt, because of avoiding Destruction or Captivity by the Assyrians: And as Egypt shall gather them up, or receive such as flee from the Assyrians, so Memphis a Chief City of Egypt, to which they shall betake themselves, shall bury them, i.e. they shall dye there without ever Returning into their Own Country: the pleasant or places desir'd by their Enemies for their Silver laid up therein, Nettles shall possess them, i.e. their Enemies shall take and destroy them; and Thorns shall be in the places where their Tabernacles or Houses stood. 7 And it shall not be long first, for the Days of Visitation are come, the Days of Recompense are come, Israel shall be made to know it, viz. whether the True Prophet sent to them by God, or their False Idol-prophet is a Fool; which of the Two that says he is the Spiritual man or guided by a Divine Spirit is Mad: This shall thou Israel be made to know for the multitude of thine Iniquity in listening to False Prophets, and the

their sacrifices shall be unto them as the bread of mourners: all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the Lord.

5 What will ye do in the solemn day, and in the day of the feast of the Lord?

6 For lo they are gone, because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.

7 The days of visitation are come, the days of recompense are come, Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.

great

Common Version  
corrected.

## PARAPHRASE.

8 The watchman of Ephraim ~~was~~ with my God: ~~but~~ the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.

9 They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness: I saw your fathers as the first-ripe in the fig-tree at her first time: but they went to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved.

11 As for Ephraim, their glory shall fly away like a bird; from the birth, and from the womb, and from the conception.

12 Tho' they bring up their children, yet will I bereave them,

great Hatred thou hast against the True Prophets.

8 The Watchman of Ephraim was with my God, *i. e.* the True Prophet that, like a faithful Watchman gives Warning of approaching Calamities, comes from or is sent by God to endeavour to save Ephraim, but the False Prophet is as a Snare of a Fowler in all his ways, and hatred in the House of his God, *i. e.* ensnares him into the Mischieves or Calamities coming on him, by enticing the People to continue in Idolatry, which he do's out of his hatred to the Temple of God at Jerusalem. 9 They have deeply corrupted themselves, as in the days of Old, when they forced (n) the Levite's Concubine at Gibeah till she died: therefore he will remember their Iniquity, he will visit their Sins.

10 I found Israel like Grapes in the Wilderness: I saw your Fathers as the first-ripe in the Fig-tree at her first time; *i. e.* I was pleas'd with the Pious Actions of your Forefathers after they came out of Egypt, as One is pleas'd with a Bunch of good Grapes, especially in a Desert place where is no Water, and when he is thirsty; or with the First-ripe Figs in their Season: but they Many of them went to the Worship of the Idol (o) Baal-peor, and separated themselves from my Worship to worship that Idol to their Shame and Destruction, as they found at last; and their Abominations were according as they loved, *i. e.* they worship'd also several other Idols as their sinful Inclination lead them. So that the present Israelites are a Race of Wicked Men, and by obstinately following the Idolatry of their Forefathers, render themselves justly liable to partake of the Punishment still remaining Due to their Fathers Sins, as well as to their Own. 11 Therefore as for Ephraim, their Glory shall fly away like a Bird, *i. e.* shall speedily cease: even their Glory that arises from the Birth, and from the Womb, and from the Conception, *i. e.* from their Confidence of a multitude of Children arising to strengthen again their Nation, and which should quickly arise from the Fruitfulness of their Women, which had either already brought forth, or at least Conceived and were Big with Child. 12 For tho' they bring up their Children, yet will I bereave or

(n) Judg. 19. 22, &amp;c.

(o) Numb. 25. 3.

## PARAPHRASE.

Common-Version  
corrected.

take them away, that there shall not be a Man left: yea, *this* Wo shall be also or even to them when I depart from them, i. e. deliver them to be carried Captive out of my Land, and so as it were from me.

13 Ephraim, particularly the City of Samaria, as I saw Tyre, (p) is planted or situated in a pleasant or strong Place: but tho' Tyre shall stand out against the Assault of Shalmaneser the King of Assyria, yet Ephraim or Samaria shall not, but be taken by the said King, and so shall bring forth his Children to the Murderer, i. e. Shalmaneser shall order them to be slain.

14 But rather than this should be the Sad Fate of their Children, I Hosea thy Prophet humbly beg leave out of Pity to them to beseech thee to Give them, O Lord: What wilt thou have me to give them?

Why rather give them a miscarrying Womb, and dry Breasts, (q) i. e. let them have no Children, than bear Children to be thus murder'd.

15 In Answer to thy Request, I tell thee, that the Slaying of their Children will be but a just Punishment for the long Wickedness of them and their Forefathers, for I remember all their Wickedness in the Idolatry they have been guilty of at Gilgal, and all the other Offences as well as Idolatry that they have been guilty of, since they first encamp'd in Gilgal on their first Entrance into Canaan: for there I hated them, or began (r) to shew my Displeasure against them after their Coming into Canaan, by reason of the Sin Akban there committed: for the Wickedness of their doings I will drive them out of the Land where my House is, and as they love not That, so I will love them no more, till they shall be brought to Repentance by their Captivity: All their Princes are Revolters.

16 Ephraim is, i. e. shall be speedily smitten, their Root is dried up, they shall bear no Fruit, i. e. be shall be cut down like a dead Tree: yea, tho' they bring forth, yet will I slay even the beloved Fruit of their Womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be Wanderers among the Nations.

18 My God will cast them away, because they did not hearken unto him: and they shall be Wanderers among the Nations.

19 My God will cast them away, because they did not hearken unto him: and they shall be Wanderers among the Nations.

20 My God will cast them away, because they did not hearken unto him: and they shall be Wanderers among the Nations.

21 My God will cast them away, because they did not hearken unto him: and they shall be Wanderers among the Nations.

22 My God will cast them away, because they did not hearken unto him: and they shall be Wanderers among the Nations.

23 My God will cast them away, because they did not hearken unto him: and they shall be Wanderers among the Nations.

that there shall not be a man left: yea, wo also to them when I depart from them.

13 Ephraim, as I saw Tyre, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O Lord: what wilt thou give? give them a miscarrying womb, and dry breasts.

15 All their wickedness is in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revoltors.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, tho' they bring forth, yet will I slay even the beloved fruit of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

18 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

19 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

20 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

21 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

## ANNOTATIONS.

(p) This is to be understood of Old Tyre, which stood on a Rising ground or Hill on the Continent, and near the Shore of the Mediterranean Sea.

(q) Compare Luke 23. 29.

(r) Read Josh. 7.

Common Version  
corrected.

## PARAPHRASE.

## Chap. X.

Israel is an empty vine he bringeth forth fruit unto himself: according to the multitude of his fruit, he hath increased the altars; according to the goodness of his land, they have made goodly images.

2 Their heart is divided: now shall they be found faulty: he shall break down their altars: he shall spoil their images.

3 For now they shall say, We have no king, because we feared not the Lord; what then should a king do to us?

4 They have spoken words swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Bethaven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it.

6 \* Even it shall be carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 As for Samaria, her king is cut off as the fume upon the water.

Chap. X. Israel is as an Empty or barren Vine to me, forasmuch as he brings forth Fruit, not unto me, but unto himself, i. e. he abuses the Wealth and Plenty I gave him to sinfull Ends, viz. according to the multitude of his Fruit, he hath increased the Altars; according to the goodness of his Land, they have made goodly Images. 2 Their Heart is divided between Me and Idols; now shall they be found or appear to be Faulty in thus thinking, that I will be content to have any Other God worship'd besides me: He, viz. God by Salmanser King of Assyria shall break down their Altars: he shall spoil their Images. 3 For now shortly they shall say, We have no King, because we feared not the Lord; what then should a King do to us? i. e. it is not possible for a King to save us, when God is against us. 4 They have spoken evil Words, particularly by swearing Falsly in making a Covenant, i. e. by not keeping the Covenants they have made with God (s) or Man: thus Judgment springeth up as Hemlock in the furrows of the Field, i. e. by their foremention'd Falshood it comes to pass, that there is nothing but Injustice practis'd thro' the whole Kingdom, and in like manner God's Judgment or Punishment shall overspread the whole Kingdom. 5 The Inhabitants of Samaria shall fear because of the Calves (s) of Bethaven: for the People thereof shall mourn over it, and the Priests thereof that rejoiced on it, for the Glory thereof, because it is departed from it. 6 Even it shall be carried unto Assyria for a present to King (s) Jareb: Thus Ephraim shall receive shame, and Israel shall be ashamed of his own counsel. 7 As for Samaria, the King is, i. e. shall be certainly and speedily cut off, as having no more Strength or Power to resist his Enemy, than there is in the Fume upon the Water. 8 The high

VI.  
Israel is further  
threatened with  
Captivity, and  
Judah's promised  
Deliverance.

## ANNOTATIONS.

(s) This refers to their Breaking their Covenant with God by Idolatry, &c. and with the King of Assyria by Confederating with the King of Egypt, as 2 Kings 17-3, 4.

(1) See Chap. 4. 15.

(2) See Chap. 5. 13.

Places

## PARAPHRASE.

Common Version  
corrected.

Places also of *Beth-Aven*, the *Calf* which was the *Chief or First Sin* of Israel shall be destroyed: the *Thorn* and the *Thistle* shall come up on their *Altars*; and they shall say to the *Mountains* for fear of their *Enemies*, Cover us; and to the *Hills*, Fall on us.

9 O Israel, thou hast sinn'd from or as in the days (u) of *Gibeah*: there they stood, viz. the *Army* of the other Tribes against the *Benjamites*, some of which last Tribe had been guilty of the *Iniquity* committed in *Gibeah*: the *Battle* in *Gibeah* against the *Children* of *Iniquity* did not overtake them, i.e. tho' the other Tribes did not at first get the *Better* of the *Benjamites*, who took Part with their *Wicked Brethren* that had been guilty of the said *Iniquity*, yet at last they fully punish'd the said *Iniquity* on the *Benjamites*, by cutting off all the *Men* of *Benjamin*, except only six hundred. And in like manner God will now at length fully punish the *Wickedness* of *Israel*.

10 It is in my Desire that I should chastise them, i.e. *Israel* has dealt so *Wickedly* both as to the *Heinousness* and *Obstinacy* of their *Impiety*, that it is but *Agreeable* to my infinite *Justice*, when my *Mercy* in *Forbearing* them so long can't have its due effect, for me (w) to be pleas'd in *vindicating* my *Holiness* and *Honour* by the *Punishment* of such *Impenitent Wretches*: And the *People*, viz. the *Assyrians* shall be gather'd against them to punish them, when I shall as it were bind them hand and foot, to deliver them into the hand of the *Assyrians*, for their two signal *Transgressions* in setting up the two *Golden Calves*, viz. One at *Bethel* and the Other at *Dan*. 11 Even *Ephraim* shall be as an (x) *Heifer* that is taught, and so long used thereto, that she loves to tread out the *Corn*: Even so have I decreed to bring the *Yoke* on her *Once* fair Neck, i.e. *Ephraim* shall continue so long in *Captivity*, that by being us'd so long to bear *Afflictions* and to submit to his *Masters*, he shall at length bear his *Captivity* and *Slavery* as *Quietly* as if he loved it: for to this Degree will I cause him to be *Subject* to *Captivity* and *Slavery*. I will

8 The high places also of *Aven*, the sin of *Israel* shall be destroyed: the *thorn* and the *thistle* shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of *Gibeah*: there they stood: the battle in *Gibeah* against the children of iniquity did not overtake them.

10 It is in my desire that I should chastise them: and the people shall be gathered against them, when \* I shall bind them for their two transgressions.

11 And *Ephraim* is as an heifer that is taught, and loveth to tread out the corn, but I passed over upon her fair neck: I

## ANNOTATIONS.

(u) See Chap. 9. 9. and read Judg. 20.

(w) See Prov. 16. 4.

(x) Here again *Ephraim* seems resembled to an *Heifer*, in relation to the *Golden Calves*, as afore Chap. 4. 16.

Common Version  
corrected.

## PARAPHRASE.

will make Ephraim to ride: Judah shall plow, and Jacob shall break his clods.

12 Sow to your selves in righteousness, reap in mercy: break up your fallow ground: for \* there is yet time to seek the Lord, and he will yet come and rain righteousness upon you.

13 Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon her children.

make Ephraim to be subject to Slavery in such a manner as if he were rid upon by the Assyrians. But after the said Captivity of Israel, Judah shall still continue to plow, and that Part of Jacob shall break his Clods, i. e. Judah shall enjoy their Country, because they shall return unto me and renounce at least Openly their Idolatry during the Reign of Hezekiah, and also afterwards on Manasses Repentance, and in the Reign of Josiah. 12 Likewise if ye of Israel will yet Sow to your selves in Righteousness, ye shall reap in Mercy, i. e. if ye will Repent, and for the future walk Righteously, ye shall yet reap the Benefit of such your Repentance and obtain Mercy. Break up your Fallow ground, i. e. Be ye of a Contrite and penitent Heart, and root out there all evil Inclinations: for there is yet time allow'd you to seek the Lord, and he will yet come on your Repentance, and rain Righteousness upon you, i. e. give you such a measure of his Grace, as shall enable you to walk Righteously, if ye will make a right use of his Grace. 13 Ye have plowed or contrived and actually committed Wickedness, and ye have already reap'd in great measure, and shall yet further reap the Fruit of your Iniquity, ye have eaten the Fruit of your Lies, or Falsehood both toward God and Man. Because thou didst trust in thy Idolatrous Way, that thou shouldst be help'd by thy Idol-gods, if not by Me, and also in the multitude of thy mighty Men. 14 Therefore shall a Tumult arise, or be caus'd by the Assyrians among thy People, and all thy Fortresses shall be spoiled, as (y) Shalman-eser afore spoiled (z) Beth-arbel in the day of Battle: even as the Mother was dashed in pieces upon her Children on taking the said Cities, so shall it be done to you of Ephraim on the taking of

## ANNOTATIONS.

(y) When an Hebrew word is a Compound, it is very usual to leave out one part of the said Compound: Thus here *Shalman* is put for *Shalmaneser*, as above v. 8. *Aven* is put for *Beth-aven*.

(z) It is evident that *Beth-arbel* is here mention'd in allusion or reference to *Beth-el* in the following Verse, and so 'tis not Reasonably to be doubted but *Beth-arbel* was not only a City or Town as *Beth-el* was, but also a Place remarkable for some Idolatrous Temple. There were several Cities in those Eastern parts call'd *Arbel*, as particularly That, near which *Darius Codomannus* and *Alexander the Great* fought.



## PARAPHRASE.

Common Version  
corrected.

*Samaria. 15 And particularly to shall the Assyrians on their taking of Bethel do unto you, because of your great Wickedness particularly in worshipping (at least Before) the Calf there set up. In a morning, or on a sudden and without delay after the taking of Samaria, shall the King of Israel be cut off, i. e. destruy'd from being any longer King, and no other King shall be set up in his Stead, but an End put to the Kingly Government and Kingdom of Israel, so as that it shall be no longer a State or Nation.*

15 So shall Beth-el do unto you, because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

## Chap. XI.

When Israel was a child, then I loved him, and called my son out of Egypt.

*Chap. XI. When the People of Israel was as a Child, i. e. in a State of Childhood, viz. during the Generations of Jacob, and his twelve Sons the Patriarchs of the twelve Tribes, and so at their First Coming into Egypt, then I lov'd him, because he walk'd in Obedience to me: and out of my said Love, when the due Time was come, by Moses I call'd him as my Son or peculiar People out of Egypt: And as herein Israel was a Type of what God should do Afterwards in respect of the Child Jesus, so the same was Literally (a) fulfill'd by God's calling Joseph to come out of Egypt together with the Child Jesus, who is Literally the Son of God. (b) But Israel did not behave himself toward me as a Dutiful Son, in many respects after he was come out of Egypt: but as they, viz. my Prophets called on them to cleave Obediently to me, so instead thereof they went from me contrary to the Calls of Them who were my Propbets, or their other Lawfull Teachers appointed by me: Even they sacrificed unto Baalim, and burnt Incense to graven Images. 3 I taught Ephraim also to go, taking them by their Arms, as Mothers are wont to do when they teach their Children to go, i. e. it was I that led them safe from Egypt into Canaan, and enabled them to withstand their Enemies, which they had not Human Force to do: but they knew, i. e. consider'd not that I healed them, i. e. conducted them with Safety and Health thro' the Wilderness. 4 All along I drew them, i. e. endeavour'd to draw their Love and Affection to me, with Cords of a Man, even with Bands of Love, i. e. by such Means as Reason teaches Men to use in order to win the Affections of Others, as being most Proper in themselves, viz. by shewing my Great Love to them in Conferred many and great Benefits on them: And as even I was to them as they that take off the yoke, that is on the Necks of Oxen by*

2 As they called them, so they went from them: they sacrificed unto Baalim, and burnt incense to graven images.

3 I taught Ephraim also to go, taking them by their arms, but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love, and I was to them as they that take off the

(c) Matth. 2. 15.

drawing

VII.  
Israel is reprov'd  
for his base Ingrati-  
tude by Idolatry,  
& further threat-  
ned with fore-  
Judgments & Ca-  
privity, but yet  
so as not utterly to  
be destruy'd.



Common Version  
corrected.

## PARAPHRASE.

yoke on their jaws,  
and I laid meat unto  
them.

5 He shall not re-  
turn into the land of  
Egypt, but the Assy-  
rian shall be his king,  
because they refused  
to return.

6 And the sword  
shall abide on his ci-  
ties, and shall con-  
sume his branches,  
and devour them, be-  
cause of their own  
counsels.

7 \* Even my peo-  
ple are bent to back-  
sliding from me: tho'  
they called them to  
the most high, \* they  
would not together  
exalt him.

*drawing it over their Heads and so over their Jaws,  
and I laid meat unto them, i.e. I not only deliver'd  
them from their Bondage in Egypt, but gave them  
the possession of the most pleasur'd Land of Canaan.  
Notwithstanding the People of Israel have liv'd in a  
Constant Disobedience to me, ever since they erected  
themselves into a New Kingdom, and withdrew their  
Allegiance from the House of David. And to escape  
the Punishment I am bringing on him by the King of  
Assyria, he has confederated lately with the King of  
Egypt: 5 But He, viz. the generality of Israel shall  
not be able to return or flee for Refuge into the Land  
of Egypt, but the Assyrian shall be his King by Con-  
quest, and carry him Captive into Assyria, because  
they refus'd to return to me by Repentance. 6 And  
the Sword shall abide on his Cities, and shall con-  
sume his Branches, i.e. People, and devour them, be-  
cause of their own Counsels. 7 Even my People are  
bent to backsliding from me: tho' they called them  
to the most High, they would not together exalt him.  
i.e. tho' God had shew'd them their Folly and Wicked-  
ness as to the Golden Calves, in that the (b) Assy-  
rians had now carried away Both of them; and tho'  
(b) Hezekiah had lately invited them of Israel to come  
and join with his People of Judah, in celebrating the*

*Passover at Jerusalem as God appointed, and tho' several of Israel did so;  
yet the Generality of Israel did not, especially Hosea their King and his  
Princes; tho' they hinder'd not such as had a mind to go to the Passover  
at Jerusalem, yet they would not go themselves, and so join All together,  
viz. both Israel and Judah, to celebrate the said Feast, and thereby to  
exalt the Honour of the God of Israel; as such a Conjunction again would  
have done. But they likely, as Hosea and his Princes gave way to such  
of Israel, as would go to Jerusalem to celebrate the Passover according to  
Hezekiah's Invitation, so they did it Only out of a Politick end, viz. to  
try and see how the People of Israel stood Affected toward the True Wor-  
ship of God; and consequently how likely they might be to return to their  
Obedience to the House of David, had they Opportunity. And therefore  
Hosea the King of Israel having Once made the foremention'd Trial,*

## ANNOTATIONS.

(b) Read 2 Chron. 30. & 31. 1. and Dean Prideaux's Connexion of the Old  
and New Test. &c. Part 1. B. 1. under the fourteenth Year of Abaz, and the se-  
cond Year of Hezekiah.

## PARAPHRASE.

Common Version  
corrected.

began thereby to fear the Consequences of it, and to think of some New way for With-holding his People from having any Desire to go to Jerusalem to celebrate the Feasts prescrib'd by the Laws, tho' the Golden Calves set up by Jeroboam the First for that purpose were now Both carried away by the Assyrians. And such the Intention of Hosea and his Princes, &c. is probably denoted by the Peoples being Bent to Back-sliding at the Beginning of this Verse; such their Intention being a New and Great Instance thereof, which provok'd God now shortly to destroy their Kingdom, notwithstanding his gracious Affection to them as follows. 8 How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim, (c) i. e. How shall I utterly destroy thy Kingdom so as to be No more, as I destroy'd Admah and Zeboim together with Sodom and Gomorrah, so as Never to be more inhabited? Tho' such a Punishment is no more than Israel has deserv'd, yet of my infinite Mercy mine Heart is turned within me, my Repentings are kindled together, i. e. I will spare Israel so far, that tho' I will punish him, as I have foretold, by putting an End to his present Kingdom which shall never be restor'd as Such, or Distinct from that of Judah, or to which Judah shall be Subject, yet I will not execute the Fierceness of mine Anger according to the Rigor of Justice: After Samaria is taken, and Israel carried Captive by the Assyrians, &c. I will not return like a most Enrag'd Enemy to search if any have escap'd his Fury, after the First taking of a City, for I purpose not utterly to destroy Ephraim, i. e. the People of Israel themselves. For I am God, and not Man, the holy One in the midst of thee, i. e. I am Unchangeable, and therefore Even the great Wickedness of present Israel shall not make me change my former Purposes, and even Gracious Promises, to the Seed of Abraham, &c. and therefore I will not enter into the City of Samaria, &c. as it were a second time, to destroy Utterly the Ten Tribes, as an Enrag'd Enemy enters a second time a City taken by him, in order to destroy Utterly all the Inhabitants thereof.

8 How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God, and not man, the holy One in the midst of thee, and I will not enter into the city.

10 They shall walk after the Lord: he

10 On the Contrary, I will make Good my Gracious, Former, and Free Promises to Israel, and will order things, that again They shall repent and walk after the Lord, viz. As on their Return to their Own Country

VIII.  
The Return of  
Israel to their Own  
Country, is fore-  
told.

(c) Compare Gen. 14. 8. and 19. 24, 25. and Deut. 29. 23.

together

Common Version  
corrected.

## PARAPHRASE.

shall rore like a lion: when he shall rore, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

## Chap. XII.

Ephraim feedeth on wind, and followeth after the east-wind: he daily increaseth lies and desolation, and they do make a covenant with the Assyrians,

together with the other Two Tribes upon their Release from the Babylonish Captivity: So more especially at their general Conversion, viz. of all then living of All the Twelve Tribes to Christianity toward the latter end of the Christian State. Then He, viz. God shall rore like a Lion: when he shall rore, then the Children shall tremble, (d) and come in huff from the West, i.e. For the Conversion of the Jews or Twelve Tribes at last to the Gospel, God shall be pleas'd to exert his Power in some such extraordinary manner, as shall fully convince them that the Blessed Jesus is the True Christ, and hereupon they shall with due Humility and Trembling confess and repent of their former Obdurate Unbelief, and acknowledge and worship Jesus as Christ; and after such their Conversion, God shall further exert his Power in bringing to their Own Country All the Jews that are any where dispers'd, as many are and will be in these Western parts of the World. 11 Likewise they shall tremble and come flying as a Bird out of Egypt, and as a Dove out of the Land of Assyria: and I will place them in their Own Country where they shall build Houses, says the Lord.

12 But alas! at present Ephraim compasseth me about with Lies, and the House of Israel with Deceit, i.e. behaves himself in all his Dealings towards me Wickedly: But Hezekiah the present good King of Judah yet rules with God, and is faithful with the Saints, i.e. rules strictly according to my Laws, and promotes my true Religion All be can among his People, who by following the good Example and Orders of their King walk as Saints, or as the holy People of Me their God. And for this their Piety I will yet

deliver Judah from all his Enemies, and prolong his Kingdom in Prosperity: tho' I deliver up Israel to his Enemies, and put an End to his Kingdom, it being what their Continued Impiety calls for. Chap. XII. For Ephraim feedeth on Wind, and followeth after the East-wind, i.e. he takes such Measures for his Safety, which will no more procure it, than the Wind will satisfy an hungry Stomach. He daily increases Lies, and thereby the Cause of his approaching Desolation: And or even they do make a Covenant with the Assyrians to be Tributary (e) to them, and yet

IX.  
Judah is commended for his Piety under Hezekiah, & yet threatened with punishment for the Hypocrisy of some: And Israel is still threatened with Captivity, for its Obdurate Impiety.

(d) The Hebrew word may signify Both.

(e) See 2 Kings 17. 3, 4.

## PARAPHRASE.

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corrected.

Oil with other Presents is carried into Egypt to induce the Egyptians to assist and defend Israel in casting off his Subjection to the King of Assyria. 2 The Lord hath also a Controversy with Judah, and will punish Judah according to his Ways; according to his Doings will he recompense him, i. e. *The* for the sincere Piety of Hezekiah and Others in Judah God will prolong the Kingdom of Judah, and not suffer the King of Assyria to put an End thereto, as he should to the Kingdom of Israel; yet for the Concurrence of Many yet living in Judah with the Idolatry of Abaz, and for the yet Inclination of Many to Idolatry, and so for their Insincerity as to their performing the outward Rites of Religion according to the Laws of God, it being rather by Force and in Compliance to the strict Commands of Hezekiah, than out of Choice or their own Approbation: for a Punishment of these things the Prophet foretells, that God would permit Sennacherib to invade and over-run even Judah also for a Time, but not so as to take Jerusalem, &c.

X.  
The People of Israel are put in mind of God's Great Favours to their Father Jacob.

3 The Consideration of God's Favours to their Father Jacob, if duly weigh'd, would be enough to induce all his Posterity to serve God Faithfully, even out of Gratitude. For He, viz. Jacob had such extraordinary Strength vouchsaf'd him even in the Womb, that he took his Brother by the heel in the Womb, whereby also was denoted that he should obtain the Right of Primogeniture from Esau: and by his Strength he had Power with God. 4 Yea, he had Power over the Angel, and or even so that he prevail'd: for he wept and made Supplication unto him, viz. the Angel when he perceiv'd that He was no other than God himself, and so prevail'd: He, viz. Jacob found or met with him, viz. God in Beth-el, and there he spake with us, i. e. our Father Jacob. 5 Even the Lord God of Hosts, the Lord is his Memorial: And according to his Promises to our Father Jacob, he has given his Posterity the Land of Canaan to possess it, hitherto. 6 Therefore turn thou, People of Israel, unto thy God: keep Mercy and Judgment, and wait on or serve thy God Continually, and he will make thee Continually to dwell in the said Land.

and oyl is carried into Egypt.

2 The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

3 He took his brother by the heel in the womb, and by his strength he had power with God:

4 Yea, he had power over the angel, and prevailed: he wept and made supplication unto him: he found him in Beth-el, and there he spake with us.

5 Even the Lord God of hosts, the Lord is his memorial.

6 Therefore turn thou to thy God: keep mercy & judgment, and wait on thy God continually.

Common Version  
corrected.

## PARAPHRASE.

7. *He is a merchant, the balances of deceit are in his hand: he loveth to oppress.*

8. *And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me; that were sin.*

9. *And I that am the Lord thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days appointed.*

10. *I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.*

11. *\* Yet there is iniquity in Gilead: surely they are vanity, they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields.*

12. *\* Tho' Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.*

13. *And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.*

14. *Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him:*

7. *But so far is Israel from thus serving God as he ought, that He is become rather as a Canaanite or a Merchant that cheats; for the Balances of deceit are in his hand: he loveth to oppress.*

8. *And Ephraim said, Yet I am become Rich, I have found me out Substance: in all my Labours they shall find none Iniquity in me, that were Sin, i. e. Ephraim wrongly infers, that in what he has hitherto done, he has committed no Sin, because he has prosper'd thereby and grown Rich, which he looks on as a Token of God's not being Displeas'd with him. But he shall find the Contrary to his Sorrow.*

9. *And or even I that am the Lord thy God that brought thee from the Land of Egypt, will yet make thee to dwell in Tabernacles, as thou didst in the Wilderness wandering or moving from place to place for the days appointed, viz. for Forty years: In like and worse manner shalt thou wander or have no fixt settled Dwelling during thy Captivity by the Assyrians.*

10. *I have also spoken by the Prophets, and I have multiplied Visions, and used Similitudes by the ministry of the Prophets to bring thee to Repentance, and so to prevent thy Misery, but All in vain.*

11. *Yet there is Iniquity in Gilead: surely they are Vanity, i. e. the false Gods they worship are Vanity: yet they Sacrifice Bullocks to such Gods also in Gilgal: yea, their Altars are as thick as heaps in the furrows of the Fields.*

12. *Tho' they may know, that it was by my special Providence, that of Old their Father Jacob fled safely from his Brother Esau into the Country (ee) of Aram or Mesopotamia, and there Israel served for a Wife, and for a Wife he kept Sheep, and God wonderfully enrich'd him thereby afore he return'd out of Aram, and brought him safe back again, with his Wives and Children into Canaan.*

13. *And afterwards by a Prophet, viz. Moses, the Lord brought the People of Israel out of Egypt, and by a Prophet, viz. Moses as God's Instrument, was he preserv'd from the Egyptians, by Moses leading him thro' the Red Sea, &c.*

14. *Notwithstanding which and all God's Mercies since, Ephraim provok'd him to anger most bitterly: therefore shall he leave his Blood upon him, i. e. God*

XI.  
Israel is further threatened for his idolatry and ingratitude, &c.

(ee) See Gen. 28. 5.

shall

## PARAPHRASE.

Common Version  
corrected.

*shall punish his Guilt, as in respect of other Sins, so particularly of shedding innocent Blood; and his Reproach shall his Lord return unto him, i. e. whereas Israel has as it were reproach'd God by forsaking him and turning to Idolatry, for such his Sin God will make him a Reproach among other Nations.*

and his reproach shall his Lord return unto him.

Chap. XIII.

When Ephraim spake, trembling; he exalted himself in Israel; but when he offended in Baal, he died.

2 And now they sin more and more, \* even they have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: \* but now they lay to them, They that sacrifice a man, do as if they did kiss the Calves.

XII.  
Captivity and Destruction is further threatened to Israel.

Chap. XIII. When Ephraim spake, trembling, he exalted himself in Israel, i. e. (f) while Israel behav'd themselves humbly and obediently toward God, they prosper'd and were in great Power: but when he offended in Baal, he died, i. e. after they gave themselves to Idolatry, they grew Weaker and Weaker, till they shall shortly cease to be a State. 2 And now they sin more and more: even they have made them molten Images of their Silver, and Idols according to their own Understanding, all of it the Work of the Craftsmen: but now they say to them, They that sacrifice (g) a Man, shall do as great an Act of Religion, as if they did kiss the Calves afore they

## A N N O T A T I O N S.

(f) It being certain from the Sacred History, that *All the Time* after the Revolt of the *Ten Tribes* from the House of David, and setting up *Jeroboam* the son of *Nebat* to be their King, under the Title of the *King of Israel*: the *Kings and People* of the said Kingdom of Israel went on in a *Continued Course of Idolatry* by worshipping the *Golden Calves*, or at least before them: hence it follows, that what is here said of *Ephraim's Speaking and Trembling*, i. e. having a Due Fear of God, and there by *Exalting himself and Prospering*, can't be understood of *Any time* after the said Revolt, but must be understood of the *Times before* it, as in the *Times of the Judges*, or of *Saul*, or *David*, or *Solomon*. In which times, when they Duly and Truly serv'd God, as the *whole Body of Israel* prosper'd, so *Ephraim* may then be said to *exalt himself in Israel*, in as much as it was the *most Potent* Tribe of Israel, at least next to That of *Judah*. And on the same account, it being the *most Potent* of *All the Ten Tribes* that revolted from the House of David, and therefore being frequently put Afterwards to denote the *whole Kingdom of Israel* or of the *Ten Tribes*; hence for *Jeroboam* the son of *Nebat* setting up the *Golden Calves*, (which tho' not here mention'd, is yet to be understood, according to the usual Method of the Inspir'd Pen-men, who denote frequently *All the Duties of Piety* by mentioning *One*, and *All Impiety* by *One* Instance thereof, as here *All the Idolatry* of Israel is denoted by worshipping *Baal*;) and for *Ahab's* setting up the Worship of *Baal*, it is here said that *He*, viz. *Ephraim* died, i. e. the *Kingdom of Israel* decreas'd in Power, till at last it was quite destroy'd by *Salmanser* King of Assyria, of which more in the following Note.

(g) It is observ'd in the last foregoing Note, that *Jeroboam* the son of *Nebat* set up the *Golden Calves*. and *Ahab* set up the Worship of *Baal* in Israel. Now tho' *Jehu* the son of *Jehosaphat* destroy'd the Worship of *Baal* out of Israel, yet

He

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He still kept up the Worship of the *Golden Calves*, (as 2 Kings-10. 28, 29.) and was herein follow'd by *all the Succeeding Kings of Israel*, till *Both* the said Calves were carried Away; That set up in *Dan* by *Tiglath-pileser* King of *Affyria* on his invading and conquering all the North and some other Parts of *Israel* in the Reign of *Pekah*, (as 2 Kings 15. 29.) and the Other Calf set up in *Bethel* was carried away by *Shalmanezzer* King also of *Affyria* on his invading the remaining Part of the Kingdom of *Israel*, in the Reign of *Hoshea* the last King of *Israel*. After this when good *Hozekiah* came to be King of *Judah*, and restored there the *True* Worship of God, and as a most Solemn part thereof purpos'd to celebrate the *Passover* in the most Solemn manner he could, and to this end invited also such as were dispos'd in the Kingdom of *Israel* to the Celebration of the said *Passover*; we read (2 Chron. 30.) that as Many of *Israel* as were *Truly Religious*, and so dispos'd to lay hold of *This Opportunity* to worship the *True God of Israel* in a *Publick* manner, and as he himself had prescrib'd, went to *Jerusalem*, and there joyn'd with them of *Judea* in celebrating the said *Passover*. And on their Return into their Own Country, we read (2 Chron. 31. 1.) that they destroy'd all the *Idolatrous Images, and Groves, &c.* as they could. Now from hence it is Generally, if Not Universally, inferr'd by Commentators and Others, that *Hoshea*, who was Now King of *Israel*, was *Well dispos'd* toward the *True* Worship of God, in that He permitted his Subjects to go to *Jerusalem* to celebrate the fore-said *Passover*, and to break down the *Idolatrous Images, &c.* on their Return from the said *Passover*. But I can see no Solid Reason on due Consideration of All Particulars to fall in with this Opinion, tho' Generally if Not Universally receiv'd; This proceeding (I think) from a Want of due Consideration of All Particulars relating to the Reign of *Hoshea* the Present King of *Israel*, and particularly of what is here said in this Chap. 13. 2. of this Prophet *Hoshea*, concerning the *Sacrificing of Aves*. Indeed it is no wonder, that this Particular should not be taken Due Notice of, since I know of No Commentator or Other, that has *Duly distinguish'd* the several Parts of this *Prophetical Book*, so as Clearly to shew, To which Reign of the several Kings of *Israel*, in whose Times *Hoshea* prophesy'd, (and yet he prophesy'd from Beginning to Ending so Long, as takes up the Reign of No Fewer than Seven Kings of *Israel*,) the several Parts or distinct Prophecies of this Book are to be referr'd. Whence it comes to pass, that no wonder Such as had no Clear Notion of this Matter, should so Widely differ in their Interpretation of the several Prophecies of this Book, and particularly as to the Text before Us; and also make a Wrong Inference from what is said of *Hoshea* the Present King of *Israel* in 2 Kings 17. 2. viz. He did that which was Evil in the sight of the Lord, BUT not as the Kings of *Israel* that were before him. For from hence it is Generally, if Not Universally inferr'd, that *Hoshea* the said King of *Israel* was Not so Wickedly dispos'd as his Predecessor. Which Inference from the fore-said Text is founded on what I have above observ'd concerning the said King permitting his Subjects to go to the fore-said *Passover* on the invitation of *Hozekiah*. But it is Evident from the Sacred History, that He was from the First Account we there have of him a Very Wicked person, inasmuch as he not only conspir'd against and slew his Predecessor, who had as Good a Title to the Crown as He could have; but also Afterwards kept up the Worship of the *Golden Calf*, that was then remaining at *Bethel*, till *Shalmanezzer*, in his First Invasion of the Kingdom of *Israel* in *Hoshea's* Reign, took the said *Golden Calf* that was at *Bethel* Away for a Spoil or Booty, as *Tiglath-pileser* his Father had took away the other *Golden Calf* that was set up at *Dan* some years Afore. Now This Taking-away of Both the *Golden Calves*, which from the First setting up of the Kingdom of *Israel* in Opposition to and Revolt from the House of *David* had been All along That, To or Before which They of *Israel* had paid their Religious Worship, and

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which Sort of Worship was look'd on as the *chief and Only Establish'd* Worship of the said Kingdom; hereupon *Hosea* the present King of Israel might be for some Time at a Loss to Resolve, What Sort of Worship he should set up as the *Establish'd* Religion of his Kingdom for the Future. And while he was in Doubt as to this Matter, He might think it Best to give Way to such of his Subjects as had a Mind to go up to *Jerusalem*, to keep the Passover there with Those of *Judah*: Not out of any good Disposition of his Own to the True Worship of God, but to Try the Disposition of his Subjects That way. Accordingly when such of his Subjects as went to the said Passover, upon their Return into their Own Kingdom, had express'd Openly their Great Zeal to the Worship of the True God by destroying all the Idols, &c. (as 2 Chron. 31. 1.) the said King *Hosea* hereupon (as may be Reasonably suppos'd) Fearing that his said Subjects would *Quickly* return to their Obedience to the House of David, and draw all the Rest to follow their Examples, should he permit them to go up to *Jerusalem* any more to worship God as he had prescribed in his Law; was hereby mov'd and influenced to use the like Method to hinder such a Return of his Subjects to the House of David, as *Jeroboam* the son of *Nebat*, and First King of Israel after the Revolt from the House of David, had done: That is, tho' *Hosea* seems not to have had Gold enough to make Two or One more *Golden Calf*, as *Jeroboam* aforesaid did, (according to 1 Kings 12. 26, &c.) yet *Hosea* judg'd it Necessary to set up some other Worship as the Establish'd Religion of his Kingdom. And hereon He seems to have chosen the Worshipping (as he pretended) even of the True God by Human Sacrifices, or Burning their Sons and Daughters as Sacrifices to the True God of Israel. And indeed He had as Good a Plea or Pretence for setting up this Sort of Worship, as the True Worship of the God of Israel, as *Jeroboam* had for setting up the *Golden Calves*; and a great Deal Better Pretence. For *Jeroboam* had no other Pretence than That of the *Golden Calf* made by *Aaron*, and worship'd by their Forefathers, who were severely punish'd for the Same, however *Jeroboam* colour'd this last Point. But *Hosea* had the express Command of God, and Ready Obedience of *Abraham* to Sacrifice his Son *Isaac*, to Countenance his Introducing the Worship of God by the Sacrifices of their Children. And as hereby the Meaning of the Verse we are upon is made most Easy and Clear according to the Very Literal Sense of the Words, so this Literal Explication of this Text is very much confirm'd by 2 Kings 17. 17. For as to the Text of *Hosea* Chap 13. 2. hereby the Meaning of the last Clause thereof appears to be this, viz. That whereas in the Former Reigns *Kissing of the Calves* was esteem'd a chief Act of Devotion, Now instead thereof, as which could not be perform'd by reason of the Calves being took away, the Sacrificing of a Son or Daughter was esteem'd a chief Act of Devotion. By this Exposition the Meaning of the very First Sentence of this Verse, also made most Plain and Easy. For whereas it is said, *Now they sin more or more*, or as it may be render'd more Agreeably to the Hebrew, *Now they add (Sin) to Sin*; hereby may Well be denoted their Now adding the Sin of Human Sacrifice to all their former Idolatrous Sins. That this way of Worship by Human Sacrifice was First brought in by *Hosea* the last King of Israel, may be inferr'd or confirm'd by the abovemention'd 2 Kings 17. 17. where among their Other Sins it is expressly said of Israel, that they caused their Sons and their Daughters to pass thro' the Fire. Which is no where mention'd as done in Any Former King's Reign, as it would in all Probability have been, had they been Guilty of the said Sin, it being a more detestable Sin than that of the Calves, or of *Beal*, or any other Idolatrous Worship. As therefore the several Kings of Israel are all along Branded in Scripture for any New and great Sin, particularly any new Sort of Idolatry they particularly introduced: So it thence follows that this is Not reasonably to be doubted, but that if Any one of the Former Kings of Israel had introduced Human Sacrifices,



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He would have been expressly *branded therewith* in Holy Writ. And therefore since no mention of Human Sacrifices in Israel is made, till in this 2 Kings 17. 17. where an Account is given of the Reign of *Hoshea*, it is but Reasonable to suppose that it was this Last King of Israel that introduced Human Sacrifices among them, upon the last of the Golden Calves being taken away by *Shalmanezzer*. And this is confirm'd by several other Circumstances, as particularly by 2 Kings 16. 3. where it is said of *Ahaz* King of Judah, that he walk'd in the Way of the Kings of Israel, viz. as to the Worship of Idols, and some other Idolatrous Rites; and then it follows, as a Sin wherein he went further than the Kings of Israel had yet gone, viz. *Yea, and made his Sons to pass thro' the Fire* (N.B.) according to the Abominations of the Heathen: Which last clause plainly implies, that herein he follow'd not, but went beyond those of Israel in making his Son to pass thro' the Fire; This most barbarous Rite having never yet been practis'd in Israel. Now *Ahaz* began his Reign in the Reign of *Pekah* the next King of Israel before *Hoshea*, and *Pekah* being slain by *Hoshea*, he succeeded him also in the Reign of *Ahaz*. Since therefore it may be fairly inferr'd from what is aforesaid, and particularly from 2 Kings 16. 3. that Human Sacrifice had never been practis'd in Israel, when *Ahaz* began it in Judah, which must be but One or two years before the Death of *Pekah*, forasmuch as *Ahaz* did not begin his Reign till the Seventeenth year of *Pekah*, and *Pekah* reign'd but twenty years in All, as 2 Kings 15. 27. and 16. 1. it hence appears still more True, that as there were Human Sacrifices practis'd for some time in Israel according to 2 Kings 17. 17. So they were introduced by *Hoshea* the last King of Israel. And this will give Us a Very good Reason, Why God deliver'd him into Captivity and put an Entire end to the Kingdom of Israel together with his Reign. Had *Hoshea* been Truly so well dispos'd toward the True Worship of God, as is Commonly inferr'd from his permitting his Subjects to go to the Passover at Jerusalem, as is aforesaid: Then it would have been but Agreeable to the Divine Method, to have shewn some Favour to *Hoshea*, and thereby to have encourag'd him to go on in bringing his People Wholly to the True Religion, and his Own Disposition, if Good would have lead him so to have done. But there is no Good Grounds, as I have afore observ'd, to think that *Hoshea's* permitting his People to go to the said Passover, did proceed from any real Good Disposition in him to the True Worship of God. I have aforesaid what might be the Cause or Motive of his permitting his People to go to the Passover. To which I shall here add, that had he given Way to his People going Once to the Passover out of any Good Disposition in himself to the True Worship of God, the same Good Disposition would have inclin'd him, at least to let his People have gone to Other following Passovers or other Festivals. Which yet we read not they Ever did more. Of which no Better account can be given, than that *Hoshea* thought it Best for Politick Ends not to suffer them to go any more; viz. lest his People should be thereby induced to return to their Obedience to the House of David. And hereon he introduced Human Sacrifices, following herein the wicked Example of *Ahaz* the late King of Judah. By what has been said, we learn how to understand what is said 2 Kings 17. 2. viz. that *Hoshea* did that which was Evil in the sight of the Lord, BUT not as the Kings of Israel before him. For the Particle But is not to be here understood by way of Extenuation, or as if *Hoshea* was not altogether as Wicked in his Own Disposition as the Former Kings, but the said Particle is to be understood rather by way of Aggravation thus: He did that which was Evil in the sight of the Lord, even Not as the Former Kings but Worse. And Thus, I hope, I have set this Matter in a clear Light, which I have therefore insisted on the Longer, as being Not afore duly taken Notice of, as I know, by any Writer, and yet being of Importance to be Rightly understood.

## PARAPHRASE.

Common Version  
corrected.

were taken away. 3 Therefore they shall be as the morning Cloud, and as the early Dew that passeth away, as the Chaff that is driven with the Whirlwind out of the Floor, and as the Smoke out of the Chimney, *i. e. They shall suddenly be consum'd and come to Nothing.* 4 Even I am the Lord thy God from the Land of Egypt, and thou shalt know *by the Judgments I will bring on thee, that there is no God but I, and therefore thou shouldst have worship'd only Me:* for there is no Saviour beside me, *or which can Save thee out of my hand.* 5 I did know *or take care of thee Formerly* in the Wilderness, in the Land of great Drought, *so as that thou wast nevertheless supply'd there with Water.* 6 According to their Need of Pasture, so they were fill'd, *i. e. tho' they and their Cattle were numerous, yet they wanted not Food to the Full:* They were filled, and their heart was exalted: therefore *as some of their Forefathers did Then, even so now* have they of Israel forgotten me. 7 Therefore I will be unto them as a Lion; as a Leopard by the way will I observe them, *as it were to catch them for a Prey.* 8 I will meet them as *Piercely* as a Bear that is bereaved of her Whelps, and will rent the Caul of their Heart, *i. e. as such a She-bear tears to pieces Man or Beast she meets, and pulls out their Entrails, &c. so I will rent and break the Hearts of Israel by Worldly grief, since they will not do it themselves by Spiritual or Penitential grief for their Sins;* and there, *viz. in their approaching Captivity* will I devour them like a Lion: the Wild Beast shall *actually* tear some of them *that shall seek for Refuge by fleeing into Woods or like desolate Places, where Wild Beasts are.*

there will I devour them like a lion: the wild beast shall tear them.

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 \* Even I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for *there is no saviour beside me.*

5 I did know thee in the wilderness, in the land of great drought.

6 According to their pasture, so were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.

7 Therefore I will be unto them as a lion; as a leopard by the way will I observe them.

8 I will meet them as a bear that is bereaved of her whelps, and will rent the caul of their heart, and

## SECTION V.

Containing a Prophecy of the Restoration of Israel, (together with those of Judah, under the Common Name of Jews,) after the Assyrian and Babylonian Captivity; as also and chiefly the Restoration of all the said Tribes or Jews into their Own Country after

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corrected.

## PARAPHRASE.

*after their Captivity and long Dispersion by the Romans, viz. on the General Conversion of All the Jews to Christianity, at the Approach or Commencement of the Happy and Triumphant State of the Church, which shall yet be on Earth. This Section contains all the short Remainder of this Book.*

9 O Israel, thou hast destroyed thy self, but in me is thine help.

10 I will be thy King: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger, and \* will take him away in my wrath.

12 The iniquity of Ephraim is bound up: his sin is hid.

13 The sorrows of

9 O Israel, thou hast destroyed thy self, by bringing on thee the approaching Assyrian Captivity by thy Sins; and in like manner Israel in general or All the Twelve Tribes, who will then go under the One Common Name of Jews, will again bring Destruction on themselves and their State by their Obdurate Unbelief of Christ and his Gospel: But in Me is or shall be thy Help. 10 I will manifest my self to be thy King All along in a special manner and in Chief, and thou shalt acknowledge me to be so: Where is Any other, i. e. thou shalt be taught that there is no other God that may save thee, among all the Idol-gods that thou worshippingst in all thy Cities? And where are thy Judges of whom thou saidst, Give me a King and Princes, i. e. whereas your Forefathers in the days of Samuel desir'd of me to let them be govern'd by a King and Princes, as Other Nations were; and upon their Importunity I gave way to their having such a King and Princes, and agreeably you have hitherto been govern'd by such Kings and Princes, the Time is now come that it shall not be in the Power of thy present King or Princes to save thee from the Assyrians.

11 For thou mayst know by the (b) Sacred History, that at First I gave thee Leave to have such a King in mine Anger, or tho' I was Very much Displeas'd at your making such a Request, and according to what I then foretold, viz. that both your King and you should be destroy'd, if ye walk'd not in my Ways; so now I will take him, viz. your King away in my Wrath, and destroy or lead you into Captivity for your Sins. 12 This will I do to convince you, that the Iniquity of Ephraim is or has hitherto been bound up, and his Sin is or had been hid, i. e. that I have not been ignorant or taken No notice of your sinfull Courses, much Less Favour'd them; but only As things reserv'd till some Future time are wont to be ty'd up together and conceal'd in some secret Place, So I have seen fit to Reserve till now the great Punishment of your Sins. 13 His Calamities like the Sorrows

(b) 1 Sam. 8. 5, 6, 7, &c. and 1 Sam. 12. 12 — 9.

## PARAPHRASE.

Common Version  
corrected.

of a travailing Woman shall come Suddenly and Unavoidably upon him, he is an unwise Son, for he should not stay long in the place of the breaking forth of Children, i. e. as supposing a Child at the Time of his Birth to be endued with a suitable Understanding would act Very Unwisely, that would willingly suffer himself to stick in the Passage out of the Womb to the Danger both of his Mother's and Own life, and would not rather use all the Strength he had to free himself from that Imminent and otherwise Unavoidable Danger: So Those of Israel have acted no less Unwisely, in that they have not prevented the approaching Destruction of their Kingdom and Selves, by a sincere Repentance which is set forth in Scripture as a New Birth, and was the Only way to prevent the Destruction coming on them. 14 However to make Good my Promises to Abraham, &c. I will ransom or preserve thro' my Mercy and the Merits of Christ Many of them from the Power of the Grave: I will redeem them from Death, i. e. I will preserve a Remnant of Israel All along their Captivity in Assyria, &c. and again All along the Captivity and Dispersion of all the Twelve Tribes after the Destruction of Jerusalem and the Jewish State for their Unbelief of Christ; till the Happy and Triumphant State of the Christian Church shall come, when the Dead in Christ shall rise again in their proper Time and Order, and being so Risen shall die no more. For then, O Death, I will be thy Plagues; O Grave, I will be thy Destruction, i. e. I will put an End to the Power of Death and the Grave, or there shall be no more Death (i) or Grave. Repentance shall be hid from mine Eyes, i. e. This I have Absolutely and Irrevocably decreed to do. But tho' this happy Time shall come in its appointed or due Season, yet this will not hinder, but God will duly punish the Sins of Israel All along the Mean while, and particularly at present. 15 Accordingly tho' he, i. e. Ephraim (as his Name imports) be fruitfull among his Brethren, i. e. tho' the Kingdom of Israel has all along been a more Large and Potent Kingdom consider'd in it self than that of Judah, yet the King of Assyria from the East like a Blasting East-wind shall come, as the Blasting or drying Wind sent by the special band of the Lord, shall the said King come up against Israel from the Wilderness lying East thereof; and his Spring shall become dry, and his Fountain shall be dried up, i. e. he shall subdue all

a travailing woman shall come upon him, he is an unwise son, for he should not stay long in the place of the breaking forth of children.

14 I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes.

15 Tho' he be fruitful among his brethren, an east-wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up.

(i) Revel. 21. 4.

Common Version  
corrected.

## PARAPHRASE.

ed up: he shall spoil the treasure of all pleasant vessels.

16 Samaria shall become desolate, for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up.

## Chap. XIV.

O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

3 Ashur shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands, Ye are our Gods: for in thee

*the Forces of Israel: he shall spoil the Treasure of all pleasant Vessels, i. e. he shall take all their Riches for Plunder.* 16 Samaria shall become desolate, for she hath rebelled against her God: they shall fall by the Sword; their Infants shall be dashed in pieces, and their Women with Child shall be ripped up. Chap. XIV. O Israel, *These and the like Calamities which shall befall thee during thy Captivity in Assyria, &c. and again during thy Captivity and Dispersion by the Romans, shall be sufficient Motives to induce thee to Return unto the Lord thy God, for thou hast fallen by thine Iniquity under God's irrevocable Decree, that the foresaid Calamities shall come upon thee.* 2 *After you have been duly corrected by the foresaid Calamities, and brought to Repentance, then shall you take with you Words or this Form following of Penitential Prayer, and turn to the Lord, say unto him, Take away all Iniquity, and receive us Graciously on our Repentance: So will we render the Calves of our Lips, i. e. instead of worshipping any Idols for the Future or even thee the True God in an Idolatrous manner, as we formerly did by Worshipping thee before the Golden Calves as the Symbols of thy special Presence, we will serve Thee according to thy Holy Law by sacrificing to thee Only at thy Holy Temple, which shall be rebuilt at Jerusalem, when we shall be permitted to return thither (with the Other two Tribes, under the Common name of Jews) by the Decree of Cyrus, and will to our Sacrifices of Flesh add also the Calves or Sacrifices of our Lips, i. e. Heartly Thanksgiving for thy great Mercies so Vouchsafed to Us. Likewise after our Conversion in general to Christianity, instead of any Fleishly Sacrifices which shall be then abrogated by the Sacrifice of Christ himself, we will offer up unto thee most hearty Prayers and Praises, which shall be more Acceptable to thee than the Sacrifice of Calves.* 3 *We find now that Ashur or the King of Assyria shall or will not save us; we will not rely on the Egyptians any more for Safety in causing us to ride on Horses, i. e. by furnishing us with Horses to oppose our Enemies; neither will we say any more to the work of our Hands, Ye are our Gods: For we find to our sorrow they can afford us No help, and so we are left destitute of Help from All those we have had Hopes in, and so have been left altogether Helpless as Fatherless Children: and thereby we have been taught to betake*

## PARAPHRASE.

Common Version  
corrected.

betake Our selves Only to Thee for Help, as who Alone canst give it Us; and we are encourag'd to hope thou wilt give it Us on our sincere Repentance, because according to what thou hast often declar'd of thy Self in holy Scripture, In thee the Fatherless and Others in like manner Helpless finds Mercy, if duly qualify'd for it by a sincere Obedience to and Reliance on thee. And in a like humble manner shall All the Twelve Tribes behave themselves toward God on their Conversion to Christianity. Whereupon God shall pardon them, and restore them to their Country at Both the foresaid Times, which is the Import of what follows, viz. 4 I will heal or forgive their Backsliding, I will love them according to my Promises Freely made: For mine Anger is turned away from him. 5 I will be as the Dew unto Israel: he shall grow as the Lily, and cast forth his Roots as Lebanon. 6 His Branches shall spread, and his Beauty shall be as the Olive-tree, and his Smell as Lebanon. 7 They shall return into their Own Country, and dwell under his Shadow; i. e. the special Protection of God: They shall revive as the Corn do's after it has been sown in the Ground, and grow as the Vine: the scent thereof, viz. of the Wine made of the said Vine shall be as the scent of the Wine of Lebanon, i. e. most fragrant and pleasing: By all which Expressions in the three last Verses, is denoted the great Prosperity and Safety of the Seed of Israel or Jews largely so call'd, as for some times after their Return from the Assyrian and Babylonian Captivities, so more especially, and For ever after their Return from their present Dispersion, upon their Conversion to Christianity. 8 Ephraim shall say, What have I, i. e. I will not have to do any more with Idols? When I shall have heard him; viz. Ephraim, and observ'd him thus returning sincerely by Repentance, and praying to me for Mercy and Help, I will help him. I am or will be like a green Fir-tree, or a Tree that affords a thick Shade, and so shelter from the Sun or Rain, i. e. I will then protect Israel. From me is or shall be thy Fruit found, i. e. Israel shall assuredly find all the Benefits of a sincere Repentance from me; even all (k) the Great Promises I have made to him, on his sincere Conversion at last to Christianity shall

the fatherless findeth mercy.

4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

7 They \* shall return and dwell under his shadow, they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon.

8 Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir-tree, from me is thy fruit found.

(k) Compare Micah 7. 20.

Common Version  
corrected.

## PARAPHRASE.

9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

*be Fully made Good to him by me. 9 Who is wise, and he shall understand these things? prudent, and he shall know them so as to Act accordingly? For it is a most Certain and Infallible Truth, that the Ways, i.e. Laws of the Lord and his Dealing with man is Right or most Just, and therefore the Just or Righteous shall walk in them, i.e. not only observe God's Laws, but also shall duly be rewarded for their Obedience to God according to the Uprightness or Justice of his Dealings; but on the Contrary, the Transgressors of God's Laws shall fall therein, i.e. shall duly and certainly be punish'd according to the foresaid Right ways or just Dealings of God.*



# J O E L.

## THE PREFACE.

I.  
The Country  
of Joel.

**T**HAT Joel was a Native of the *Kingdom of Judah*, is not Reasonably to be doubted, not only because his *Whole Prophecy* is directed to the *People of the said Kingdom*, but also because *No Prophet*, that was a Native of the *Kingdom of Israel*, was *Ever sent* (as I can at present recollect) to prophesy and preach to the *People of the Kingdom of Judah*, tho' *Prophets*, that were Natives of the *Kingdom of Judah*, have been sent by God to prophesy and preach to the *People of the Kingdom of Israel*, as *Amos* and *Hosea*. And that *Joel* was a Native or at least Inhabitant of *Judah*, will be further confirm'd by what is next to be said concerning the Time of his Prophefying.

II.  
The Time of his  
Prophefying.

The learned Archbishop *Usher*, in his *Annals* under the year eight hundred and eight before the Common Account from our Lord's Nativity, supposes the Prophefying of *Joel* to have been in the Cotemporary Reigns of *Uzziah* King of Judah, and *Jeroboam the Second* of that Name, King of Israel. And herein the said Archbishop is follow'd (to mention no Others) by the late Dr *Lloyd* Bishop of *Worcester*, as appears from the *Chronological Tables* publish'd by Mr *Marshall*. But the Archbishop in effect Owns in the forecited place of his *Annals*, that herein he follow'd *Codmannus*, who infer'd that *Joel* prophesy'd before *Amos*, because *Joel* in the end of the first Chapter of his Prophecy foretells that *Drought*, which *Amos* complains in the fourth Chapter of his Prophecy to have had no Effect as to Working of Repentance in them, on whom it was sent. But *Codmannus's* Inference is not well grounded. For it will appear Evident to any judicious Person that duly weighs the Place refer'd to in *Amos*, viz. Chap. 4. 7, 8. that the *Drought* there



there mention'd is in Reason to be understood, as it is generally by Commentators, viz. to have been Such an *One* as was peculiar to the Kingdom of Israel, and was not in any of the Neighbouring Countries thereto, and consequently not in the Kingdom of Judah. For had the said Drought been in the Neighbouring Countries, especially in Judah, the People of Israel might have Well look'd upon it as a Thing that fell out according to the General Course of Nature, and Not as a Judgment peculiarly sent on them for their peculiar Wickedness against God, who in a special manner brought them out of Egypt, and gave them the Country they possess'd; and against whom notwithstanding they most Ungratefully and Obstinately sinn'd by continuing to worship the Golden Calves, or at least before them; and not only so, but also to worship Heathen and False Gods and Idols. Wherefore it appearing from what has been here said, that the Drought mention'd or refer'd to Amos 4. 7, 8. must be Different from that mention'd in the latter part of Chapter 1. of Joel, and consequently that Codomannus's Inference was Ill-grounded, it follows that what is built on the said Inference must likewise be Ill-grounded; Or that the forecited Passages of Joel and Amos afford no Proof, that Joel prophesy'd before Amos. It remains therefore most Probable, since No mention is made by Joel of the Kingdom of Israel, as Then in Being, but only of Judah and Sion or Jerusalem, that the Kingdom of Israel was brought to its End by Shalmaneser King of Assyria, Before that Joel prophesy'd; which is an Opinion long ago receiv'd by many Learned Men, as may be seen in Pool's Synopsis. And since we are expressly told, there were no less than three other Prophets in the days of Uzziah, viz. Amos, Hosea, and Isaiah; and likewise that there were no fewer than three Prophets in the three following Reigns of Jotham, Ahaz, and Hezekiah, viz. Hosea, Isaiah, and Micah. And since we have no Express mention made of any one Prophet prophesying in the two following Reigns of Manasseh and Amon; and yet it can't be Well suppos'd, that there was not so much as One Prophet in the said two Reigns, especially considering the Wickedness of them: On these Considerations, the Prophesying of Joel perhaps can't be refer'd more Reasonably to any other Reign than that of Manasseh. And this Opinion is confirm'd

by *Seder Olam* a Book of good esteem among both Jews and Christians. There is also another Consideration which may serve to put this Matter out of Reasonable Doubt, which is this. That a *Great Dearth* and *Famine* was foretold by the Prophet *Micah*, as what would be sent on the Kingdom of *Judah* for the Great Wickedness that would be in the Reign of *Manasseh*, (*Micah* 6. 14, 15.) For that what is there said, is in Reason to be understood of the Reign of *Manasseh*, will I think sufficiently appear from my Preface to *Micah*, and Notes on the said Chapter.

III.  
Of the True  
meaning of the  
Judgments men-  
tion'd by Joel.

It remains now to speak somewhat of the *Judgments* spoken of by *Joel*, Commentators being mightily divided as to that Matter. For some not only understand what is said Chapter 1. 4, &c. of the *Palmer-worm* and *Locust*, &c. Literally, but also refer All that is Afterwards said Ch. 2. 2, &c. of a *great People* and *strong*, of a *Fire* devouring before them, &c. of their *Running like Mighty men*, *Climbing the Wall like men of War*, *Marching every One on his way and not breaking their Ranks*, &c. Also God's removing far off the *Northern Army*, and driving them into a *Land barren and desolate*, &c. These and several other like Expressions some Commentators understand altogether *Allegorically*, and so refer them to the *Palmer-worm* and *Locusts*, &c. On the contrary, other Commentators not only understand the foresaid Expressions and the like *Literally*, or of *Men* and *Horses* and *Chariots*, &c. but also understand what is said of the *Palmer-worm* and *Locust*, &c. to be spoken only *Allegorically*, and so to denote the several *Enemies* or *Powerful Nations* that should One after the other conquer *Judah*, as the *Babylonians*, *Persians*, *Grecians*, and *Romans*. Now as the two foresaid Opinions may be Well look'd on as *Extremes*, so in this Case as in others of the like Nature, the *Middle Opinion* is I think in Reason to be prefer'd as the *True*. Viz. that the *Palmer-worms* and *Locusts*, &c. are to be understood *Literally*, at least in their primary Sense, tho' possibly in a secondary Sense they might be design'd to denote *Allegorically* the four *Powerful Nations* aforesaid, to which in their Turns the *Jews* became Subject. And so likewise what is said of a *Great People* and *strong*, of *Horsmen* and *Chariots*, &c. is to be understood *Literally*, at least in their primary Sense. In short *Joel* foretells

the

the *Jews*, that if they did not repent on the severe Judgments now sent against them, by the *Palmer-worms*, *Locusts*, &c. and also a *Drought*; God would punish their Obdurate Impiety by delivering them into the hand of a Powerful *Enemy*, viz. the *Babylonians*.

# JOEL.

Common Version  
corrected.

PARAPHRASE.

Chap. I.

**T**HE word of the Lord that came to Joel the son of Pethuel.

1 Hear this, ye old men, and give ear all ye inhabitants of the land: bath this been in your days, or even in the days of your Fathers?

2 Tell ye your children of it, and let your children tell their children, and their children another generation.

3 That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left,

Chap. I. **T**HE Word of the Lord that came to (a) Joel the son of Pethuel. 2 Hear this, ye old Men, and give ear all ye Inhabitants of the land of Judah:

Has such a Judgment as this ye lie under at present been ever afore in your Country either in your days, or even in the days of your Fathers, since they possess'd the Land of Canaan? 3 Tell ye your Children of it, and let your Children tell their Children,

and their Children another Generation, that it may be a Warning to them, not to provoke God by their Sins, to send a like dreadful Judgment upon them hereafter: 4 For that which the (b) Palmer-worm hath left, hath the Locust eaten; and that which the Locust hath left, hath the Canker-worm eaten; and that which the Canker-worm hath left, hath the Caterpillar eaten; and that four such several Sorts of noxious Creatures should come thus Successively in

hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpillar eaten.

I.  
Joel calls on the People of Judah to repent of their Sins, particularly by reason of the sore Famine and Scarcity God had sent on them for their Sins.

## ANNOTATIONS.

- (a) Concerning the Time when Joel liv'd and prophesy'd, see the Preface hereto.  
(b) As to the full Import of this Verse, whether it is to be understood Allegorically as well as Literally, see also the Preface.

## PARAPHRASE.

Common Version  
corrected.

one and the same Tear, is what makes this Judgment signally remarkable, and Such as has never been Afore in the Land, in the Memory of any One now living, or in the days of our Forefathers. 5 Wherefore ye Inhabitants of the Land ought All of you to awake, or at least as such as are convinc'd, that Such a Calamity could not happen by Chance, especially for more Tears than One together, but that it is sent upon you by the immediate Finger of God, as a just Judgment for the several Sins whereof ye are heinously guilty. Among which One is Drunkenness, which is more remarkably punish'd by this Judgment in that it so destroys the Vines. So that ye ought in a special manner to awake, or at least like Men that being awake duly consider things, ye Drunkards, and to weep out of a sincere Sorrow and Repentance for your Drunkenness: Or if ye will not make this Right use of the Judgment sent upon you, ye shall be forced to weep and howl, all ye Drinkers of Wine, at least because of the failure of the New wine, for it is cut off from your Mouth. i. e. the Vines are so destroy'd by the foresaid noxious Creatures, that they will afford little or no Wine for you to drink. 6 For a Nation (c) or multitude of the foresaid Creatures is come up upon my Land, i. e. the Land of Judah; which tho' weak each of them consider'd Singly by it self, yet consider'd together are strong as not only being irresistible and not to be destroy'd or driven away by any Human Force or Skill, but also as being Able to do a vast deal of Mischief, and that chiefly because they are without Number, or come together in Such prodigious multitudes: hence each Sort of them may be said to be a Sort of Creature, whose Teeth are able to do as much Mischief as the Teeth of a Lion, and he has as much Power to devour or destroy the Fruits of the Earth, as the Cheek-teeth of a great Lion has to devour it's prey. 7 He, i. e. each Sort of the foresaid Creatures has in it's way laid my Vine waste, i. e. destroy'd the Vines of my Land or the Land of Judah, and bark'd my Fig-tree: he has made it clean Bare of Fruit and Leaves, &c. and cast what of it he did not eat away, i. e. let it fall down on the Ground, the Branches thereof are made white, as being wither'd by the Taint of such Creatures, or bark'd by them.

5 Awake, ye drunkards, and weep, and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number, whole teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waste, and bark'd my fig-tree: he hath made it clean bare, and cast it away, the branches thereof are made white.

8 Lament like a

8 Such a Judgment plainly requires you of the Land of Judah to Lament for your Sins, and that in the deepest manner, even like a

II.  
Joel exhorts  
them to Repen-  
tance, particular-

(c) Compare Prov. 30. 25 — 27.

Common Version  
corrected.

## PARAPHRASE.

virgin girded with sackcloth for the husband of her youth.

9 The \*bread-offering, and the drink-offering is cut off from the house of the Lord; the priests the Lord's ministers mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen: howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree languisheth, the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field are withered: \* therefore joy is withered away from the sons of men.

Fig-tree languisheth, the Pomegranate-tree, the Palm-tree also, and the Apple-tree, even all the Trees of the Field are withered: therefore all Expression of Joy is or ought to be withered away, or cease from the Sons of Men that lie under such a Judgment.

Virgin (d) or young Woman that has not been long married, being girded with Sackcloth laments for the Death of the Husband of her Youth, i. e. which she married when young, and which consequently was her First Husband, which usually is the most Beloved.

9 Ye ought All thus deeply to lament, as for other Reasons, so especially for this, viz. that by means of this Judgment ye are disabled from performing to God himself that Religious Worship which he has prescribed at his Temple: for (c) the Bread-offering by reason of the Corn being destroy'd, and the Drink-offering by means of the Vines being destroy'd, is cut off from, i. e. can't be had for the Service of the House of the Lord; so that the Priests the Lord's Ministers mourn, both out of their Love and Zeal for God's Service which can't now be duly perform'd, as also for that they are themselves depriv'd in great measure of what God has allow'd them for their Own Maintenance. 10 For the Field is wasted of its Fruit, the very Land or Ground it self mourns, i. e. looks Sadly or Desolate; for the Corn is wasted, and the Vine which should afford the New wine is dried up, and the Olive-tree which should afford Oil languishes.

11 Be ye ashamed of your Sins which have brought this Judgment on you, O ye Husbandmen: Howl or weep bitterly likewise for your Sins, O ye Vine-Dressers: Both sorts of you have special Reason so to do, for that ye suffer in a special manner by this Judgment on account of the Loss of your great Labour and Pains all the year; viz. the Husbandmen for the loss of the Wheat and for the loss of the Barley; because the Harvest of the Field is perished. 12 And the Vine-dressers lose their Labour and so peculiarly suffer, because the Vine is dried up: And in like manner the

ly for that the Publick Service of the Temple could not be duly perform'd by reason of the Famine.

III.  
Husbandmen and Vine-dressers are particularly call'd on to Repent.

## ANNOTATIONS.

(d) By a Virgin may be else here meant, One really so, and as yet only espous'd to an Husband, who dy'd before she was actually married to him.

(c) See Note (f) on Lev. 2. 1. and my Discourse of the Hebrew Offerings and Sacrifices Sect. 2.

## PARAPHRASE.

Common Version  
corrected.

## IV.

The Priests are  
call'd upon to  
pray and humble  
themselves in an  
extraordinary  
manner.

13 Gird Sackcloth about your selves, and thereby make your selves ready in the most mournfully Habit to lament, ye Priests: howl, ye Ministers of the Altar: come into the Temple, and there lie on the ground prostrate before the special Presence of God all Night as well as Day in Sackcloth, ye Ministers of my God: for the Bread-offering and the Drink-offering is withholden from the House of your God. 14 Sanctifie ye a Fast, call a solemn Assembly, gather the Elders and all the Inhabitants of the Land into the House of the Lord your God, and cry unto the Lord, saying to this effect, 15 Alas that ever we should be so foolish as by our Wickedness for to bring on us the sore Calamities of the present Day or Time: We truly repent and most humbly and earnestly beg Pardon of thee, O Lord. This ye must do Truly and Sincerely, or else you must expect, that the Judgment will be continued and even encreas'd upon you. For, unless prevented by such a speedy and sincere Repentance, the Day, when you must expect yet more grievous Judgments of the Lord to fall upon you, is at hand, and then, if not prevented as is said Above, as a Destruction from the Almighty, and so irresistible shall it come upon you. 16 But surely your present Calamities are grievous enough to induce, or rather force you in some manner to a sincere and speedy Repentance: For is not the Food cut off before our eyes, i. e. do we not see that we want even Common Food for our selves; Yea, and what ought to grieve us more, the Bread and Drink-offerings, whereby we were wont to express our (f) Joy and Gladness by way of Thanksgiving to God for his Mercies to us, are cut off from the House of our God? 17 And this Famine is like to continue, for the Seed this present year is rotten under their Clods, so that the Garners are laid desolate, the Barns are broken down, Men taking no Care of them, as being now Useless, for the Corn is wither'd. 18 How do the very Beasts grone? the Herds of Cattle are perplexed, because they have no Pasture; yea, the Flocks of Sheep are made desolate.

13 Gird yourselves, & lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the \*bread-offering and the drink-offering is withholden from the house of your God.

14 Sanctifie ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord,

15 Alas for the day: for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.

16 Is not the \*food cut off before our eyes, yea, joy and gladness from the house of our God?

17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts grone? the herds of cattle are perplexed; because they have no pasture; yea, the flocks of sheep are made desolate.

(f) Compare Chap. 2. 21, 23, 26. and Deut. 16. 11, 14, 15.

Common Version  
corrected.

## PARAPHRASE.

19 O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burnt all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devour'd the pastures of the wilderness.

## Chap. II.

Blow ye the trumpet in Sion, & sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great

certainly befall you, unless prevented by Repentance. Therefore let all the Inhabitants of the Land tremble at this my Alarm or Warning, as they are wont to do when the Priests give them an Alarm or Warning of an approaching powerful Enemy. For the Day of the Lord aforementioned Chap. I. 15. certainly comes, for it is nigh at hand, if not prevented by Repentance. 2 And the said Day will be a Day of Darkness and of Gloominess, a Day of Clouds and of thick Darkness, i. e. a most dismal Day; it shall be as the Morning spread upon the Mountains, i. e. the Divine Vengeance, that shall then exert it self, shall spread it self all over

19 Thus I have admonish'd all the People of the Land, what they ought to do in the present Distress. And whatsoever they will do, for my Own part I am stedfastly resolv'd, O Lord, that to thee will I cry or earnestly pray for the Removal of this Judgment which is very grievous: for the great heat of the Sun like Fire has devour'd or scorch'd the Pastures of the Wilderness or Places remote from Towns, and the same heat like Flame hath burnt all the Trees of the Field. 20 And if the People of the Land will not join with me in Crying unto thee, yet the very Beasts of the Field cry also unto thee, as well as my self; their Crying or making the Noise proper to each of them, when they are Hungry or Thirsty, being Answerable in them to Man's Praying unto thee for to supply them with somewhat to eat or drink, when they can't be supply'd therewith in an ordinary way: no wonder the poor Beasts so Cry, for the Rivers of Waters are dried up, and the Fire has devour'd the Pastures of the Wilderness.

Chap. II. But I will continue to do all I can to bring also the People of the Land to repent and Cry to God for the Pardon of their Sins, and thereupon the Removal of his Judgment. To this end Blow ye (g) the Priests and Ministers of God, the Trumpet in Sion, and that in such a manner as is usual when ye sound an Alarm in my holy Mountain, says God, to give Warning to the People of the Land in (h) the time of War, or when an Enemy is ready to invade and oppress them. At least let this Call of God to you by me his Prophet be look'd on by you All as such an Alarm or Warning, that yet greater Miseries will cer-

V.  
Joel's Own Resolution to pray Earnestly to God for the Removal of the present Judgment.

VI.  
Joel proceeds to exhort the People to Repentance, by foretelling them, that God would send yet much Greater Calamities on them, if they did not repent.

(g) See Deut. 10. 8.

(h) Deut. 10. 9.

## PARAPHRASE.

Common Version  
corrected.

the Land, as Quick in a manner as the Light spreads it self in the Morning: a (i) great People and a strong shall be the Enemy, that shall execute the Divine Vengeance on you; there has not been ever the like Powerfull Enemy, that has invaded your land since your first Settlement therein, neither shall be any more after it, even to the years of many Generations.

3 A Fire devours before them, i. e. the said Enemy shall overrun and conquer the land, just as fire devours all before it; and behind them a Flame burns, i. e. what they do not destroy or burn in taking Cities or Towns, that they shall destroy or burn after they have taken the said Places, if it be what they cannot or care not to carry away with them: By means of such their Ravages the Land is as the Garden of Eden before them, and behind them a desolate Wilderness, i. e. the most pleasant and fruitfull land of Judah shall be made quite desolate; yea, and nothing shall escape them, i. e. they shall destroy or carry away both the People of the Land and All things else that they meet with therein, and think fit to destroy or take away.

4 The (k) Appearance of them is as the Appearance of Horses, and as Horse-men, so shall they run, i. e. Methinks I see them already Coming against the Land, and their Army consists of many Horse-men, which march speedily and conquer all before them. 5 Like the noise of Chariots on the tops of Mountains shall

people and a strong, there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

3 A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness, yea, and nothing shall escape them.

4 The appearance of them is as the appearance of horses, and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains

## ANNOTATIONS.

(i) See the Preface. (k) From the Particle of *Similitude* made use of in this and the following v. 5, and 7. render'd in our Translation by *As* and *Like*, some infer that what is said in these Verses is not to be understood of real Horses, or Horse-men, or Chariots, &c. but rather of the Locusts and other noxious Creatures aforementioned Chap. 1. 4. But it is judiciously observ'd by Others on the contrary, that the said Hebrew Particle is not Always used *Comparatively*, but sometimes also *Emphatically*, or to shew that the Thing spoken of is *Eminently* Such as it is said to be. Thus for a Remarkable Instance, the Greek Particle *ὡς* which answers to the Hebrew here used, is made use of by St John in his Gospel Chap. 1. 14. *We beheld his Glory, the Glory AS of the Only begotten of the Father.* And for proof beyond Contradiction, that it is not Unusual to denote the same by Particles which at Other times are used *Comparatively*, the Use of our English Particles, *As* or *Like*, plainly prove the same. For tho' they are Frequently, or even Generally, used in a *comparative* sense, yet are they sometimes used in an *Emphatical* sense, viz. when we say, *He quitted himself AS or LIKE a man*, i. e. He shew'd himself Truly so. But see more of this in the Preface.

they



Common Version  
corrected.

## PARAPHRASE.

shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather blackness.

7 They shall run like mighty men, they shall climb the wall like men of war, and they shall march every one on his ways, and they shall not break their ranks.

8 Neither shall one thrust another, they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

9 They shall run to and fro in the city: they shall run upon the wall, they shall climb up upon the houses: they shall enter in at the windows like a thief.

10 The earth shall quake before them, the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining;

they leap, i.e. the Armies of the said Enemy shall consist also of many Chariots, with or from which they were wont to fight in Early times, and the noise of which were wont to be terrible to such as were not able to withstand their Enemies: The noise of their Coming shall be like the noise of a flame of Fire that devoureth the Stubble, inasmuch as they shall conquer all before them as Quick as Fire burns Stubble: They shall be as a strong People set in battle array, i.e. they shall be not only strong in Body, but also well disciplin'd in Arms. 6 So that before their Face or on hearing of their Coming toward them, the People of this land shall be much pain'd, so that all Faces shall gather Blackness or Paleness, i.e. shall shew their Consternation by their pale Looks. 7 They, i.e. the Enemy spoken of shall run or go on with Speed and Resolution like mighty Men, they shall climb the Wall like Men of War, and they shall march every one on his Ways, and they shall not break their Ranks, by being overpower'd or so much as put into any Disorder by such as they invade. 8 Neither on any such account shall one so much as thrust another, but they shall all walk every one in his Path or due Rank and Order: and they shall not fear to march against the Swords of those they invade, inasmuch as when they happen to fall or run even upon the Sword of those they fight against, they shall be so well arm'd that they shall not be wounded. 9 They shall run to and fro in the City even Jerusalem, having made their Way into it, and no one shall dare or be capable to oppose them: they shall run or get quickly upon the Wall thereof, and so dislodge thence or kill such as guarded the Wall: they shall find ways to climb up upon the Houses, be they never so high, even upon the Temple itself: they shall enter in at the Windows or some other such way, like a Thief, namely in respect of his getting into Houses by an Unusual way, and not at the Door. 10 The Earth shall quake before them, i.e. their Coming shall be presag'd by an Earthquake, and by great Thundring: whereby the Heavens shall seem to tremble or make a trembling Noise; the Sun and the Moon shall be dark, and the Stars shall withdraw their Shining by reason of the thick Clouds and Storms

## PARAPHRASE.

Common Version  
corrected.

*Storms of Rain. And as by the foresaid Expressions may also be well understood Allegorically, that as the meaner People of the Land of Judah shall quake for fear, so also that all of the higher Rank of them shall tremble, and their Kings and all the Governours and Magistrates of the Land shall be put down, and an End put to the Jewish Government or State.* 11 And no wonder that the Enemy afore spoken of shall do All that is afore describ'd to the People of Judah; for the Lord shall utter his Voice before his Army, i.e. He shall as it were give them Command so to do, that is, shall order and enable the said Enemy to do All this, as being his Army or the Instruments made use of by him to execute his Vengeance on the People of this Land: For his Camp is very great: for he is strong that executeth his Word, i.e. God shall bring an Enemy to do this, who has a very Numerous and Strong and Skillfull Army, and so according to the common Course of things is able to execute the Will of God upon the People of Judah; and therefore, how much more Able shall he be to do so, when he is purposely sent, and more especially enabled by God himself so to do. And God is pleased thus to enable the said Enemy, for that the Day, when the said Vengeance of the Lord is to be executed, is to be such as shall plainly shew the Great Sin and Impenitence of the People of Judah, by the Great and very Terrible Judgment and Miseries they shall then undergo; and or even such as who can abide it, or be able to bear the said Miseries?

11 And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word, for the day of the Lord is great and very terrible, & who can abide it?

12 Therefore also now, saith the Lord, turn ye to me with all your heart, and with fasting, and with weeping, and with mourning.

13 And rent your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

VII.  
Joel exhorts  
them to keep a  
Publick and So-  
lemn Fast.

12 Therefore as it most highly concerns you to avoid these great Miseries, even no less than the Ruin of your whole State and Country: So also Now, even after you have been Backward to hearken to his former Calls of you to Repentance, turn ye to me with all your Heart, and with Fasting, and with Weeping, and with Mourning. 13 And rent your Hearts and not only your Garments, i.e. content not your selves with outward Expressions of Repentance, but repent Inwardly also, and turn unto the Lord your God with a truly rent or broken and contrite Heart: for he is (1) Gracious and Merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil, i.e. is wont both to remove the Evils he has sent, and also to withhold those he threatens, if Men truly repent.

(1) Joel doubtless alludes here to what God solemnly declared of Himself Exodus 34. 6.

14 Such

Common Version  
corrected.

PARAPHRASE.

14 Who knoweth if he will return and repent, and leave a blessing behind him, even \*bread-offering and a drink-offering unto the Lord your God?

15 Blow the trumpet in Sion, sanctify a fast, call a solemn assembly.

16 Gather the people: sanctify the congregation: assemble the elders: gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach; that the heathen should rule over them: wherefore should they say among the people, Where is their God?

should they say among the People, Where is their God? *i.e.* For the Glory of thy Own Name at least deliver us not, O Lord, into the hands of the Heathen, lest they wrongly (p) infer thence, that thou art not Able to defend us, and so blaspheme thy Name.

14 Such is his very Nature, and therefore who knows if, *i.e.* ye need not to doubt but he will return from his Anger against you upon your sincere Repentance, and repent of the Evil already sent and also that further threatened against you, and leave a Blessing behind him, *i.e.* after his Anger is laid aside will bless you so far, even as to give you Corn and Wine again, so that ye shall have enough (m) as for your Common Occasions, so also for a Bread-offering and a Drink-offering, as is requisite unto the daily performance of the publick Service of the Lord your God, which ought to be of chief Concern to you? This, I say, ye need not in Reason doubt of on your sincere Repentance, tho' I should not expressly tell you so much from God himself, which yet I have Authority to do, viz.

15 Blow ye the Trumpet in Sion, as is appointed for calling the (n) People together on such an Occasion, sanctify a Fast, call a solemn Assembly, (as before said) by the Blowing of the Trumpet. 16 Gather the People, sanctify the Congregation, *i.e.* let them prepare themselves as is requir'd by the Law for such a Solemnity; assemble the Elders: gather the Children, and those that suck the Breasts: let there be no Expressions at all of Joy any where, but let even the Bridegroom go forth of his Chamber, and the Bride out of her Closet, *i.e.* let them not be allow'd to use those enjoyments of One another, as in a peculiar manner is allow'd to them (o) in other Cases of publick Distress, as War. 17 Let the Priests, the Ministers of the Lord, weep in their proper Place in the Inner Court of the Temple, viz. between the Porch that lets into the said Court, and the Altar of Burnt-offering, and let them say, Spare thy People, O Lord, and give not thine Heritage to such reproach, as that the Heathen should rule over them: wherefore

ANNOTATIONS.

(m) Compare Chap. 1. 9, 16. (n) Numb. 10. 7, 10. (o) Deut. 24. 5.

(p) This is a Motive frequently made use of by pious Persons in those times, as appears from Psal. 42. 10. and 79. 10, and 115. 2. &c.

18 Then,

## PARAPHRASE.

Common Version  
corrected.

## VIII.

Joel promises them God's Pardon upon their true and public Repentance, and God's Removal of their present Calamities, and much more not bringing any New & Greater upon them.

18 Then, upon your thus truly humbling your selves in a publick manner and with a sincere Repentance, I now declare and foretell to you expressly by God's Command, that the Lord will be jealous for or mov'd with great Affection toward his Land, and pity his People. 19 Yea, the Lord will fully answer the Prayers of his People, and they may be as sure of it as if they did hear him Himself say unto his People, Behold, I will send you Corn, and Wine, and Oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the Heathen by delivering you into their hands. 20 But I will remove far off from you the Northern Army that shall invade your Land, and will drive him into a Land barren and desolate, i. e. the Northern (pp) King that shall so invade you hereafter, shall flee for Safety into the Deserts of Arabia with the small remainder of his Army, that shall not be cut off in your Land, and so his Face, i. e. the Face of him and his remaining Army shall be toward the East-sea, i. e. the Salt or Dead Sea, otherwise called *Lacus Asphaltis* lying East of Judah, and his hinder part toward the West-sea or Mediterranean: and his stink shall come up, and his ill savour shall come up, because he hath done proudly, i. e. God shall destroy such a multitude of the foresaid Northern Army, that their Dead Bodies shall cause a Stink about the Country where they lie; and the Northern King himself shall quite lose his Honour and Esteem, by means of the great Destruction which his Army shall receive; and All this shall befall

18 Then will the Lord be jealous for his land, and pity his people.

19 Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.

20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east-sea, and his hinder part towards the \*west-sea; and his stink shall come up, and his ill savour shall come up, because he hath done \*proudly.

## ANNOTATIONS.

(pp). What is here said agreeing very Well in several particulars to what befell Sennacherib King of Assyria, when he invaded Judah in the Reign of Hezekiah; hence Commentators have been easily induced to understand this Verse of Sennacherib. Which likely has been also a Motive to place the Prophecy of Joel, at least in the Reign of Hezekiah, if not Afore. But as what is said in the Preface to this Prophecy, shews that the Time of it is rather to be placed in the Reign of Manasseh: So what is here said, may Very well be understood Otherwise, than as a Prophecy of what befell Sennacherib. Namely, It may well be understood, Only as a Promise that God would do so to the Northern Army as should invade them; if they would truly repent. But they not Repenting, What God here promis'd on Condition of their Repentance, was not Perform'd: But the King of Assyria, which invaded Judah in the Reign of Manasseh, conquer'd is and carried Manasseh Captive to Babylon, 2 Chron. 33. 31.

him,

Common Version  
corrected.

## PARAPHRASE.

21 Fear not, O Land, be glad and rejoyce: for the Lord will do great things.

22 Be not afraid, ye Beasts of the field: for the Pastures do Spring, for the Tree beareth her fruit, the Fig-tree and the Vine do yield their Strength.

23 Be glad then, ye Children of Sion, and rejoyce in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the Floors shall be full of wheat, and the Fats shall overflow with wine and oil.

25 And I will restore to you the ears, that the locust hath eaten; the canker-worm, and the caterpillar, &c. the palmer-worm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.

him, because he shall behave Himself most Proudly, not only toward the People of Judah and Jerusalem, but even toward God himself. 21 Therefore fear not, O Land of Judah, but be glad and rejoyce: for the Lord will do great things for you, and deliver you from all the Enemies or other Miseries he shall at any time bring on you for your Sins, if ye truly repent you of your said Sins, and return to the Lord your God.

22 Particularly as to the present Calamity ye are under, be not afraid, i. e. ye shall have no occasion to cry for Want of Food, ye Beasts of the Field: for upon the true Repentance of your Owners the People of Judah, the present Calamity shall so certainly be remov'd that I may speak as if it was Already done, viz. the Pastures of the Wilderness do Spring, for the Tree beareth her Fruit, the Fig tree and the Vine do yield their Strength. 23 Be glad then, ye Children of Sion, and rejoyce in the Lord your God: for to denote the Certainty of his doing so on your Repentance, I may speak again as if he had already done it, viz. He has given the former Rain so call'd as being wont to fall about Sowing-time moderately or suitably according to the Season; and he will cause to come down for you the Rain in general so as shall be requisite, viz. the former Rain at Sowing-time, and the latter Rain, when the Corn is ear'd, which is in the first Month in this our Country. 24 And the Floors shall be full of Wheat, and the Fats shall overflow with Wine and Oil.

25 And I will give you such plenty of Corn, as thereby to restore to you the Ears of Corn, (and the like is to be understood as to other Fruits of the Earth,) that the Locust hath eaten, the Canker-worm, and the Caterpillar, and the Palmer-worm; those Executioners of my Vengeance, which may be compar'd to a great Army both for Multitude, and also for the Mischief they did, and which I sent among you. 26 And ye shall eat in Plenty, and be satisfied, and so shall have at least Cause to praise the Name of the Lord your God, that hath dealt wondrously with you: and as long as ye continue truly to be my People or faithfull Servants, ye shall never be ashamed on account of your being Disappointed of any your Reasonable Hopes in me.

27 And

## PARAPHRASE.

Common Version  
corrected.

27 And ye shall know by my Care and Protection of you, that I am in the midst of Israel continuing to dwell or be present in a special manner in my Temple, and that I am the Lord your God, and that None else is able to save you. And thus, as I said afore, whoever are my People or faithfull Servants, shall never be ashamed or disappointed of any their just Hopes in me.

27 And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

IX. *Joel foretells the plentiful Effusion of the Gifts of the Holy Spirit under the Gospel.*

28 And, as a further Proof of my Love and Affection to my faithfull People, I will give them not only Temporal Blessings, but also Spiritual ones, and those Greater than Ever yet they have had. For it shall come to pass Afterward, i.e. After what is afore spoken of, and in the Times more particularly styl'd in Scripture (g) The last Times or Days, that is, in the Times of the Gospel, that I will pour out even the Extraordinary Gifts and Graces of my Spirit upon all Flesh, i.e. upon some of all Sorts of Mankind as to Country, Sex, Age or Condition: and your Sons and your Daughters, i.e. some of both Sexes among my People, then shall (r) Prophecy, your old Men shall dream Dreams, your young Men shall see Visions, i.e. As there shall be no Difference as to Sex, so neither as to Age, but Young as well as Old shall prophecy by such means as God shall see fit to reveal his Will to them, whether by Dreams or Visions, &c.

29 And also there shall be no Difference as to Condition, but even upon some of the Servants, and upon some of the Handmaids, as well as Others of better Rank, in those days, will I pour out my Spirit.

28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will shew wonders in the heavens, &c. in the earth, blood and fire and pillars of smoke.

X. *Joel foretells the Destruction of the Jewish Nation for their Unbelief of the Gospel, and the Preservation of Believers among them, &c.*

30 And I will shew Wonders in the Heavens, and in the Earth, Blood and Fire and Pillars of Smoke, i.e. under the times of the Gospel, and for the obstinate Unbelief and Opposition thereof, especially by the Jews, there shall be many and cruel Wars, wherein very much Blood, particularly of the Unbelieving Jews shall be shed; and their Cities and Towns, and even their Temple destroy'd, as by other means so by Fire, the Smoke

## ANNOTATIONS.

(g) Thus S. Peter citing this Prophecy Acts 2. 17. or at least St. Luke renders it, viz. And it shall come to pass in the Last days, says God, I will pour out my Spirit, &c.

(r) It seems an ill-grounded Opinion, that Dreams are here spoken of Old Men, and Visions of Young, to denote that the different Sorts of Prophecy were more peculiarly vouchsaf'd to the said different Ages.

whereof

Common Version  
corrected.

## PARAPHRASE.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

32 And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Sion and in Jerusalem shall be deliverance, as the Lord hath said, \* even in the remnant whom the Lord shall call.

whereof shall ascend like great Pillars: These are some of the wonderfully terrible Judgments that shall befall the foresaid Unbelievers on Earth. 31 And as to the Wonders in the Heavens mention'd (v. 30.) the Sun shall be turned into Darkness, and the Moon into Blood, i. e. there shall be Eclipses which shall quite darken the Sun, and make the Moon look of a Bloody or Reddish Colour; and the whole Jewish Government both in Church and State shall be dissolv'd. These things shall come to pass; before the great and terrible Day of the Lord come, both as thereby may be denoted God's taking great and terrible Vengeance on the Jewish Nation for their Unbelief in general of the Gospel, which Time of Vengeance is frequently denoted in the New Testament by Christ's Coming; and also the Day or Time of the last or general Judgment of the World. 32 And it shall come to pass, that whosoever shall call on the Name of the Lord, i. e. shall be a True and Obedient Believer of the Gospel, shall be deliver'd or sav'd, both at the Destruction of Jerusalem and the Jewish State, and likewise at

the Final Judgment: for in Mount Sion and in Jerusalem shall be Deliverance, as the Lord hath said unto me, i. e. by truly believing the Gospel which shall first begin to be preach'd by the Apostles at Mount Sion or Jerusalem, and by so becoming true Members of Christ's Church, which is frequently styl'd in Scripture Mount Sion and Jerusalem, shall all true Believers obtain Deliverance, with respect both to the Destruction of the Jewish Nation or State by the Romans, and also to the Final Judgment; even by being in the Number of the Remnant whom the Lord shall call by the preaching of the Gospel, and who shall obey that Call, and truly believe in and obey Christ, shall Deliverance be obtain'd in both the foresaid respects. Which as it is to be understood in general with Relation to all true Believers, Gentiles as well as Jews, and that all along from the first Preaching of the Gospel to the Final Judgment, as it is afore expounded; so it is more peculiarly applicable to the general Conversion of the Jewish Nation not long before the Final Judgment, so often spoken of in Scripture, and consequently to that Remnant of the said Jewish Nation that shall Then be Living. For what follows in the last Chapter, plainly relates more particularly to the Jewish Nation, and seems most Reasonably to be understood of God's most Gracious dealing with the said Remnant of the Jews then living, upon their general Conversion to the Belief of the Gospel. And the same is agreeable to what is again foretold, but shorter, in the five last Verses of the last Chapter of Amos.

## PARAPHRASE.

Common Version  
corrected.

## XI.

Joel foretells the General Conversion of the Jewish Nation, and their Return thereupon into their own Country; and the Destruction of such Unbelievers as shall oppose them, or go about to destroy them and all other Deceivers.

## Chap. III. For behold, in those last Days of the

Gospel aforementioned Chap. 2. 28. and in that particular time thereof, when I shall bring again the Captivity of Judah and Jerusalem, i. e. when all the Jews then living, wheresoever dispers'd over the World, shall be converted to Christianity, and thereupon shall be brought back by God into their own Country of Judah, and shall again inhabit Jerusalem; which shall then be the Chief or Capital City of the Kingdom of Christ, even during the Millennium or Thousand years of the Reign of Christ, or (which comes to the same) of his Saints, here on Earth. 2 I will also gather all Nations that have causelessly or cruelly oppress'd my People the Jews, even Such of all the said Nations as shall then be living, and also still continue Unbelievers, and will bring them down into the Valley of Jehoshaphat, i. e. into a (s) very great Valley which I shall then cause to be near Jerusalem, and which may be fitly styl'd the Valley of Jehoshaphat, (s) from my sitting there, who am Jehovah, to judge all the said heathen that shall then be there gather'd together for that end; and I will plead with them there, i. e. lay before them all the Causeless and Cruel Oppressions, which they and their Forefathers have been guilty of toward the Jews, and denounce just Judgment upon them, as for their other Sins, so for their said Oppressions of my People, and my Heritage Israel, as I shall then acknowledge the Jews to be, whom they have scattered among the Nations, and parted my Land, i. e. possess'd themselves of the Country of my said People. but they have used them in the most Contemptuous manner, viz. they have cast lots for my People, as if they were not worthy to be made choice of by preferring Any one of them before another, and have given a Boy as a price only for the use of an Harlot, and sold a Girl for Wine, that they might drink. 4 Yea, and what have ye to do with me, O Tyre and Sidon, and all the Coasts of Palestine? i. e. As I will plead with the Posterity then living of other Unbelieving Nations, so will I particularly with those of Tyre and Sidon, and the Coasts of Palestine, demanding of you,

## III.

For behold, in those days and in that time when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre and Sidon, & all the coasts of Palestine? will ye

3 And not only so, but they have used them in the most Contemptuous manner, viz. they have cast lots for my People, as if they were not worthy to be made choice of by preferring Any one of them before another, and have given a Boy as a price only for the use of an Harlot, and sold a Girl for Wine, that they might drink. 4 Yea, and what have ye to do with me, O Tyre and Sidon, and all the Coasts of Palestine? i. e. As I will plead with the Posterity then living of other Unbelieving Nations, so will I particularly with those of Tyre and Sidon, and the Coasts of Palestine, demanding of you,

## ANNOTATIONS.

(s) See Zechar. 14. 4. (t) Jehoshaphat is compounded of Jehovah and Shaphat which signifies to judge, and so the said Name is fitly given to this Valley. See Revel. 16. 16.

Why



Common Version  
corrected.

## PARAPHRASE.

render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head.

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things.

6 The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head.

8 \* Even I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off; for the Lord hath spoken it.

9 Proclaim ye this among the Gentiles:

*Why ye dealt so Treacherously and Cruelly with my People, (as is related Amos 1. 6, 9. and 2 Chron. 21. 16, 17. and 28. 18.) Will ye render me a Recompense? i.e. They may alledge, that they did so by way of Recompensing the Evils, which my People had done them by often Conquering and subduing them: And if ye thus think to recompense me, i.e. my People, I foretell you that swiftly and speedily will I return your Recompense upon your own head. 5 Because ye have or shall have taken my Silver and my Gold, and have carried into your Temples my goodly pleasant things, i.e. the Silver and Gold and other Valuable Goods of my People, or even of my Own Temple. 6 The Children also of Judah, and the Children of Jerusalem have ye, or ye shall have sold unto the Grecians, that ye might remove them far from their Border or Country: 7 Behold, I will raise them or their Posterity out of the Place whither ye have sold them, and will return your Recompense upon your own head. 8 Even I will sell, i.e. cause to be sold your Sons and your Daughters into the hand of the Children of Judah, and they shall sell them to the Sabeans, even to a People or Such of that Name as are far off from your Country; for the Lord hath spoken it or firmly decreed so to do. Thus will the Lord recompense or punish the Tyrians, &c. in several Ages or Times, before the beginning of the Final Judgment, or (which comes to the same) before the beginning of the Millennium or Reign of Christ or his Saints here on Earth. The Judgment that shall be denounced against Such of the Posterity of the Tyrians, &c. as shall be living, and continue in Unbelief at the beginning of the Reign last mention'd, shall in all likelihood be the Same in Common with that denounced on the Unbelievers of other such Nations. And now the Prophet returns to speak of the Nations or Gentiles in general. 9 Proclaim ye this among the Gentiles, i.e. Upon the general Conversion of the Jews, and thereupon God's making way for them to return into their own Country, Such of the Gentiles as shall still continue in Unbelief shall endeavour all they can, and to that end join their Forces together, to hinder the Return of the Jews into their own Country; and when*

## PARAPHRASE.

Common Version  
corrected.

they can't do that, they shall march against them even in their own Country, and invade and endeavour to destroy them there. To this end the said Gentiles shall prepare (u) to make War on the Jews with their utmost Force; they shall wake up or excite all the mighty Men among them to take up Arms, Saying or Commanding, Let all the Men of War draw near, or join themselves to our Armies, let them come up even to Judea and Jerusalem itself, if there be occasion. 10 And let not only the Men of War, or Such as have been train'd up to War and are disciplin'd Soldiers, join themselves to our Armies, but even let all others also do the like; ye Husbandmen beat your Plowshares into Swords, and ye Vine-dressers or the like, beat your Pruning-hooks into Spears; let the weak say, I am strong, i. e. let even such as are Weak exert themselves to the utmost of their Strength, and go likewise into the Army as if they were perfectly Strong. 11 Assemble your selves, and come, all ye Heathen, and gather your selves together round about or from all Countries. Thither, i. e. to Jerusalem or the Valley of Jehoshaphat which is or shall be near it, and whither the Armies of the Antichristian Gentiles shall be gathered together, cause thy mighty Ones, i. e. Angels to come down, O Lord, (prays the Prophet,) namely to destroy the Antichristian Army there gathered together. 12 For according to the Proclamation or Summons mention'd vers. 9, 10, 11. the Antichristian Heathen shall be waken'd or excited to join all their Forces together, and come up to the Valley of Jehoshaphat: for there will I execute Judgment upon them, as if after the manner of Men I did sit to judge all the Heathen gather'd thither from all the Countries round about. 13 For I will say to my Angels, Put (w) ye in the Sickle and cut down the Corn, for the Harvest is Ripe, i. e. Destroy the Antichristian Army here gather'd together, for their Wickedness is ripe for Vengeance. Come, get you down, and put ye in the Sickle, and cut off, and gather the Clusters of Grapes, for they are full Ripe, and fit to be put into the Wine-press; and the Press is full with them they are so many, so that upon treading of the said Wine-press the Fats overflow: Whereby likewise is denoted

prepare war, wake up the mighty men, let all the men of war draw near, let them come up.

10 Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong.

11 Assemble your selves, and come, all ye heathen, and gather your selves together round about: thither cause thy mighty ones to come down, O Lord.

12 \*The heathen shall be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats

(u) Compare Rev. 19. 19.

(w) Rev. 14. 15, 19.

Common Version  
corrected.

PARAPHRASE.

overflow, for their wickedness is great.

14 Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The Lord also shall roar out of Sion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the Lord your God dwelling in Sion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass thro' her any more.

18 And it shall come to pass in that

Degree, i. e. Her Inhabitants and also all the Subjects of the Kingdom of Christ or the Saints, of which Jerusalem shall then be the Capital, shall be as Holy as Human Nature is capable of, and there shall no Strangers pass thro' her any more, i. e. No unholty or irreligious Person shall dwell therein, or be suffer'd so much as to pass thro' it, as long as this World lasts, or which is the same, As long as the Reign of Christ or his Saints shall last here on Earth. 18 And it shall come to pass in that day, or

(x) Rev. 21 27.

God's destroying the Antichristians, tho' very Numerous, and that with an Extraordinary Vengeance, for that their Wickedness is great. 14 Thus shall the Multitudes, Multitudes, i. e. Vast Multitudes of the Antichristians be destroy'd in the foresaid Valley of Jehoshaphat or of God's Decision or Destruction of the said Antichristians. 15 And this Judgment or Vengeance of God upon them shall be attended, as in other like Cases, with terrible Circumstances: for the Sun and the Moon shall be darkened, and the stars shall withdraw their Shining. 16 The Lord also, i. e. more peculiarly Christ, who shall likely then Visible appear in a Glorious manner, shall rore out of Sion, and utter his Voice from Jerusalem, i. e. shall cause terrible Thundrings and Lightnings, and hereby the Heavens shall sound as if they did shake, and the Earth shall shake, i. e. there shall be actually a great Earthquake; by which terrible Circumstances the Unbelievers or Antichristians shall be quite dismay'd, so as to lose all their Courage before their Destruction: But ye Believing Jews and Gentiles shall not be dismay'd thereby, but rather rejoyce, for that they shall know that the Lord will be the Hope of his People, and the Strength of the Children of Israel, i. e. that God according to their Hope in him will thereby deliver his Faithfull Servants from his and their Enemies. 17 So, viz. by my foresaid Deliverance of you, ye shall know that I am the Lord, and then again your God, favouring and protecting you as Formerly, and also in a special manner dwelling in Sion my holy Mountain.

Then, viz. after the Destruction of Antichrist and his Army and Party, and the Beginning of the Millennium or the Saints Reign over the Kingdoms of the Earth, shall Jerusalem be (x) Holy in the highest

XII.  
Joel concludes with foretelling the most Happy State of the Believing Jews (as well as Gentiles) during the Millennium.

during

## PARAPHRASE.

Common Version  
corrected.

during the Happy State of the Millennium, the Saints on Earth shall enjoy the greatest Plenty of All things requisite to this Life, insomuch that the Vines even on the Mountains shall yield such plenty of Wine yearly, that it may be said the Mountains shall in a manner drop down new Wine yearly, and the Cattle that feed even on the Hills shall give so much Milk, that it may be said that the Hills flow with Milk; and there shall be no Drought, but all the Rivers shall flow with Waters; and what is still more, (y) a Fountain shall come forth of the House of the Lord, and shall water the Valley of Shittim, i. e. the Pure Doctrine of Christ, which at first was preach'd by his Apostles at Jerusalem, shall be preach'd and embrac'd thro' all the Kingdoms of the Earth, that shall then be subject to the Saints; whereas formerly the Greater Part of the World was full of Sin and Wickedness, as heinous as that committed by Some of the Israelites while they encamp'd in the said Valley of Shittim.

19 Egypt shall be a Desolation, and Edom shall be a desolate Wilderness, for the Violence against the Children of Judah, because they have shed innocent Blood in their Land, i. e. All wicked Persons, that have causelessly oppress'd the true Servants of God, like as the Egyptians and Edomites have done to the Israelites, shall then be destroy'd; or brought so low, that they shall not be Able or Dare to rise up against, much less to oppress or any way hurt any Believer or true Christian, during the foresaid Millennium.

20 But Judah, i. e. all the Then People of God, whether Jews or Gentiles, shall dwell or live in a most Happy Condition for ever, viz. during the said Millennium here on Earth, and after that in Heaven; and the then Earthly Jerusalem shall abide in safety from Generation to Generation, during the said Millennium. 21 For I will cleanse their Blood that I have not cleansed, i. e. I will then cleanse my People from all their Sins, and give them such Grace as shall enable them to live Free from all Sin, and they shall accordingly live so, even here on Earth, during the said Millennium: Even I the Lord that dwells in Sion now, and shall likewise Then dwell so, and that in a Visible and much more Glorious manner than Now, and as is described Rev. 21. 3, 4, 11, 22, 23, &c. will most certainly bring to pass in its due time, All that is here foretold by my Prophet Joel.

day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood that I have not cleansed, even I the Lord that dwelleth in Sion.

(y) Compare Rev. 22. 1.

# A M O S.

## T H E P R E F A C E.

**T**HAT *Amos* was of *Tekoa*, we learn Chap. 1. 1. which *Tekoa* was a City of the Kingdom of *Judah*, as appears from its being one of those Cities, which *Rehoboam* the King of *Judah* fortify'd, upon the Revolt of the Ten Tribes from him, and their erecting a distinct Kingdom, commonly call'd the Kingdom of *Israel*. See 2 Chron. 11. 6.

I.  
The Country  
of *Amos*.

We are likewise expressly told Chap. 1. 1. that *Amos* prophesy'd in the days of *Uzziah*, (otherwise call'd *Azariah*) King of *Judah*: Who reigning no less than two and fifty Years, in which time reign'd no fewer than six Kings in *Israel*; hence it was requisite to tell, which of the Kings of *Israel* was Contemporary with *Uzziah* when *Amos* began to prophesy, in order to let us know the more distinct Time of his Prophecy. Accordingly *Jeroboam* is mention'd Ch. 1. 1. with *Uzziah*: Which *Jeroboam* being the King of *Israel* in whose time *Uzziah* began to reign in *Judah*, and *Jeroboam* dying about fourteen years after; and it appearing from Ch. 7. 10. that Most, if not All (or the two remaining Chapters) of this Book was deliver'd in the Reign of *Jeroboam* King of *Israel*: From these Considerations it may Reasonably be infer'd, that *Amos* was the Eldest of all the Prophets, the Times of whose Prophecy are expressly mention'd in several Prophecies, which make so many Books of the Old Testament, and consequently that he prophesy'd before *Hosea* and *Isaiah*, &c. tho' their Prophecies are placed before His in the Canon of Scripture. Of which I intend (God willing) to speak more in a General Discourse relating to all the Prophets, whose Writings make so many Several Books of the Old Test. which Discourse shall be placed before *Isaiah*. At present, in order to the Better under-

II.  
The Time of *Amos*  
Prophecy.

understanding of the aforefaid Prophecies, I judge it Best to proceed in my Paraphrafing of them, according to the Order of Time wherein they were deliver'd or writ, and fo according to the Method observ'd by me in paraphrafing the Books of the New Testament.

III.  
Of his Prophe-  
fying two years  
before the Earth-  
quake.

It being faid Chap. 1. 1. that *Amos* prophesy'd *two years before the Earthquake*, hence Some infer that the faid First Verfe was not written by *Amos* himfelf, but by fome Other Afterwards. And if fo, then moft probably by *Ezra*, when he review'd the Scriptures of the Old Test. But tho' the faid Inference has fome Probability, yet it is not a Neceffary Inference. For tho' *Amos* might *begin to prophesy*, that is, to deliver his Prophecies *by word of Mouth*, two years before the faid Earthquake, yet he might *not have deliver'd them All* till after the faid Earthquake. For it is not probable that he *receiv'd or deliver'd All* the faid particular Prophecies at *One* time. Nay the Contrary is rather Evident, for that there is exprefs mention made of *five feveral Visions*, wherein fo many feveral Parts of this Book were *feverally reveal'd* to Him. Besides it is not to be doubted, but *Amos* writ this Book, fome time *After* he had deliver'd the Contents thereof by word of Mouth, and confequently might write it *after* the Earthquake, tho' he began to deliver it *two years Afore*. So that after *All Amos himfelf* might Very well *pen the First Verfe*, as well as all the reft of the Sacred Book call'd by his Name. That the forefaid Earthquake was in the days of *Uzziah*, we learn *Zech. 14. 5.*

IV.  
*Amos* the firft  
among the He-  
brews, that fore-  
told an Eclipse by  
Revelation.

It remains to obferve that it is fomewhat ftrange, that No Commentator (as I can find) has expounded the *Sun's going down at Noon*, &c. Chap. 8. 9. of an *Eclipse of the Sun*, tho' it feems the moft Obvious Senfe, as well as it is the True. For Archbishop *Usher* obferves in his *Annals* at the year 791. before the Common Æra or Account of Chrift, and fo during the Reign of *Uzziah* wherein *Amos* prophesy'd, that there was a *very great Eclipse of the Sun* at the Feaft of *Pentecoft*, and *another greater* about eleven years after at the Feaft of *Tabernacles*, and a *third* the year after at *Easter*: agreeably to Chap. 8. 10. So that as *Thales* was the *First* among the Greeks that foretold an Eclipse by his Skill in Astronomy, fo *Amos* was the *First* among the Hebrews that foretold One by Divine Revelation.

# AMOS.

Common Version  
corrected.

## PARAPHRASE.

Chap. I.

*The Introduction or Inscription.*

**T**HE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah King of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

**T**HE Words of (a) Amos, who was among, or One of the Herdmen of Tekoa or Town in Judah, till God order'd him to go and prophesy, especially to those of the Kingdom of Israel or Samaria; and also to foretell briefly the Judgments that should come on the Kingdom of Judah; and likewise on several Foreign and Neighbouring People, as the Syrians, Philistines, &c. Which Prophecies Amos receiv'd in Visions, which he saw concerning Israel and the Others, in the days of Uzziah King of Judah, and in the days of Jeroboam the son of Joash King of Israel, two Years before the terrible and so more remarkable (a) Earthquake, that was in those days.

## SECTION I.

*Containing chiefly such Prophecies as related to Nations foreign to Judah and Israel, and taking up Chap. I. 2 — II. 3.*

2 And he said, The Lord will rore from Sion, and utter his voice from Jerusalem: and the habitations of the shepherds shall mourn,

such their Idolatry and other Sins, and will shew his Anger against them in a manner more terrible than the Roaring of a Lion, or than the Noise of Thunder: and he shall send such a Judgment on them, as that the habitations of the Shepherds shall mourn, i. e. the Shepherds shall mourn

2 And he, viz. Amos said first concerning Israel mention'd in the first Verse: The Lord will rore from Sion, and utter his Voice from Jerusalem, i. e. the only True God of Israel, which dwells at Sion or Jerusalem; not at Bethel or Dan where the Idolatrous Calves are set up and worship'd in the Kingdom of Israel, is very Angry with the People of Israel for

I.  
A general and short Prophecy against Israel.

(a) Concerning Amos see the Preface to this Prophecy, as also concerning the Earthquake here mention'd.

K

and

## PARAPHRASE.

Common Version  
corrected.

and their Cattle groan for want of Pasture, and the Grass on the Top or Mountain of Carmel (b) lying in the Kingdom of Israel shall wither. And that ye of Israel may have the more Regard to what I forewarn you of, as not thinking it proceeds from any particular (c) Prejudice I my self have against you, before I go on to foretell Any more concerning you, I will relate or set down such Prophecies as I have receiv'd, concerning the neighbouring Nations round about you, and some of which, viz. the Syrians have already mightily oppress'd you, as also the Prophecies concerning the Kingdom of Judah my own Country.

II.  
A Prophecy against Damascus, or the King and People of Syria.

3 Thus saith the Lord, For three Transgressions of Damascus, and for four, i. e. by reason of the manifold Transgressions of the Syrians, the Capital of whose Kingdom is Damascus, I will not turn away the Punishment thereof; and that as for other Transgressions or Sins against me, so more particularly because they have threshed Gilead with Threshing-instruments of Iron, i. e. because they have abused the Gileadites, (d) or all the Inhabitants of the Country of Israel beyond Jordan, when they were conquer'd by Hazael, after a most cruel and barbarous manner. 4 But I will send a Fire into the House of Hazael, which shall devour the Palaces of Ben-hadad, i. e. I will raise up an Enemy against the Posterity of Hazael, who has thus cruelly oppress'd Israel, who shall put an End to the Reign of Hazael's Posterity, and destroy by Fire the Royal Palace at Damascus, and the other Palaces or Royal

and the top of Carmel shall wither.

3 Thus saith the Lord, For three transgressions of Damascus, and for four I will not turn away the punishment thereof: because they have threshed Gilead with threshing-instruments of Iron.

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

## ANNOTATIONS.

(b) This Carmel, tho' a Mountain, was very Fruitfull of Grass, at least in many Parts of it. 'Tis absurd to understand hereby Carmel in the Kingdom of Judah, what is here said, being a Prophecy against the Kingdom of Israel, not of Judah.

(c) Those of the Kingdom of Israel might the more Easily be induced to think, that what Amos said proceeded from his Ill Will to them, because Amos was of the Kingdom of Judah, which had not long before receiv'd very great Damage from those of Israel, as is related 2 Kings 14. 12, &c. Wherefore to remove this Prejudice of the Israelites against him, Amos could not take a more reasonable Method, than after having taken Notice in short and general, What was the principal Design of his Prophecy, viz. against Israel, to pass on next to the Prophecies he had receiv'd against Other Nations, particularly against the Syrians, who had done such Damage in the former Reigns to the Kingdom of Israel, and against his Own Countrymen, those of the Kingdom of Judah; this last being a most convincing Instance of his Impartiality, and speaking Nothing of Partiality or Prejudice, but Only what God gave him in Command to speak.

(d) See 2 Kings 10. 32, 33. and 13. 7.



Common Version  
corrected.

## PARAPHRASE.

5 \* To wit, I will break the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the scepter from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Gaza, and for four I will not turn away the punishment thereof: because they carried away captive the whole captivity, to deliver them up to Edom.

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and I will turn mine hand against

Seats built elsewhere by Ben-badad the Son of Hazael: 5 To wit, (e) I will send an Enemy that shall break the Bar, i.e. break or force open the Gates of Damascus tho' never so strong barr'd or barricado'd, and so shall destroy the Royal Palace therein, and cut off, i.e. destroy or carry Captive the Inhabitant, i.e. All or most of the Inhabitants from the Plain of Aven, i.e. from Damascus and the neighbouring Places lying in the same Plain that Damascus do's, and which from the Wickedness of the said Inhabitants may be fitly styled the Plain of Aven or Wickedness; and the said Enemy, viz. Tiglath-pilazer King of Assyria shall cut off or slay him that then holds the Scepter, viz. Rezin from the House (f) of Eden, i.e. at the Pleasure-house of the Kings of Syria: and the People of the other Parts of Syria, as well as Damascus and its neighbouring Places, shall go or be carried by the foresaid King of Assyria into Captivity unto Kir, a City and Territory in Assyria, or subject to the King of Assyria, says the Lord.

6 Thus saith the Lord, For three Transgressions of Gaza, and for four, i.e. for the many Transgressions of the Philistines, of whom Gaza was one of the four Chief Towns or Cities, I will not turn away the Punishment thereof: because they carried away captive the whole Captivity, i.e. all the Captives they took from (g) Judah, to deliver them up to Edom, i.e. and sold them to the Edomites. 7 But I will send a Fire on the Wall of Gaza, which shall devour the Palaces thereof, i.e. I will send an Army against Gaza, which shall burn or destroy it. 8 And by the same means I will cut off the Inhabitant from Ashdod or Azotus another of the Chief Towns of the Philistines, and him that holdeth the Scepter from Ashkelon or Ascalon another of the said Towns, and I will turn my hand against Ekron the (h) fourth of

III.  
A Prophecy against the Philistines.

## ANNOTATIONS.

(e) See 2 Kings 16. 9. (f) See my Geography of the Old Testament Vol. 1. Chap. 1. Sect. 4. (g) Compare 2 Chron. 28. 18.

(h) Gath, which was formerly another principal Town of the Philistines, and the Capital of a Lordship or petty Kingdom, (as 1 Sam. 6. 17, 18.) is not here mentioned, as having lately been taken by Uzziab the present King of Judah, as was afterwards Ashkelon, (see 2 Chron. 26. 6.) and so this Prophecy in some measure quickly fulfill'd.

## PARAPHRASE.

Common Version  
corrected.

the said Towns, and the Remnant of the Philistines shall perish, saith the Lord God.

IV.  
A Prophecy against the Tyrians or Phenicians.

9 Thus saith the Lord, For three Transgressions of Tyre, and for four, *i. e. for the many Transgressions of the Phenicians*, I will not turn away the punishment thereof: because they delivered up the whole Captivity of Edom, and remembered not the brotherly Covenant, *(i) i. e. the League of Friendship that was between them and Judah, and was formerly begun in the strictest manner between David and Hiram.* 10 But I will send a Fire *(k)* on the Wall of Tyre, which shall devour the Palaces thereof.

V.  
A Prophecy against the Edomites.

11 Thus saith the Lord, For three Transgressions of Edom, and for four I will not turn away the punishment thereof: because he himself did of old pursue his Brother Jacob with the Sword, *i. e. (l) resolve to kill him for getting away his Birthrights and the Blessing thereunto belonging, and the Posterity of Edom or Esau, did cast of all Pity toward the Posterity of Jacob or the Israelites, (m) inasmuch as they would not suffer them to pass thro' their Country, when they desir'd it in their passage from Egypt to Canaan, and his Anger did tear perpetually, and kept his Wrath for ever, i. e. the Edomites have ever since took all Occasions to hurt or oppress the Israelites.* 12 But I will send a Fire upon Teman, which shall destroy the Palaces of Bozrah, *i. e. I will send an Enemy which shall conquer the Edomites, and burn or destroy Teman and Bozrah, two of their principal Cities.*

VI.  
A Prophecy against the Ammonites.

13 Thus saith the Lord, For three Transgressions of the Children of Ammon, and for four I will not turn away the punishment thereof: *and more particularly* because they have ript up the Women with Child of Gilead, *when (o) they invaded the Land of Gilead, that they might recover it as belonging of right to them as they pretended to Jephthah, and so enlarge*

dren of Ammon, and for four I will not turn away the punishment thereof: because they have ript up the women with child of Gilead, that they might enlarge their border.

Ekron; and the remnant of the Philistines shall perish, saith the Lord God.

9 Thus saith the Lord, For three transgressions of Tyre, and for four I will not turn away the punishment thereof: because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant.

10 But I will send a fire on the wall of Tyre, which shall devour the palaces thereof.

11 Thus saith the Lord, For three transgressions of Edom, and for four I will not turn away the punishment thereof: because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and kept his wrath for ever.

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 Thus saith the Lord, For three transgressions of the chil-

(i) Compare Joel 3. 4, 5. (k) Read the Paraphr. of v. 7. (l) Gen. 27. 41, 42.  
(m) Numb. 20. 18, &c. (o) Judg. 10. 7, 8, &c.

Common Version  
corrected.

## PARAPHRASE.

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirl-wind.

15 And their king shall go into captivity, he, and his princes together, saith the Lord.

## Chap. II.

Thus saith the Lord, For three transgressions of Moab, and for four I will not turn away the punishment thereof: because he burnt the bones of the king of Edom into lime.

2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth, and Moab shall die with tumult, with shouting, and with the sound of the trumpet.

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the Lord.

their Border. 14 But I will kindle a Fire in the Wall of Rabbah, and it shall devour the Palaces thereof, *i. e.* I will send an Enemy against the Ammonites, which shall subdue them, and burn and destroy their Capital City Rabbah, and that with shouting in the day of Battle when the City shall be taken, with a Tempest in the day of the Whirl-wind, *i. e.* the Destruction of the Ammonites and their Capital City shall be very Sudden and very Great, like a Tempestuous Whirl-wind that throws down all before it. 15 And such shall the Rage of the Enemy be against the Ammonites, that their King shall go or be carried by the said Enemy into Captivity, He, and his Princes together, saith the Lord.

Chap. II. Thus saith the Lord, For three Transgressions of Moab, and for four I will not turn away the punishment thereof: and particularly because he burnt the Bones of the King of Edom into Lime, *i. e.* into (p) Ashes which be used instead of Lime to plaister some Wall with out of Contempt and Inhumanity. 2 But I will send a fire upon Moab, and it shall devour the Palaces of Kirioth, *i. e.* I will send an Enemy that shall subdue Moab, and burn or destroy the Chief City thereof Kirioth, and Moab, *i. e.* a great Number of the Moabites shall die in War or fighting against their said Enemy, which War shall be attended as usually with Tumult, with Shouting, and with the sound of the Trumpet. 3 And I will by the said Enemy cut off the Judge or Chief Governour from the midst thereof, and will slay all the Princes thereof with him, saith the Lord. All which Prophecies concerning Moab, Ammon, Edom, and the Philistines, were in great measure fulfill'd either by Salmanser, Sennacherib, or Nebuchadnezzar.

VII.  
A Prophecy against the Moabites.

## ANNOTATIONS.

(p) This is in all reason to be look'd on as a distinct Fact from that related. 2 Kings 3. 27. the Circumstances being to widely different.

## PARAPHRASE.

Common Version  
corrected.

## SECTION II.

*Wherein, after a short Prophecy against Judah, the Prophet returns to the Main Business of his Prophecy, viz. to prophesy against the Kingdom of Israel; which accordingly takes up All that follows to Chap. IX. 10. and so all the Remainder of this Prophecy but the five last Verses.*

I.  
A Prophecy against the Kingdom of Judah.

4 Thus saith the Lord, For three Transgressions of Judah, and for four I will not turn away the punishment thereof: because they have despised the Law of the Lord, and have not kept his Commandments, and especially because their Lies caused them to err, after the which their Fathers have walked, i. e. because they have given themselves to Idolatry, as some of their Fathers before them, and have not been deterred therefrom even by the many and terrible Judgments I have therefore sent on their Fathers, but have nevertheless worship'd Idol-gods, and put their Trust and Refuge in them, who are Lies or only False or no Gods, and so can afford them no help. 5 But I will send a Fire upon Judah, and it shall devour the Palaces of Jerusalem, i. e. I will send an Enemy which shall conquer Judah, and burn and destroy Jerusalem, and therein not only the King's Palace, but even the Temple it self; which was fulfill'd by Nebuchadnezzar.

II.  
The Prophecy against Israel. And first for their Oppression of the Poor and Pious, and for their Idolatry.

6 Thus saith the Lord, For three Transgressions of Israel, and for four I will not turn away the punishment thereof: particularly because they sold the Righteous for Silver, and the Poor for a pair of Shoes, i. e. their Judges are so corrupt, that tho' a Poor man's Cause be never so just, yet they will give Sentence against him, for a Bribe, even tho' it be so very small, as to be worth no more than a pair of Shoes, or no more than will buy a pair. 7 That pant after the dust of the Earth on the Head of the Poor, i. e. the Generality of those of the Kingdom of Israel endeavour All they can to oppress such among them, as will not comply with them in their Idolatrous Worship, and accordingly often abuse them in an unhuman

4 Thus saith the Lord, For three transgressions of Judah, and for four I will not turn away the punishment thereof: because they have despised the law of the Lord, & have not kept his commandments, and their lies caused them to err, after the which their fathers have walked.

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 Thus saith the Lord, For three transgressions of Israel, and for four I will not turn away the punishment thereof: because they sold the righteous for silver, and the poor for a pair of shoes.

7 That pant after the dust of the earth on the head of the  
manner,

Common Version  
corrected.

## PARAPHRASE.

page, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name.

8 And they lay themselves down upon clothes laid to pledge, by every altar, and they drink the wine of the condemned in the house of their God.

9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks, yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for pro-

manner, as if they threw them down on the Ground, and then dragg'd them along the Dust, or trampled on them, they being destitute of any One among them to help or befriend them: and they turn aside the way of the Meek, i. e. do all they can to ruin Such as choose out of true Piety rather to bear meekly all Indignities and Injuries, than Sin against God by joining with the Others in Idolatry: And they are not content to commit Fornication and Adultery, but commit also even (q) such Incest as I have particularly forbid, inasmuch as a Man and his Father will go in unto the same Maid, which tends to profane my Name, i. e. to make the very Heathen have a mean Notion of my Holy Religion and of my Own Deity, Such incest being (r) seldom or never practis'd even among many of Them. 8 And they lay themselves down upon Clothes laid to pledge, i. e. which they have Unjustly taken away from such as will not join with them in Idolatry, for a Pledge till they should pay them what they were unjustly fin'd to pay, and which they have demand'd contrary to my express Command Exod. 22. 26. and not only so, but have also made use of to spread under them at their Idolatrous Feasts, or while they eat of their Idolatrous Sacrifices, by every Altar, which they have set up to the Golden Calves or other Idol and Heathen Gods; and they drink the Wine of the Condemn'd, i. e. Wine taken away from Such as have been unjustly condemn'd for refusing their Idolatrous Worship, or bought with the Money that Such have been fin'd or condemn'd to pay for to buy Wine to be drank in the House of their Idol-god, i. e. at Dan or Bethel where the Golden Calves were, or the like.

9 Yet destroyed I the Amorite, under whom are included the rest of the Canaanites, before them, whose Height was like the Height of the Cedars, and he was strong as the Oaks, i. e. Many of which, viz. the Anakims were of a Gigantick Stature and Strength; yet I destroyed his Fruit from above, and his Roots from beneath, i. e. I destroy'd them utterly. 10 Also I brought you up from the Land of Egypt, and led you forty Years thro' the Wilderness, to possess the Land of the Amorite. 11 And I have rais'd up of your Sons for Prophets, as Elijah, &c. to direct you

III.  
God reminds them of their base ingratitude to him.

(q) Lev. 18. 8.

(r) 1 Cor. 5. 1.

## PARAPHRASE.

Common Version  
corrected.

in my true Religion, and to reclaim you from your Idolatry; and of your young Men for Nazarites, (s) or to take on them even the strictest Rites of my holy Religion, thereby to give the Greater Example of Piety to others. Is it not even thus, or can ye deny this, O ye Children of Israel? saith the Lord.

12 But instead of shewing your Piety to me, which even Common Gratitude for the foremention'd Mercies requires, ye have forsaken my Worship for Idolatry, and instead of being better'd by the strict Examples of the Nazarites, ye have abused them, in that ye gave the Nazarites Wine to drink, and forced them so to do against my (s) express Law and their Own Vow; and instead of hearkning to my Prophets, ye have commanded the Prophets, saying, Prophesie not.

13 Behold, I am so displeas'd at your Sins as if I was pressed under the weight of the Sins committed by you, so heavy or heinous be they, as a Cart is pressed that is full of Shaves.

14 Therefore the Flight shall perish from the Swift, i.e. the Swift shall not be able to flee away, or to save himself by Flight; and the Strong shall not strengthen or be able to defend himself by his Force or strength of Body, neither shall the Mighty or Great Man deliver himself;

15 Neither shall he stand against the Enemy, that handles the Bow or any other Arms: and as he that is swift of Foot shall not deliver himself, (as afore v. 14. is said,) so neither shall he that rides the Horse deliver himself.

16 And he that is courageous among the Mighty, i.e. Great in Dignity shall flee away Naked, being forced to sling away his Arms, and put off his Armour, and all other Clothes that may hinder his Flight, in That day that I shall visit you for your Sins, saith the Lord.

phers, and of your young men for Nazarites, Is it not even thus, O ye children of Israel? saith the Lord.

12 But ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophesie not.

13 Behold, I am pressed under you, as a cart is pressed that is full of thaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself.

15 Neither shall he stand that handleth the bow, \* as he that is swift of foot shall not deliver himself; so neither shall he that rideth the horse deliver himself.

16 And he that is courageous among the mighty, shall flee away naked in that day, saith the Lord.

## Chap. III.

Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family,

Chap. III. Hear this Word that the Lord hath spoken against you, O Children of Israel, against the whole (s) Family, i.e. against the Kingdoms both of Israel and Judah, and all the Twelve Tribes, which

IV.  
Israel the more to be punish'd, as being the People to whom he had peculiarly reveal'd his will, &c.

## ANNOTATIONS.

(s) Numb. 6. 1, 2, &c. (t) The Prophet joining here together, Judah and Israel, was a like Convincing Instance of his Impartiality, or Prophesying only what God commanded him, as is afore taken Notice of in Note (c.)

Common Version  
corrected.

## PARAPHRASE.

which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion rore in the forest, when he hath no prey? will a young lion cry out of his den, if he have nothing to take?

5 Can a bird fall in a snare upon the earth where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?

I brought up from the Land of Egypt, saying, 2 You only have I known, or acknowledg'd for my Peculiar People, of all the Families of the Earth: therefore I will punish you for all your Iniquities, as you may be the more assur'd, by reason of your Iniquities being Aggravated by that peculiar Ingratitude which attends them, above the Sins of Others to whom I have not been so Peculiarly gracious. 3 Can or will

Common Reason permit Two to walk Friendly together, except they be agreed or real Friends? In like manner it is altogether Unreasonable for you to think that I will deal with you as your Friend, while ye thus Sin against me, and so act as those that Hate me, or are my Enemies. 4 Will a Lion rore in the

Forest, when he hath no Prey in sight to take? Will a young Lion cry out of his Den, if he have nothing in view to take? So you may be assur'd that God would not denounce these Threats against you by me his Prophet, which may be compar'd fitly to the Roaring of a Lion, unless he fully purpos'd to execute them on you, unless ye repent. 5 Can a Bird fall in a Snare

upon the Earth where no Gin is for him? i. e. As a Bird falls into a Snare or Gin, tho' it be aforehand laid for him, for want of taking Notice of the said Snare or Gin; So shall you certainly fall into the Miseries God threatens you with, and has already prepar'd or design'd to bring on you, unless you take due Notice of the said Miseries you are so Kindly forewarn'd of by God, and prevent them by Repentance: for shall One take up a Snare from the Earth, and have taken nothing at All? i. e. in like manner God will not withhold his Miseries, unless he attains the End he aims at principally by threatening you with them, viz. your Repentance; but will certainly bring

them upon you to your Destruction. 6 Shall a Trumpet be blown in the City in the manner usual to give Notice of War, or the Invasion of a powerful Enemy, and the People not be afraid? How much more then ought ye to be afraid, and so to Repent, when I thus forewarn you of God's Wrath coming on you, as Plainly or Openly as if I did it by sound of Trumpet. Shall there be evil in a City, and the Lord hath not done it? i. e. Ye ought at least to know, that no Calamity can befall you, but by the order or at least permission of the Lord, whose Prophet I am; and likewise whatever Calamity he purposes to bring on you, no other God can

## PARAPHRASE.

Common Version  
corrected.

preserve you from. 7 And as surely as the Lord will punish you unless you repent, so Surely the Lord God will do nothing thereby, but what first he reveals or has reveal'd, as being Afore his Secret or what could not be so Particularly or Certainly known without Such his Revelation, unto his Servants the Prophets. 8 Wherefore since the Lion has roar'd, i. e. God has forewarn'd you of the Miseries he is bringing on you except ye Repent, just as a Lion roars, when he is running on his Prey to catch it, who will not fear? ye ought All to fear and repent, as being Otherwise the more without Excuse after such Warning: the Lord God hath spoken, who can but prophetic, i. e. In like manner since the Lord has commanded me to forewarn you of the foresaid Miseries, how can I in Person or Duty forbear, and how Unreasonable is it for you to command (u) me or any other Prophet of God, Not to prophesy. But whatever ye do your selves, neither I nor any other true Prophet will obey you rather than God, whatever Mischief ye can do to Us. Wherefore I will go on Boldly, and more Plainly and largely to foretell you of the Kingdom of Israel, to whom I am sent for that purpose, of your Certain Misery and Destruction, unless you repent.

v.  
The Certainty of  
the Destruction of  
Samaria is fore-  
told, unless they  
repent.

9 Publish in the Palaces of Ashdod, and in the Places in the land of Egypt, i. e. To shew the Certainty of God's punishing you as he has foretold, He as it were orders Publick Notice thereof to be given to the Philistines and Egyptians, your inveterate Enemies and who will rejoice at your Destruction, and to say unto them, Assemble your selves upon the Mountains of Samaria: and behold the great Tumults, i. e. the Ravages and Miseries caus'd by the Conquering Enemy that I send against Israel, in the midst thereof, and the Numbers of those that are oppress'd by the said Enemy in the midst thereof, i. e. as in other parts of the Kingdom of Israel, so also in the midst of the City of Samaria it self, the Capital of the said Kingdom. 10 For they know or care not to do Right, saith the Lord, who store up Riches gotten by Violence and Robbery, i. e. by any unjust means in their Palaces. 11 Therefore thus saith the Lord God, An Adversary, (viz. Shalmanezar (w) King of Assyria with his Forces,) there shall be even round

7 Surely, the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophetic?

9 Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selves upon the mountains of Samaria: and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For they know not to do right, saith the Lord; who store up violence and robbery in their palaces.

11 Therefore thus saith the Lord God, An adversary there shall be even round

(u) See Chap. 2. 12.

(w) Read 2 Kings 17.



Common Version  
corrected.

## PARAPHRASE.

about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lord, As the Shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria, in the \*side of a bed,\* or on the side of a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts,

14 That in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el, & the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter-house with the summer-house, and the houses of ivory shall perish,

about the Land, *i. e.* he shall invade all the Kingdom of Israel, and he shall bring down thy Strength from thee, *i. e.* shall besiege thee, O City of Samaria and Capital of the Kingdom of Israel, and at length shall take thee, notwithstanding thy strong Walls and the Forces that shall defend them, and thy Palaces shall be spoil'd. 12 Thus saith the Lord, As the Shepherd is not to be found, that taketh or dares to take out of the mouth of the Lion so much as two legs, or even a piece of an ear of a Sheep or the like, that the Lion is eating: so shall the Children of Israel not be taken or deliver'd by any One out of the power of the Assyrians, particularly those of Israel that dwell in Samaria, being great Men and having great Houses there, and who are wont to live in an Idle and Careless manner, sleeping or lying on the side of a Bed, or (\*) on the side of a Couch even in the Day-time; Fearing no Enemy, but thinking themselves secure on account of the Largeness and consequently Strength of the Kingdom of Israel, and also on the strong Help and Assistance of the King of Damascus or Syria, with whom they shall be in League. 13 But notwithstanding such their Confidence and Security, Hear ye, whom I send as my Prophets to that end, and testify in the House of Jacob, saith the Lord God, the God of Hosts, 14 That in the day that I shall visit the Transgressions of Israel upon him, I will also visit, or cause the Enemy that I shall send to destroy the Altars of Beth-el, and the Horns of the Altar of Burnt-offering, which were esteem'd as Chief parts thereof, shall be cut off, and fall to the Ground. 15 And I will smite the Winter-house with the Summer-house, which the King of Israel has, and the Houses of Ivory, *i. e.* which are ciel'd or wainscoted

## ANNOTATIONS.

(\*) So the word render'd by our Translators here *Damascus*, is observ'd by some Hebrew Writers to signify, and it seems the most natural Signification thereof here. However in my Paraphrase I have not omitted taking Notice of the rendering of the Hebrew word by *Damascus*, and have explain'd, In what sense it is so most Reasonably to be understood, viz. of the People of Israel relying on the Help of the King of Syria or Damascus, in case an Enemy should invade them: Which is the Explication of it in the Targum or Chaldee Paraphrase of Jonathan.

## PARAPHRASE.

Common Version  
corrected.

*with Ivory shall perish, and the great Houses or Houses of all the great Persons shall have an end, saith the Lord.*

and the great houses shall have an end, saith the Lord.

VI.  
Against the great  
women of Samaria.

Chap. IV. Hear this Word, ye *Great Women* also *who are as fat by your Luxurious way of Living, as the Kine of Bashan, ye that are in the Mountain of Samaria, i. e. which dwell in Samaria that stands on an Hill*; which either do your selves or else set on your *Husbands* to oppress the Poor, which crush the Needy, which say to their *Husbands, whom out of Civility they call their Masters or Lords, Bring us Wine, and let us drink.* 2 The Lord God has sworn by his Holiness, that lo, the days shall come upon you, that he will *cause an Enemy to take you away out of Samaria and your Country, as a Fisherman takes Fish out of the Water by force with Hooks, and your Posterity or Children in like manner with Fish-hooks.* 3 And ye shall go out at the Breaches made in the Wall of Samaria by the Enemy that shall take it, Every Woman of you that is as a Cow of Bashan shall go out at that Breach of the Wall which is before her, for there shall be so many Breaches all round that ye shall not need to be led much about, when ye are led Captive out of the City, and ye shall lead them, viz. your Posterity or Children with you to Harmon, i. e. such mountainous and desolate Places as the Enemy shall see fit to transplant you to, saith the Lord.

VII.  
God go's on to  
threaten them for  
their Idolatry.

4 Such will be the Miserable end of the People of Samaria, forasmuch as God foresees, notwithstanding all these his Gracious Warnings of you, you will go on to Come to the Temple or House where the Golden Calf is set up at Beth-el, and there to transgress against me by your Idolatrous Worship of me by the said Calf, and by worshipping other Gods besides me, and likewise by your Idolatrous Worship at Gilgal (y) ye will multiply your Transgressions, and or even bring your

## Chap. IV.

Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord God hath sworn by his holiness, that lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks.

3 And ye shall go out at the breaches, every cow at that which is before her, and ye shall lead them to Harmon, saith the Lord.

4 Come to Beth-el and transgress, at Gilgal multiply transgressions; and bring

## ANNOTATIONS.

(y) Gilgal being the Place famous, not only for the First Encampment there of the Israelites after they had pass'd Jordan and enter'd Canaan, but also for Circumcision being there renew'd, and the first Passover in Canaan There celebrated, and God there appearing to Joshua, and so commanding him to loose his Shoes from his Feet, for that the Place whereon he stood was Holy, hence all After-ages of the Israelites had a great Reverence for Gilgal. Thus we find Samuel making choice

Common Version  
corrected.

## PARAPHRASE.

your sacrifices every morning, and your tithes after three years.

And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free-offerings; for this liketh you, O ye children of Israel, saith the Lord God.

6 And I also have given you cleanness

Sacrifices to the said Idolatrous Altars every (z) Morning and so likewise Evening, and your extraordinary Tithes after three years. . 5. And ye will offer a Sacrifice of Thanksgiving with Leaven, and proclaim and publish, i. e. publicly invite others to partake of the Free-offerings ye shall make: for this your Idolatry liketh you, O ye Children of Israel, saith the Lord God.

6 And such your Obstinacy in Idolatry against me is the more Certain, because altho' I have already severely punish'd you for the same, in that besides other Punishments I also have given you Cleanness of

VIII.  
God reminds them of their Impenitency, notwithstanding his former and severe Judgments let upon them.

## ANNOTATIONS.

choice of Gilgal for to Sacrifice unto the Lord at the more solemn Making of Saul King, 1 Sam. 11. 14, 15. and other like Instances. But then altho' it was Lawfull thus to sacrifice at Gilgal, when there was a Special Order for it, especially by such a Prophet of the Lord as Samuel, and while God had made choice of no other Place for to set his Name in, or for Sacrifices to be offer'd to him at, after the destruction of Shiloh; yet the Case was quite different, after God had made choice of Jerusalem for the place where his Tabernacle or Temple, and where consequently Sacrifices were to be offer'd to him without a Special Commission from God. And so herein lay the Sin of the People of Israel, that they offer'd Sacrifices to God at Bethel and Gilgal, (as well as Dan and Beersheba, &c.) in direct Opposition to God's Command; that Sacrifices should be offer'd Only at the Place which he should choose to set his Name in, which was at this time Jerusalem. And not only so, but what was still worse, they offer'd Sacrifices at Bethel, Gilgal, &c. to other, even Idol or Heathen Gods, as well as to the Lord. For tho' the Worship of the Idol Baal seems never to have been restor'd, at least Publickly, in the Kingdom of Israel, after it was put down by Jehu; yet it seems that not only the Golden Calves were afterwards continued, but also the Worship of other Idols, as Moloch, Chim, &c. Chap. 5. 26. And thus the People of Israel multiply'd their Transgressions, not only by worshipping the True God at Unlawfull places and in an Unlawfull manner, but also by worshipping False Gods as well as the True. It only remains to observe, that Gilgal was in the Confines of the Kingdom of Israel and of Judah, as appears from what I have said of it in my Geography of the Old Test. Vol. 2. Chap. 4. sect. 3. And therefore the People of Israel might sacrifice there, without invading any Right of the Kingdom of Judah, and so without having the Leave of the King of Judah: Especially if it be consider'd, that by Gilgal must be denoted, not a little Spot of Ground, but a Tract large enough to hold the Whole Camp of Israel, when they came first into Canaan and encamp'd there. Of which Tract One part might lie within the borders of the Kingdom of Israel, and the Other within the borders of Judah.

(z) It is to be observ'd, that as Those of Israel did pretend to worship the True God or the Lord by the Golden Calves, so in such their Worship they observ'd Many or Most of the same Rites, that God himself had prescrib'd in the Law. Of which sort are these here mention'd, v. 4, and 5.

## PARAPHRASE.

Common Version  
corrected.

Teeth in all your Cities: even (a) Want of Bread and all other Food in all your places, so that ye could not much soul your Teeth by Eating; yet have ye not returned unto me, saith the Lord. 7 For even I have withholden the Rain from you, when there were yet three months to the Harvest, i. e. for three months together before Harvest, and that you might the more clearly perceive, that this was a special Judgment sent on you by me, I caus'd it to rain upon one City, i. e. upon the Cities in the Countries neighbouring to yours, and caus'd it not to rain upon another City, i. e. the Cities in your Country, even such as lay next to other Countries where it rain'd: and thus one piece or Country was rain'd upon and the Fruits thereof flourish'd, and the Fruits of the next piece, viz. your Country, whereupon it rain'd not, wither'd. 8 So the People of two or three Cities in the Kingdom of Israel wander'd unto Some one City that lay next in some neighbouring Country to drink Water; but tho' they drank there as much as their Belly would hold, they were not satisfied, i. e. could not therewith quench their Drought, so (b) great was it and so long had it been upon them: yet have ye not returned unto me, saith the Lord. 9 I have smitten you with Blasting and Mildew; and when your Gardens, and your Vineyards, and your Fig-trees, and your Olive-trees increased, the (c) Palmer-worm devour'd them: yet have ye not return'd unto me, saith the Lord. 10 I have sent among you the Pestilence after the manner of Egypt, i. e. well nigh as dreadful as that which I sent on the Egyptians: your (d) young Men, who were the chief Strength of your Kingdom, have devour'd them: yet have ye not returned unto me, saith the Lord.

10. I have sent among you the pestilence after the manner of Egypt: your young

of teeth in all your cities, \* even want of bread in all your places: yet have ye not returned unto me, saith the Lord.

7 \* For even I have withholden the rain from you, when there were yet three months to the harvest, and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rain'd upon, and the piece whereupon it rain'd not, wither'd.

8 So two or three cities wandred unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord.

9 I have smitten you with blasting and mildew; when your gardens, and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm de-

## A N N O T A T I O N S.

(a) The Famine here mention'd is not well refer'd by some Learned Men to the same mention'd by Joel, Chap. 1. 4, &c. Of which see more in the Preface to the Prophecy of Joel.

(b) It is observ'd that such as have long suffer'd Drought or Thirst, cannot quench it at first, let them drink as much as they can; but that it requires some Time to take off the said Thirst even by Drinking.

(c) Compare Joel 1. 4. and 2. 25. (d) See 2 Kings 13. 3, 7.

Common Version  
corrected:

## PARAPHRASE.

men have I slain with the sword, and have taken away your horses, and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord.

11 I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand pluckt out of the burning: yet have ye not returned unto me, saith the Lord.

12 Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.

13 For lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of hosts is his name.

## Chap. V.

Hear ye this word which I take up against you, even a lamentation, O house of Israel.

1 The virgin of Israel

I slay with the sword of your Enemies, and have (d) taken away your horses by the said Enemies; and I have made the Stink of your Camps, i. e. of your Soldiers that were kill'd in the field by your Enemies to come up unto your Nostrils: yet have ye not return'd unto me, saith the Lord. 11 I have overthrown some of the Cities that belong'd to you, as God overthrew Sodom and Gomorrah, i. e. so as they shall never be rebuilt or inhabited again; and ye that have escap'd hitherto were (e) as a fire-brand pluckt out of the Burning, i. e. very narrowly escap'd or were saved from the foresaid Destruction: yet have ye not return'd unto me, saith the Lord. 12 Therefore thus, as I have afore threatned, will I do unto thee, O Israel, unless thou wilt return unto me by Repentance: and because I will do this unto thee, there is no other way left thee for to take, but to prepare to meet thy God, O Israel, either by humbly returning unto him with true Repentance, or else to try if thou hast Strength enough to resist him; or if any of the other False Gods, which thou dost worship, can enable thee to resist me: which Surely it is most absurd for thee to think of. 13 For lo, I thy God that speak this unto thee am He that formeth the Mountains, and createth the Wind, and declareth unto Man what is his Thought, that maketh the Light which is as Bright as the Morning to become Darknell, and can in like manner make the most flourishing People to become most miserable, and as he treads upon or is above the high places of the Earth, so can he easily bring down to a most Low estate those that are most High and Proud: in short Jehovah, or the God of Hosts is his Name, whereby ye well know He made himself known to, and was known by your Forefathers, ever since your Coming out of Egypt.

Chap. V. Hear ye this Word, which I the Prophet Amos take up against you, as fearing your Impenitency, even a Lamentation fit to be made use of, when God shall bring what he has foretold on you, O House of Israel, viz. 2 The Virgin of Israel, which was Once espous'd to God, for her Sin and Whoredome

IX.

Amos's Lamentation on his Fore-sight of the Final Destruction of the Kingdom of Israel for their Obstinate Impenitency.

(e) This was a Proverbial Saying for to denote most Narrowly escaping Destruction.

against

## PARAPHRASE.

Common Version  
corrected.

against him by Idolatry, is fallen, and she shall no more rise, or be restor'd to the State of a Kingdom: she is forsaken of God and left by him as prostrate upon her Land or on the Ground, and there is none to raise her up, No one else being Able, and God being not Willing, but on the Contrary that a Final End should be put to the said Kingdom of Israel. 3 For thus says the Lord God, The Men of War in a City that went out by a thousand to fight with their Enemy, shall leave, i. e. there shall be left of them but an hundred; and the Men of that City which went forth by an hundred, shall leave or there shall be left of them but ten to the House of Israel, i. e. but One in Ten shall escape.

rael is fallen, she shall no more rise: she is forsaken upon her land, there is none to raise her up.

3 For thus saith the Lord God, The city that went out by a thousand, shall leave an hundred, and that which went forth by an hundred, shall leave ten to the house of Israel.

X.  
God as yet graciously allows them the Benefit and Grace of Repentance.

4 Nevertheless or Notwithstanding All your past Sins, thus saith the Lord unto the House of Israel, Seek ye or return to me by true Repentance, even Now or Before I have Absolutely and Irreversibly decreed your Destruction, and ye shall live and prosper. 5 But seek or worship not before the Golden Calf or any Heathen Idol at Bethel, (f) nor go to Gilgal for to worship in like manner, and pass not to Beersheba (g) for that purpose; for None of these are the Places, where I have chosen to put my Name or Temple, for the performance of the Publick and more solemn Rites of my holy Religion: and therefore such as worship at Gilgal by offering Sacrifices and erecting Altars to that

4\* Nevertheless thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live.

5 But seek not Beth-el, nor \* go to Gilgal, and pass not to Beersheba: for Gil-

## A N N O T A T I O N S.

(f) See the foregoing Note (y).

(g) As Gilgal was a place highly Reverenced for the reason mention'd in the foregoing note (y), and Bethel for God's appearing there to Jacob, &c. as Gen. 28. 12 — 19. and 35. 1 — 15. so Beersheba was another place highly Reverenced by the Israelites for Abraham's dwelling there, and calling there on the Name of the Lord, as Gen. 21. 33, and the Lord's appearing there to Isaac who also dwelt there, and built there an Altar to call on the Name of the Lord, as Gen. 26. 23 — 25. On which accounts the People of the Kingdom of Israel, as it hence appears, were wont to go and worship or sacrifice at Beersheba, which was Unlawfull for the reason mention'd afore in respect of Gilgal, tho' they should have Sacrificed only to the True God, and in such other manner as he requir'd excepting only the Place. But it seems most likely, that they offended, not only Sacrificing there and not at Jerusalem, but also in causing a Grove to be there planted for to worship in, as Abraham did, Gen. 21. 33. For altho' this was Lawfull for Abraham to do, God having not yet forbid Groves to this end; yet it becoming Afterwards a Custom to worship Idols or Heathen Gods in such Groves, therefore God strictly forbid by the Law of Moses any Groves to be made use of

## A N N O T A T I O N S.

to any Religious end, but that they as had been so used, should be cut down or burnt, Exod. 34. 13. Deut. 12. 2. and 16. 21. Notwithstanding which we find the People of the Kingdom of Israel *planting many Groves*, (and some of them, if not most, to worship *Idols in*;) which is particularly mention'd by the Prophet *Abijah*, as one great Cause why the Israelites should be carried *Captive*, 1 Kings 14. 15. And since 'tis not to be Question'd, but they justify'd such their Worshipping of God in *Groves* by the Example of *Abraham*, &c. aforementioned; hence it is not to be Question'd also, but that they worship'd even the *True God* at *Beer-sheba* in a *Grove*; which therefore is that which is most probably denoted by the Manner of *Beer-sheba* mention'd Ch. 8. 14. viz. *the God there worship'd in that manner by Abraham*. It remains to observe, how the People of *Israel* came to worship at *Beer-sheba*, when it is reckon'd as belonging to *Judah*, even after the Division of the two Kingdoms, viz. in the Reign of *Abah*, as 1 Kings 19. 3. Which is a Point not observ'd by any Commentators, as I have taken Notice of; and yet seems very worthy of Observation, in order to understand the State of Religion at this time in *Judah* as well as *Israel*. Now the King of *Judah* at the time of *Amos* prophesying was *Uzziah*, (otherwise called *Azariah*;) as we learn from Chap. 1. 1. And he has the Character given him, (2 Kings 15. 3, &c. & 2 Chron. 26. 4, &c.) of One that did Right in the sight of the Lord, except that the People Sacrificed and burnt Incense in the High places, which yet is to be understood of their Doing so only to the *True God*; for the Scriptures give the Character of doing that which is Right in the sight of the Lord to No King that was guilty of Idolatry or permitting it in his Subjects. And accordingly it is particularly said of good King *Ash*, that he did that which was Right in the eyes of the Lord, as did his Father *David*. — But the high places were not remov'd, nevertheless his heart was perfect with the Lord, 1 Kings 15. 11, 14. Agreeably whereto it is said 2 Chron. 14. 5. that he took away the Altars of the Strange (or False) Gods, and the high Places, and cut down the Groves. Whence it appears that He would tolerate no Idolatry, tho' he tolerated the Worship of the True God in other places than *Jerusalem*, and on *Hills*, and so likely in *Groves* too; this Custom being so inveterate as that He had not Power to alter it without making great Disturbance in his Kingdom; tho' *Hazakiah* and *Josiah* did afterward alter even this, and take it away during their Reigns. The Case being thus, *Uzziah*, who was King of *Judah* when *Amos* prophesied, might permit the People of *Israel* to come and worship the *True God*, and that even in a *Grove*, at *Beer-sheba*, tho' it still belong'd to *Judah*. But had this been All, this likely would not have been here and elsewhere mention'd by *Amos* as One of the Greatest Sins of *Israel*. Wherefore it is most probable, that Those of *Israel* did worship at *Beer-sheba* (as well as at *Bethel* and *Gilgal*) False Gods as well as the True, &c. Which being Inconsistent with the Character given in Scripture of King *Uzziah*'s Piety, it therefore seems probable, that either at this time *Beer-sheba* did belong to the Kingdom of *Israel*, it being taken from the Kingdom of *Judah* by *Jehoaah* King of *Israel*, who gave the People of *Judah* a very great Defeat, so as to take *Amaziah* the then King of *Judah* and Father of *Uzziah*, and the City of *Jerusalem* it self; and therefore might much more Easily take *Beer-sheba*, or cause *Amaziah* to surrender it up to him; for which the King of *Israel* did not want a Pretence, forasmuch as *Beer-sheba* belong'd to the Tribe of *Simeon*, (as Josh. 19. 1, 2.) which was One of the Ten Tribes that made up the People or Kingdom of *Israel*. Or if the King of *Israel* did not take away *Beer-sheba* from the King of *Judah*, yet he might force him to allow of the People of *Israel*'s worshipping at *Beer-sheba*, and that *What Gods* they pleas'd; or at least it was not in the Power of the King of *Judah* to oppose or hinder it. And that One of these was the true Case is the more likely, because we never find, as I

## PARAPHRASE.

Common Version  
corrected.

end there Now, especially if it be done in respect to any Idol-god, shall surely go into Captivity, and such as worship the Calf at Bethel, or in any other Idolatrous manner shall together with Bethel it self and the Calf there (as well as at Dan,) come to nought, being destroy'd or else carried away by the Assyrians.

6 But seek the Lord in such a manner as he has prescrib'd, viz. by coming up to Jerusalem where he has chosen to dwell or be present in a Special manner, and to have his Temple and Altar of Incense and Burnt-offerings, &c. and ye shall live: Left, i. e. otherwise he, i. e. his Wrath shall break out like Fire in the House of Joseph or Kingdom of Israel, and devour it, and there shall be None to quench it in Bethel; i. e. None able to preserve Bethel it self and the Golden Calf you there Worship.

7 Ye who turn Judgment to Wormwood, i. e. pervert Justice to the Bitter or Cruel Oppression of others under the Colour of Law, and leave off Righteousness in the earth or your land,

8 Seek him by true Repentance that is to be most highly Reverenced, forasmuch as it is He that made the seven Stars call'd by the Greeks Pleiades, and the glorious Constellation call'd by the Greeks Orion; of the great Influences of both which Constellations you wish the Generality of other Nations have a great Notion; and it is He that turns the Shadow of Death or the thickest or blackest Darkness into the Brightness of the Morning, and makes the Day dark with Night, i. e. as dark as the Night it self; and can in like manner turn the greatest Miseries you lie under at any time, into the greatest Prosperity; and on the contrary your greatest Prosperity into the greatest Adversity: And no wonder he can do this, since it is He that calleth for the Waters of the Sea, and poureth them out upon the Face of the earth, i. e. can order the Sea to overflow its Bounds, and to overwhelm All the Earth again, as he did in the days of Noah: JEHOVAH is his Name.

9 It is He that strengthneth the Spoiled against the Strong; so that the Spoiled shall come against the Fortrefs, i. e. He can make such as have been so

gal shall surely go into captivity, & Bethel shall come to nought.

6 Seek the Lord, and ye shall live, lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 Seek him that made the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth; JEHOVAH is his name:

9 That strengthneth the spoiled against the strong; so that the spoiled shall come against the fortrefs.

And no wonder he can do this, since it is He that calleth for the Waters of the Sea, and poureth them out upon the Face of the earth, i. e. can order the Sea to overflow its Bounds, and to overwhelm All the Earth again, as he did in the days of Noah: JEHOVAH is his Name.

9 It is He that strengthneth the Spoiled against the Strong; so that the Spoiled shall come against the Fortrefs, i. e. He can make such as have been so

## ANNOTATIONS.

have observ'd, the People of Judah charg'd with any Sinfull or Idolatrous Worship at *Bersaba*. And therefore it is Likely, they did *not* join with the People of Israel in the Worship, for which *Amos* here reproves those of Israel.

conquer'd



Common Version  
corrected.

## PARAPHRASE.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them: ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions, and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

13 Therefore the prudent shall keep silence in that time, for it is an evil time.

14 Seek good and not evil, that ye may live: and so the Lord God of hosts shall be with you, as ye have spoken.

for any One so much as to mention the Name of Jehovah. 14 Wherefore without delay seek or set your selves All of you to do Good, that God may not be provok'd Absolutely to decree the final Destruction of your Kingdom, but ye may live: and so, viz. on your Sincere and Timely Repentance the Lord God of hosts shall be with you or defend and prosper you, as ye have spoken or are wont to boast of, as being the Greater part of his Peculiar People. 15 But you must not rely on God's Favour only, on account of God's choosing you to be his Peculiar People; but must act as

conquer'd as to be spoil'd of All they had, to become so strong as to subdue their Conquerors, and take their most Fortified places. 10 Therefore God can in like manner enable those, who are now oppress'd, to punish those Judges or Magistrates who so oppress them, and who are so Wicked that They hate him that rebuketh or reproves them for their perverting Justice in the Gate or Court of Judicature, and they abhor him that speaketh uprightly. 11 However if God do's not so enable even those, whom you oppress to recompense themselves your Injustice unto you, yet he will do it some other way: and Forasmuch therefore as your Treading is upon the Poor, i.e. ye oppress the Poor so as if ye trod him under your Feet, and ye take from him burdens of Wheat: for a Punishment of such your Violence, ye have built Houses of hewn Stone, but ye shall not dwell in them: ye have planted Vineyards, but ye shall not drink Wine of them. 12 For I know your manifold Transgressions, and your mighty Sins: they, viz. the Judges or Magistrates afflict the Just or Innocent, that will not comply with their Idolatry, they take a Bribe, and they turn aside the Poor in the Gate from their Right, i.e. give Sentence against the said Poor in their Courts, be his Cause never so Just. 13 Therefore ye Prudent, i.e. He that is Prudent as well as Pious shall keep Silence in that time, viz. when the final Judgment threatened by God on your Kingdom is come on you, and not expose himself to Mischiefe by Reproving Others, when there is no likelyhood of doing them any Good by Reproof; for it is or will be an Evil time, i.e. when their final Destruction is Coming upon them, and their Capital Samaria shall be besieged, they shall not thereupon repent or turn to God, but be so harden'd in their Wickedness, as that it shall not be Safe

## PARAPHRASE.

Common Version  
corrected.

such his People, viz. Hate the Evil, and love the Good, and establish Judgment in the Gate, i. e. take Care that nothing but Justice be done in your Courts: Then it may be with good Reason that you hope, that the Lord God of Hosts will be gracious unto the Remnant of Joseph, i. e. to the present People of the Kingdom of Israel. 16 Therefore, if ye do not act as God's People by hating Evil and loving Good, the Lord the God of Hosts, the Lord saith thus, Wailing shall be in all Streets of your Cities and Towns, and they shall say in all the High-ways, Alas, alas, on account of the Calamities every where come on them; and they shall call the Husbandman to mourning, on account of the Corn being destroy'd or taken from them by some Enemy; and such as are skilful of Lamentation, i. e. are wont to make Lamentation at the Death of others shall be call'd to wailing for the Death of such as shall be slain or otherwise destroy'd: 17 And in all Vineyards shall be Wailing for the Grapes being destroy'd or taken away by an Enemy: for I will cause my Judgment or Punishment to pass thro' thee, i. e. quite thro' the Kingdom of Israel, when I finally visit their Sins here, saith the Lord. 18 Then there shall be Wo unto you that desire the Day of the Lord, i. e. out of Irreligion and Contempt of my Threats denounced against you by my Prophets, as what will One day certainly come on you unless ye repent, are so Impudently Wicked, as to make a very Jest of that Expression of the Day of the Lord so often used by my Prophets, as what will Never come, because it is not yet come on you after my so long forewarning you of It, and so aggravate your Sins by abusing even my most gracious Forbearance of you: to what end is it for you? i. e. I assure you in the End it will prove no Jest matter to you, thus out of Mockery to wish for the Coming of the said Day of the Lord: for the Day of the Lord is Darkness and not Light, i. e. the said Day will bring you no Comfort, but the greatest Miseries here on Earth, and consequently the greatest Cause of Sorrow. 19 Therefore if ye desire the Coming of the Day of the Lord, as only imagining that when it is Once past, it shall be Well with your State or Kingdom again, I tell you that even in this respect ye are mistaken, and act As if a Man did flee from a Lion, which is so Generous as that he is laid

15 Hate the evil, and love the good, and establish Judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the Lord the God of hosts, the Lord saith thus, Wailing shall be in all streets, and they shall say in all the high-ways, Alas alas: and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards shall be wailing: for I will pass thro' thee, saith the Lord.

18 Wo unto you that desire the day of the Lord: to what end is it for you? the day of the Lord is darkness & not light.

19 As if a man did flee from a lion, and

often

Common Version  
corrected.

## PARAPHRASE.

a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?

21 I hate, I despise your feast-days, and I will not smell in your solemn assemblies.

22 Tho' ye offer me burnt-offerings, and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

often to spare what falls prostrate before him, and a Bear met him, which is said never to spare any Prey it meets with: or went into the House to avoid the Heat of the Sun or Rain, and leaned his hand on the wall, and a Serpent bit him there, whose Bite is so Venemous as to be Incurable. 20 In like manner shall not, i.e. Most certainly shall the Day of the Lord be Darkness and not Light? even very Dark, and no Brightness in it? i.e. the Destruction denoted by the Day of the Lord shall be such, as to put a Final end to the State and Kingdom.

21 If therefore ye will prevent the said Day of the Lord Coming on you, ye must repent Sincerely and so Entirely of all your Sins: for I hate, I despise your Feast-days, and I will not smell or accept of the Service perform'd in your solemn Assemblies: 22 Tho' ye offer me Burnt-offerings, and your Meat-offerings, I will not accept them: neither will I regard the Peace-offering of your fat Beasts. 23 Take thou away from me the noise of thy Songs which thou pretendest to sing to my Honour, for I will not hear with pleasure the Melody of thy Viola, as long as thou continuest in Wickedness, as Injustice or Oppression, in Idolatry, &c. 24 But let Judgment run down as Waters, and Righteousness as a mighty Stream, i.e. take due Care that Justice be impartially administered, so as Every one may partake of it as of the Waters of a River; and take also due Care that All live Righteous and Holy Lives in all respects, so that the Good Example, which shall be given by you, may be so universal and strong, as like a mighty Stream to carry All before it, or bear down any Ill practice, at least from being Publickly Favour'd or Allow'd. 25 That ye may know how little I regard Sacrifices, and all other outward Rites of Religion even prescrib'd by my Law, unless they be accompanied with Holiness of Life in all other respects, I need but put this Question to you, Have ye, i.e. your Forefathers offer'd unto me Sacrifices and Offerings in the Wilderness forty Years, O House of Israel? and can't ye thence easily infer, that I am not to be pleas'd with Sacrifices and all other outward Rites alone, since, notwithstanding the said Sacrifices, &c. of your Forefathers, for Sins they

XL  
God will not accept of Sacrifices, &c. unless accompanied with Holiness of Life in all other respects.

## PARAPHRASE.

Common Version  
corrected.

they were Otherwise guilty of, All of them that were Men, when they came out of Egypt, perish'd or died in the Wilderness or before they came into Canaan, except only Joshua and Caleb, who retain'd all along their Integrity to me.

XII.  
God threatens them with Captivity for their Idolatry.

26 How much less Reason then have you to expect my Favour or Preservation of you, only because of your Sacrifices and Offerings to me, who have so long not only been guilty of great Wickedness in other respects, but also in respect even of Idolatry, of which your Forefathers that perish'd in the Wilderness wherein they wander'd forty Years, were Never guilty but Once, and that too only in respect of paying their Worship to me, before the Golden Calf they then made as the Symbol of my Presence: Whereas you have been guilty of the same Idolatrous way of Worshipping me, ever since your Kingdom of Israel was erected upon the Revolt from the House of David: And not only so, but ye have been guilty of much grosser Idolatry, in that ye have worship'd the very Idol-gods of the neighbouring Heathen Nations, and accordingly to the Rites of their Worship have born or carried on your Shoulders the little and portable Tabernacle of your Moloch (b) and Chiun, even your Images of them, and also the Star of each your God, i. e. the Image of the Star to which they were referr'd by the Nations that worship'd them, which Tabernacle and Images ye made to your selves, for to worship the said Idol-gods by according to the Rites of their Worship. 27 Therefore since your Sins far exceed the Sins of your Forefathers that perish'd in the Wilderness, ye have the less reason to think I will spare you only on account of your Sacrifices and Offerings to me: On the contrary be assur'd, that unless ye repent, I will cause you to go into Captivity beyond Damascus, saith the Lord, whose Name is the God of Hosts.

26 But ye have born the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to your selves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the God of hosts.

Chap. VI.

Wo to them that are at ease in Sion,

XIII.  
Israel is further threatened with Desolation & Destruction.

Chap. VI. Wo to them that are at Ease in (i) Sion, as fearing nothing of God's punishing their Sins, but Kainly imagining he will spare them

## ANNOTATIONS.

(b) What is in Hebrew *Chiun* the Seventy render by *Εμψα* or *Τρυπα*, which is all the real Difference between the Hebrew and Septuagint Version in this Verse; the other arising only from the different Construction of the Hebrew by the LXX. from that follow'd by Us. St Stephen or at least St Luke follows the Septuagint, Acts 7. 43. And in the next Verse St Stephen or Luke explains, *beyond Damascus*, by *beyond Babylon*.

(i) The mention here of *Sion* is a further Proof of the Prophet's Impartiality, according to what is afore observ'd Chap. 1. 2, &c.

for

Common Version  
corrected.

## PARAPHRASE.

and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came.

2 Pass ye unto Calneh, and see: and from thence go ye to Hemath the great: then go down to Gath of the Philistines: be they better than these Kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves

for his true Temples sake at Jerusalem: and since God will not spare even the Inhabitants of Jerusalem, it may be Reasonably thought He will much less spare those that sin against him, and trust in the Mountain of Samaria, i.e. trust for their Security in the Strength of the City Samaria, as being Strong by its Situation on a Mountain or Hill, as well as by Art or Walls, &c. which two Mountains, viz. Sion and Samaria are named the Chief Mountains of all the Canaanitish Nations, to whom the House of Israel came, i.e. are the most celebrated Places in All Canaan or the land of Israel; Sion or Jerusalem being the Capital of the Kingdom of Judah, as well as the City chosen by God for his Tabernacle or Temple to be built in; and Samaria being the Capital of the Kingdom of Israel.

2 Pass ye of Samaria unto (k) Calneh in the land of Shinar or Babylon, and see how Calneh, which was Once a very Strong and large City, is now subjected to a foreign Prince: and from thence go ye to Hemath the Great (l) since call'd Antioch in Syria, which tho' Once very strong is likewise now subjected to (m) the King of Assyria: then go down to Gath esteem'd the strongest City of the Philistines, which (n) yet has been lately taken by the present King of Judah. From all which Instances ye may learn, how little the

Strength of a City or Kingdom will avail to preserve those, whom the Divine Providence sees fit to punish for their Sins by delivering them into the hand of their Enemies. But you will object, Be or were they better than these Kingdoms? or their Border greater than your Border? i.e. the foresaid Cities and the Kingdoms thereto belonging were not so Great and Strong as yours, and therefore the said Instances don't affect you, or it do's not follow that the Like shall befall you, as has befallen them. 3 And thus ye of Samaria become such that put far away the Evil Day, i.e. imagine that the Evil Day, with which ye are so much threatened by me, is Far enough from you, or shall never come upon you, whatever ye do; and hereupon ye cause the seat of Violence to come near, i.e. ye fear not still to go on to pervert Justice, and to use Violence and Oppression. 4 Hereupon ye continue such that lie upon Beds of Ivory, and stretch themselves

## ANNOTATIONS.

(k) See Gen. 10. 10. and my Geogr. of the Old Test. Vol. 1. Chap. 5. §. 12.

(l) See my Geogr. of the Old Test. Vol. 1. Ch. 6. §. 18. (m) 2 Kings 18. 34.

(n) 2 Chron. 26. 6.

upon

## PARAPHRASE.

Common Version  
corrected.

upon their Couches, and eat the *best of the Lambs* out of the Flock, and the *best of the Calves* out of the midst of the Stall. 5 That chant to the sound of the Viol, and invent to themselves instruments of Musick, like David, *i. e. use such Pleasures as only Kings formerly made use of;* 6 That drink Wine in Bowls, and anoint themselves with the chief Ointments: but they are not grieved for the Affliction *which is coming on the Kingdom of Israel, sometimes denoted by the House of Joseph or simply by Joseph, because the Tribe of Ephraim the son of Joseph was the most powerful Tribe that belong'd to the Kingdom of Israel, and therein stood also Samaria the Capital of the said Kingdom.* 7 Therefore now shall they, *that thus trust in the Strength of Samaria as v. 1. go Captive with the First that go Captive next out of the Kingdom, and the Banquet of them that stretched themselves as v. 4. shall be removed, i. e. an End shall be put to their idle luxurious way of Living.* 8 The Lord God hath sworn by himself, saith the Lord the God of Hosts, I abhor the Excellency of Jacob, *i. e. the Kingdom of Israel, which is the Principal or Greatest of the Two that belong to the Descendants of Jacob, and hate his Palaces; i. e. the Palaces of the King of Israel: therefore will I deliver up the Capital City of the said Kingdom in its proper time, with All that is therein, into the hand of their Enemies, unless they repent of those Sins which cause me thus to hate and abhor them.* 9 And it shall come to pass, *that there shall be such a Pestilence, that if there remain of those that have escap'd the Sword or hands of the Enemy ten Men in one House, so destructive shall the Pestilence be, that they shall All die.* 10 And a Man's Uncle, or any other Kinsman or Friend that takes care of the Dead, shall take him up, and he that burns him, *(it being look'd on as Better for stopping the Contagion to burn than to bury such Dead;)* to bring out the Bones or Corpse out of the house; and *thus shall they do, till he that burns the Bodies, shall say to him, viz. the Uncle or Friend of the Dead, that is by the Sides or in the Yard of the House, Is yet any more with thee Living or to be burnt? and he shall say, No, they are All dead that were in*

upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, and invent to themselves instruments of musick, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves, shall be removed.

8 The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, *Is there yet any with thee? and he shall say, No: then shall*

*the*

Common Version  
corrected.

## PARAPHRASE.

he say, Hold thy tongue; for we may not make mention of the name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, & the little house with clefts.

12 Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock.

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

Colour of Justice or Law ye oppress others after the most Bitter or Cruel manner; and ye turn the fruits of Righteousness into Hemlock, i.e. ye not only leave off doing what is Right your selves, and oppress and return even Ill deeds for Good done to your selves, but also instead of Encouraging True Piety toward God himself, which is the proper or natural Fruit or Reward of Righteousness; ye on the contrary persecute the Truly Pious for such their Righteousness toward the only True God, or their refusing to comply with your Idolatrous Worship; and so make the Fruit of their Righteousness or the Consequence thereof among you to be their suffering Persecution, which is fitly represented by Hemlock, such as are Malefactors and therefore hang'd being hang'd with Cords made of Hemlock or Hemp. 13 Ye are so Wicked and Proud as to be those, which rejoice or pride your selves in your own Strength, which in reality is a thing of nought, or what will stand you in no stead at all against God; for ye are those which stick not to say, Have we not taken to us the Horns of our Enemy by our own Strength? i.e. Have we not lately overcome, as other Enemies, so also (o) Amaziah the King of Judah and all his Forces, so as to take even Jerusalem it self, and break down a great part of the Wall thereof; and not only so, but yet further to take even all the Gold and

the House and burnt: then shall he say further to the other, that on bearing of the Death of All that were in the House shall thereby be excited to betake himself to Prayer, Thou hast as Good hold thy Tongue; for we may not make mention of the Name of the Lord, i.e. it is to no purpose for to pray God to spare our Lives; for we likewise must die by this Pestilence: Such shall be the desperate Condition of Men in those times. 11 For behold, the Lord commands or will thus order things to be, and he will smite the great House, i.e. the Houses of the King and Great Men of Israel with Breaches, or so as they shall be broke to pieces or destroy'd, and likewise the little House, i.e. the Houses of the meaner sort of People with Clefts, or so as they shall be likewise destroy'd.

12 Shall Horses run upon the Rock? will one plow there with Oxen? i.e. as Rocky Ground is unfit for Horses to run on, or to be plow'd; so are ye of the Kingdom of Israel no less unfit for Mercy to be shewn you, while you go on thus Incurrigibly in Wickedness. For ye have turned and continue to turn Judgment, not only into Wormwood, but what is still more bitter and nauseous, into Gall it self, i.e. under the

XIV.  
Israel is reprov'd  
for it's Incurrigi-  
blest and Pride.

(o) 2 Kings 14-12-14.

## PARAPHRASE.

Common Version  
corrected.

Silver and all the Vessels that were in the House or Temple of the Lord at Jerusalem, &c. From all which may we not infer, either that the Lord God of Israel is pleas'd with us as well as, or more than, with those of Judah, or else that if he be displeas'd, He is not able or at least Willing or Carefull to defend Those which worship him at Jerusalem, and who place their Confidence in him chiefly on account of Such their Worshipping of him at the Place he has made choice of for that purpose; and who out of such their Confidence in Him are wont to Boast of him as the Horn of their Salvation, and as He who exalted the Horn of David, the First of the Race from whom the Kings of Judah are descended, and as he who will in like manner exalt the Horn of David's Posterity and Successors in the Throne of Judah. For notwithstanding all the said Boast of the King and People of Judah, we have lately gain'd a very Great Victory over them, so as we may be said to have taken away their Boasting any more of God's being their Horn, or exalting their Horn; and if we have not done this by the same God's Favouring us more than them, it evidently follows, as we think, that we have done it by our own Strength, that is, by Our own Human Strength, assisted with the Strength and Blessing of those Other Gods we worship besides the God of Israel, and even Contrary to the Will of the said God of Israel, and contrary to all the Power he had to resist or hinder us therein. On which Considerations we still think, we have no Reason to be afraid of the Day of the Lord, or the Evils which the Prophets of the said God of Israel, have so Often and Long threaten'd us with. 14 But behold, to convince you of such your great Mistake, and your great Wickedness in making such wrong Inferences, which cannot but be Wilfully made by you, as arising at least from your not being willing duly to consider things, particularly the Holy Scriptures, I will in no long time raise up against you a Nation, viz. the Assyrians, O House or Kingdom of Israel, saith the Lord the God of Hosts, and they shall afflict you from the entering in of (p) Hamath or the Northern Boundary of your Kingdom, to the River of Egypt, which runs along the edge of the Wilderness of Beersheba, otherwise call'd the Wilderness of Shur, which River was the Boundary Southward between the Kingdom and Land of Israel and that of Egypt, i.e. the Assyrians shall conquer All your Kingdom from one End of it to the Other, and put a Final End thereto, unless ye repent of all your foremention'd Impiety.

14 But behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts, and they shall afflict you from the entering in of Hamath, unto the river of the wilderness.

## ANNOTATIONS.

(p) This Hamath or Hamath was surnam'd the Left, and is that so often mention'd in Scripture, viz. in that Expression of the Entering in of Hamath, or the like.



Common Version  
corrected.

## PARAPHRASE.

## Chap. VII.

Thus hath the Lord God shewed unto me, and behold, he formed grasshoppers in the beginning of the shooting up of the latter growth, and lo, it was the latter growth after the kings mowings.

2 And it came to pass, that when \* I saw that they would quite eat up the grass of the land, then I said, O Lord God, forgive, I beseech thee; by whom shall Jacob arise? for he is small.

3 The Lord repented of \* this: It shall not be, saith the Lord.

4 Thus hath the Lord God shewed unto me, and behold, the Lord God called to contend by fire, and it devoured the great deep, \* even did eat up a part.

this, i. e. of his purpose to destroy or put an End to the Kingdom of Israel by the Army of Pul: It shall not be, saith the Lord, but Pul (r) shall be pacified by a Sum of Money, when he shall come against Israel, and so return into his own Country.

4 In another Vision after the former, Thus, as follows to v. 6. hath the Lord God shewed unto me, and behold, the Lord God called to contend by fire, and it devour'd the great deep, even did eat up a part, i. e. methought I saw a Fire so great and fierce, that it consum'd a great part of the Sea by turning the Water thereof into Vapour. Where by God's

Chap. VII. Thus as follows to v. 3. has the Lord

God shew'd me in a Vision, and behold, methought he formed or was forming Grasshoppers in the beginning of the shooting up of the latter Growth, or as we call it *Latter-math*, and lo, it was the latter Growth after the Kings Mowings, i. e. after the Mowing of the First Grass which was for the King's Horses: Where by the Latter Growth after the King's Mowings, is fitly denoted the Beginning of the Kingdom of Israel to flourish again (q) under Jeroboam the second then King, after the several Calamities it had suffer'd in the Reigns of the late Kings of Israel by the Kings of Syria, viz. Hazael and Benhadad; and by the Grasshoppers are fitly denoted the Assyrians, that should invade Israel under the Conaunt of (r) Pul King of Assyria.

2 And it came to pass, that when I saw in the Vision that they, i. e. Grasshoppers would quite eat up the grass of the Field if let Alone, then I said, O Lord God, forgive, I beseech thee, the Sins of thy People, for which this Judgment is sent upon them, i. e. I beseech thee, let not the Army of Pul quite destroy the People of Israel or put an End to their Kingdom: for by whom shall the said Descendants of Jacob arise, i. e. None but thou canst preserve the Kingdom of Israel from being quite ruin'd by the Army of Pul for he, viz. the King or People of Israel is small or not able to withstand the Powersfull Army that Pul shall bring. 3 And upon this my prayer on the behalf of the People of Israel, (who may thence plainly learn my hearty Desire of their Welfare, and so be thereby induced the more to hearken to the Warnings I give them,) the Lord repented of

XV.

A Vision where-  
by is denoted the  
Coming of Pul a-  
gainst Israel, but  
not destroying the  
Kingdom of Is-  
rael.

XVI.

A second Vision  
fore-denoting the  
Coming of Tig-  
lath-pileser a-  
gainst Israel, and  
destroying a great  
part of it.

(q) 2 Kings 14. 25.

(r) 2 Kings 15. 19.

## PARAPHRASE.

Common Version  
corrected.

consending by such a Fire, is fitly denoted his sending (3) Tiglath-pilezer another King of Assyria after Pul to punish the People of Israel for their Sins; which their Sins being aggravated by their Continuance therein, even after God had deliver'd them from Pul, therefore God permitted Tiglath-pilezer to consume by Fire and Sword a great part of the Kingdom of Israel, and to carry the Inhabitants thereof into Captivity. 5 Then said I, O Lord God, cease, I beseech thee not to let the Fire or the Army of Tiglath-pilezer to conquer and destroy any more of the Kingdom of Israel, (whence the People thereof may further learn my hearty Desire of their Welfare, &c. as v. 3.) For by whom shall Jacob arise? for he is small, i. e. too Weak to resist the powerfull Army of Tiglath-pilezer. 6 And on my prayer the Lord repented also of this: This also shall not be, saith the Lord God; the Whole Kingdom of Israel shall not be destroy'd by Tiglath-pilezer. I will try the People of Israel Still Once more, whether they will repent or not, before I put a Final end to their whole Kingdom.

## XVII.

A third Vision, wherein is prophesied the Final Destruction of the Kingdom of Israel by Shalmanezar.

7 In a third Vision Thus, as follows to v. 9. he shewed me, and behold, the Lord stood upon a Wall made by a Plumb-line, with a Plumb-line in his hand: where by the Wall is fitly denoted the People of Israel, whom God had made hitherto as a Wall to stand against their Enemies in the Main, and whom he would still have preserv'd, would they have walk'd according to his Law, which is fitly denoted as a Plumb-line, by which the Uprightness of the said Wall or People was to be measur'd. 8 And the Lord said unto me, Amos, what seest thou? and I said, a Plumb-line. Then said the Lord, Behold, I will set a Plumb line in the midst of my People Israel, i. e. since the People of Israel Still go on not to walk according to the Plumb-line or Rule of Uprightness set down in my Law, I will deal with them according to the Plumb-line or strictness of Justice, at the time refer'd to by this Vision, and accordingly will punish them as their Sins deserve by putting a Final End to their Kingdom. I will not again pass by or forgive the Sins of them as a People or Kingdom any more, but Wholly and Finally destroy their Kingdom, so that there shall be no more Occasion to pass thro' or punish it again as such. 9 And the High places of the said Descendants of Isaac shall be desolate, and the Sanctuaries of

5 Then said I, O Lord God, cease, I beseech thee? by whom shall Jacob arise? for he is small.

6 The Lord repented of this: This also shall not be, saith the Lord God.

7 Thus he shewed me, and behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand.

8 And the Lord said unto me, Amos, what seest thou? and I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel, I will not again pass by them any more.

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel

(1) 2 Kings 15. 29.

Israel,

Common Version  
corrected.

## PARAPHRASE.

shall be laid waste;  
and I will rise against  
the house of Jeroboam with the sword.

10 Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread and prophesie there.

13 But prophesie not again any more at Beth-el: for it is the kings chapel, and it is the kings court.

Israel, i. e. the Places of their Worship as Beth-el, &c. shall be laid waste; and I will rise against the House of Jeroboam with the Sword, i. e. put an End to the Kings of his Race (1) by permitting Shallum to conspire against Zachariah the Son of the present King Jeroboam the second, and to slay him after a very short Reign, even of six months only. And here it is observable that no Prayer or Intercession is mention'd by Amos, as made by him for the People of Israel, as in the two foregoing Visions; the Prophet likely foreseeing, that God Absolutely decreed to put an End to the Kingdom of Israel by the third King of Assyria that should come against it, viz. Salsmanazer, (u) and therefore that it was to no purpose for him to Intercede any more for the People of Israel; or at least the Prophet thought them altogether Unworthy to be interceded for, if they should still go on so Long and Obstinately in their Wickedness.

10 Then Amaziah the High Priest of the Sanctuary or Place of Worshipping before the Calf at Beth-el sent to Jeroboam King of Israel, saying, Amos, by what he pretends to foretell, in effect hath conspir'd against thee in the midst of the House of Israel or Openly: the People of the Land is not able to bear all his Words, i. e. can't bear what he says without great Concern, and it is likely to make a great Disturbance in the Kingdom. 11 For thus Amos saith Openly and Plainly, Jeroboam shall die by the Sword, where may be seen the Wickedness of the said Priest Amaziah, in falsely alledging that Amos foretold, that

XVIII.  
Amaziah the False Priest complains to the King of Israel against Amos, and orders Amos to go out of the Kingdom of Israel.

Jeroboam himself the present King should die by the Sword, whereas Amos foretold it only of his House, whereby might be and was denoted, not Jeroboam himself, but his Son and Successor Zachariah; and Israel shall surely be led away captive out of their own Land. 12 Also Amaziah said unto Amos, O thou that pretendest to be a Seer or Prophet, go, flee thee away Speedily, thou hadstst Best, into the land of Judah thy Own Country, and there eat Bread and prophesie there, i. e. they of Judah will approve of thee, and maintain thee plentifully for thus prophesying against the People of Israel and their Way of Worship. 13 But prophesie not again any more at or against Beth-el any where in this Kingdom: for it is the King's Chapel or Chief Place of Worship, and it is the King's Court

(1) 2 Kings 15. 8—12.

(u) Read 2 Kings 17.

## PARAPHRASE.

Common Version  
corrected.

or a Place where He and his Court often resides : And therefore it is the more Impudent and Audacious in thee, not only to prophesy against our Way of Worship and against our Kingdom, but so do it even at this Place.

XIX.

Amos foretells  
Amaziah the  
Judgment that  
shall fall on Him  
and his Family.

14 Then answered Amos, and said to Amaziah, I was no Prophet, that is, I was not a Prophet's son, i. e. To shew thee how Far I am from pretending Falsly to be a Prophet, I acquaint thee that I never thought my self of being One, or was design'd to be One, and consequently I was not bred up in the Schools of the Prophets, or in such manner and places as they, who are prepar'd in the Ordinary and Receiv'd way to be Prophets, if God shall make choice of them: but I was an Herdman, and a gatherer of Sycomore-fruit, i. e. so far was I from desiring to fare Well, that I was content to feed on such wild Figs, as I could light on while I look'd to the Herd; and therefore it is Injurious in thee to (w) reproach me, as One that prophesied only to get a good Live-lyhood by it, whereas, if so, thou mayst Reasonably think, I would hardly come hither to prophesy as I do. 15 And now I re- to acquaint thee Why I came hither, I tell thee that the Lord took or appear'd to me as I follow'd the Flock, and the Lord said unto me. Go prophesie unto my People Israel, what I shall direct thee to prophesy; and therefore it is Only in Obedience to God's express Command, that I come hither to prophesy, and I will continue to Obey him in like manner, till he gives me Orders himself to the Contrary. 16 And now therefore to shew thee How little I fear, what either Thou thy self or thy King can do unto me, hear thou the Word of the Lord against Thy self and thy Family: Thou sayst to me, Prophesie not against Israel, and drop not thy Word, i. e. use not any Exhortations to Repentance, which are usually resembled to the Drops of Rain which refresh the Earth, and which likewise thou pretendest to be for the Good of this Kingdom, whereas we have no Occasion for such Exhortations to Repentance, our Way of Worship being as Justifiable as yours at Jerusalem; and so such thy Exhortations are at the bottom no other than ground- less Invectives against the House or Kingdom of Israel, the People where- of are Descendents of Isaac, as well as you of the Kingdom of Judah: Because thou, Amaziah, art thus most highly Instrumental to keep the

14 Then answered Amos, and said to Amaziah, I was no prophet, \* that is, I was not a prophets son; but I was an herdman, and a gatherer of sycomore-fruit.

15 And the Lord took me as I followed the flock, and the Lord said unto me, Go prophesie unto my people Israel.

16 Now therefore hear thou the word of the Lord: thou sayst, Prophesie not against Israel, and drop not thy word against the house of Isaac.

(w) This is imply'd in what Amaziah said in the latter end of v. 12.

People

Common Version  
corrected.

## PARAPHRASE.

17 Therefore thus saith the Lord, Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line: and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land.

## Chap. VIII.

Thus hath the Lord God shewed unto me, and behold, a basket of summer-fruit.

2 And he said, Amos, what seest thou? and I said, A basket of summer-fruit. Then said the Lord unto me, The end is come upon my people of Israel, I will not again pass by them any more.

3 And the songs of the temple shall be howlings in that day,

*People of Israel from duly hearkning to my Exhortations and Prophecies.* 17 Therefore thus saith the Lord, *For a special and suitable and so more remarkable Punishment of such thy great Wickedness, thy Wife shall be made use of as an Harlot in the very City of Beth-el, by some of the Assyrian Soldiers when they have taken the said City, as a just and suitable Punishment of thy being thus a great Instrument of the People of Israel continuing in their Spiritual Whoredom toward God, or Idolatry: and thy Sons and thy Daughters shall fall by the Sword of the Assyrians, as a suitable Recompence of thy Not believing my Prophecy concerning the House of Jeroboam falling by the Sword as vers. 9 but taking Occasion thence to complain of me to King Jeroboam, and even to misrepresent me as v. 11. that thou mightest the more Exasperate him against me: and thy Land shall be divided by measuring it as usual with a Line or Cord, among such as the King of Assyria shall give it to, as a suitable Punishment for thy Contradicting what I have said concerning the King of Assyria's subduing this whole Kingdom: and thou shalt die in a polluted Land or in a Land where Idolatry is the only Religion, as a suitable Punishment of thy being so highly Instrumental in keeping the People of Israel in Idolatry, whereby this Kingdom is polluted: and the People of Israel shall surely go into Captivity forth of his Land or this Kingdom, as a suitable Punishment of their hearkning to Thee, rather than to God, or which comes to the same, to what is made known to you from him by me and other his Prophets.*

Chap. VIII. *In a fourth Vision,* Thus hath the Lord God shewed unto me, and behold, a Basket of Summer-fruit. 2 And he said, Amos, what seest thou? and I said, A Basket of Summer-fruit. Then said the Lord unto me, *By this Basket of Summer-fruit is fully denoted, that as the said Fruit is not wont to be gather'd till the Time is come that it is Ripe, so the Time of the People of Israel's Sins being Ripe for Vengeance is now come, and accordingly the End of their Kingdom, which is to come upon my People of Israel, according to the three foregoing Visions, shall most Certainly come; and I will not again pass by them any more.* 3 And the Songs of, or which they were wont to sing in the Temple where the Golden Calf stood, shall be turn'd into Howlings in that day, saith

XX.  
A fourth Vision wherein is prefigur'd the Certainty & Nearness of the Destruction of the Kingdom of Israel.

## PARAPHRASE.

Common Version  
corrected.

faith the Lord God: there shall be many dead Bodies in every place: He, i. e. God by means of the Desolation which shall be made every where, shall call forth Silence, or cause no Voices of Men to be heard, but there shall be an universal Silence over the Kingdom of Israel, as if no one lived there.

4 Hear so as duly to consider This, that I have forewarn'd you of, especially in the four last foremention'd Visions, O ye that swallow up or oppress the Needy, even so as to make the Poor of the Land to fail, or not to be able to maintain themselves and families any longer in the meanest manner, but to be forced to sell themselves and Children to pay their Debts, (as verſ. 6.) 5 Ye are so wicked as to be oft heard Saying, or at least to think with your selves so, which is the same with God who knows all your Thoughts, as if ye said so: When will the New-moon be gone, that we may sell Corn? and the Sabbath, that we may set forth Wheat to sell, which is Unlawfull by the Law of God to do on the foresaid Days, and as it hence appears, was still kept up by the Publick Authority of the Kingdom of Israel as Unlawfull: And in selling our Corn we will increase our Gain by a double trick, viz. making the Ephah or Measure we sell by small, i. e. smaller than it should be according to the Standard Ephah, and making the Shekel or Money we take for our Corn to be great, i. e. greater than it should be according to the Standard Weight of a Shekel, and this last we will do even by falsifying of Balances, whereby we weigh the said Shekels or Money, by Deceit or in such manner as shall not easily be found out? 6 And such our Double cheating will be a Means, that we may buy the Poor for Silver, and the Needy for a pair of Shoes, the little they have being quickly All spent by such our Stratagem, and so they forced to run so far in Debt, as not to be able to pay it but by selling themselves: yea, and by the foresaid means Corn will become so dear, that we may sell even the Refuse of the Wheat to such as are not able to buy Better. 7 But the Lord has sworn by Himself or his Holiness, which is the true Excellency (x) of Jacob, or what the People of Israel as well as Judah

saith the Lord God: there shall be many dead bodies in every place, \* he shall call forth silence.

4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new-moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, \* even falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

7 The Lord hath sworn by the excellency of Jacob, Sure-

## A N N O T A T I O N S.

(x) It seems likely, that the People of Israel were wont to vaunt, that their State or Kingdom was the Excellency of Jacob, as Chap. 6. 8. wherefore the Holy Spirit directed the Prophet to use the same Expression here, to teach them What was truly the Excellency of Jacob.

really

XXI.  
God further  
threatens them  
for their Oppres-  
sion and Fraud;  
and three Eclipses  
are foretold.

Common Version  
corrected.

## PARAPHRASE.

ly I will never forget  
any of their works.

8 Shall not the  
land tremble for this,  
and every one mourn  
that dwelleth there-  
in? \*even it shall rise  
up wholly as a flood;  
and it shall be cast  
out and drown'd, as  
by the flood of Egypt.

9 And it shall come  
to pass in that day,  
saith the Lord God,  
that I will cause the  
sun to go down at  
noon, and I will  
darken the earth in  
the clear day.

10 And I will  
turn your feasts into  
mourning, and all  
your songs into la-  
mentation, and I will  
bring up sackcloth  
upon all loins, and  
baldness upon every  
head: and I will make  
it as the mourning of  
an only son, and the  
end thereof as a bit-  
ter day.

11 Behold, the  
days come, saith the  
Lord God, that I will  
send a famine in the  
land, not a famine of  
bread, nor a thirst for  
water, but of hear-  
ing the words of the  
Lord.

really excell all other Nations in, viz. that they are  
the more peculiar People of such an Holy God, or of  
a God which has all Perfection: Surely I will never  
forget to punish any such of their most wicked Works.

8 Shall not the Land or Nation tremble on account  
of the sore Judgment I will send on it for this their  
Wickedness? and every one mourn that dwelleth  
therein? Even it, viz. an Enemy, i.e. the Assyrian  
shall rise up against it wholly as a Flood, or as the  
River Nile rises and overflows its Banks; and it, viz.  
the People of this Land shall be cast out of it by the  
Assyrians, and their Publick State quite drown'd or  
put an End to, as the Land of Egypt is wont to be  
All overwhelm'd by the famous Flood of Egypt or  
Nile. 9 And it shall come to pass in that day, viz.  
between the Death of Jeroboam the present King, and  
the Destruction of this Kingdom, during which time  
the Judgments threaten'd by me shall come on this  
Nation, saith the Lord God, that I will cause the  
Sun to go down at Noon, and I will darken the  
Earth in the clear Day, i.e. there shall be (y) three  
several great and so more remarkable Eclipses of the  
Sun. 10 And as the said Eclipses shall happen at the  
three Great Festivals of the year, so I will thereby  
so terrify you, as to turn your Feasts into Mourning,  
and all your Songs into Lamentation; or at least the  
said Eclipses shall be Prognostications to you, that I  
will quickly put an end to your Festivals; and I will  
bring up such Calamities on you, as to cause you to  
put Sackcloth on all your Loins, and Baldness upon  
every Head, i.e. to make bald your Heads as Expres-  
sions of your great Sorrow: and I will make it, viz.  
your Sorrow as great, as the Mourning of a Parent  
for an only Son, and the end thereof, viz. of the De-  
struction of your Kingdom shall be as a most Bitter day,  
i.e. most grievous.

11 Behold, for a just and suitable Punishment of  
your despising the Word of the Lord by me and his  
other Prophets, the Days come, saith the Lord God,  
that I will send a Famine in the Land, not a Fa-  
mine of Bread, nor a Thirst of Water, but of hear-  
ing the Words of the Lord, i.e. No Prophet shall be

XXII.  
A Famine of the  
word is threaten'd.

(y) See the Preface to this Prophecy.

O

sent

## PARAPHRASE.

Common Version  
corrected.

sent to you for to direct you in your greatest Straits, how much sorer ye shall desire it. 12 And or Even they of this Kingdom shall wander from the East Sea, i. e. Sea of Galilee or Salt-sea to the West or Mediterranean Sea, and from the North even to the East again, i. e. all thro' the Kingdom; they shall run to and fro to seek some true Prophet to tell them the Word of the Lord, and shall not find such a Prophet to tell it to them. 13 In that Day shall the fair Virgins and young Men faint for Thirst, i. e. shall be utterly dejected and despair, being destitute of all Help. 14 They that swear by the Sin of Samaria, i. e. the Calf which or before which they worship at Beth-el which is near to Samaria, and they also that say, i. e. swear by the Calf at Dan, saying, As thy God, O Dan, liveth; and they also that swear, saying, As the God or Gods that are worship'd after the manner of (z) Beer-sheba, i. e. the Idolatrous manner there used, liveth; even they, viz. the False Prophets or Priests belonging to each of the three foresaid Places, and the People seduced by them, shall fall and never rise up again, i. e. the Kingdom of Israel shall be so destroy'd, as never to recover it self again, the People thereof being almost All either slain or carried into Captivity, for their Obstinate Impenitency for such their Sins.

## XXIII.

In a fifth Vision the Certainty of the final Destruction of the Kingdom of Israel, is again foretold, and the Untimely Death of all the Wicked or Idolatrous of the said Kingdom.

Chap. IX. In another Vision I had vouchsaf'd to me in order to assure you of the Kingdom of Israel further of the Certainty of the final Destruction of your Kingdom, unless ye speedily repent, or which comes to the same, if ye obstinately persist in your Iniquity, till the Time appointed by God for the said final Destruction of your State and Kingdom: In the said Vision I saw the Lord standing, i. e. the Shekinah or Visible and Glorious Light, which is the Symbol of the more immediate or special Presence of the Divine Majesty upon or over the Altar of Burnt-offerings which was at Beth-el, and which was for the Burnt-offerings that were offer'd to the God of Israel according to their Idolatrous manner, in the Court of the Temple where the Golden Calf was placed; and the Reason of God's thus manifesting himself to Amos on the said Altar of Burnt-offerings, on which the Beasts that were slain and offer'd to the God of Israel were burnt, may well be esteem'd to be this, viz. to denote that God would make Victims of the People of Israel for their obstinate Impiety, particularly their Idolatrous way of Worshipping him by Sacrifices and slain Beasts

(z) See Chap. 5. 5. and the Note (z) thereon.

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin of Samaria, and \* they that say, Thy God, O Dan, liveth, and the manner of Beer-sheba liveth; even they shall fall and never rise up again.

## Chap. IX.

I saw the Lord standing upon the al-

offer'd



Common Version  
corrected.

## PARAPHRASE.

tar, and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head all of them; and I will slay the last of them with the sword: he that fleeth of them, shall not flee away; and he that escapeth of them, shall not be delivered.

2 Tho' they dig into hell, thence shall my hand take them; tho' they climb up to heaven, thence will I bring them down:

3 \* Even tho' they hide themselves in the top of Carmel, I will search and take them out thence; and tho' they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And tho' they go into captivity before their enemies, thence

*offer'd on that Altar, which stood before the Temple or House wherein the Golden Calf was placed, that is, that He would punish such their Sin by causing them to be slain like the Beasts that were offer'd by them on the said Altar; and he said accordingly to One of the Angels that attended him, Smite the upper lintel of the Door of the Temple or House adjoining where the Golden Calf is, that the Posts on each side of the Door may shake, in token that I will ere long destroy this Temple, and put an End to all this sort of Idolatrous Worship: and not only so, but I will also cut them in the head All of them, i. e. will destroy all the Chief of the Kingdom of Israel; and I will slay also Multitudes of the Last or meaner Sorts of them with the Sword: he that fleeth of them at the first from the Enemy, shall not flee away quite, and he that escapeth of them at first, shall not be deliver'd thereby from their Enemy, but shall afterwards fall into his hand, or be destroy'd.* 2 Tho' they dig into Hell, i. e. hide themselves in the lowest Caverns of Rocks or other Holes of the Earth, thence shall my hand take them, i. e. I will order things so that their Enemy shall discover and take them; tho' they climb up to Heaven, i. e. think to secure themselves by getting up to the tops of the highest and most craggy Mountains, thence will I bring them down, i. e. I will order things so that they shall be discover'd to be there, and so shall be brought down by their Enemies. 3 Even tho' they hide themselves in the top of Carmel, I will cause their Enemies to search after them there, and take them out thence, i. e. out of the Caverns or Holes of the said Mountain wherein they had there hid themselves; and tho' they be hid, i. e. endeavour or think to hide themselves from my Sight in places as deep or low, and where they think they are as Unlikely to be found out, as if they were in the Bottom of the Sea, thence will I command the Serpent, and he shall bite them, i. e. yet I will so order things, that they shall nevertheless either be found after some extraordinary manner by their Enemies, and so perish by their hands, or else they shall perish by some other Accident, as extraordinary as if a Serpent should bite them at the bottom of the Sea, and so they should die by the said Venomous Bite. 4 And tho' they endeavour not to flee or hide from their Enemy, but surrender themselves at first in hopes thereby to save their Lives, and so go into Captivity before their Enemies, i. e. are carried

## PARAPHRASE.

Common Version  
corrected.

into Captivity by their Enemies, driving them before them as so many Beasts; yet shall they not thus save their Lives; but thence will I command the Sword, and it shall slay them, i. e. I will so order things that their Enemies shall slay them after they are carried into Captivity; and or even I will set mine Eyes upon them for Evil, and not for Good, i. e. I will order things so, that All shall tend to their Evil. 5 And no wonder All these Evils shall come upon them, for the Supreme and Only true God, namely He that has made himself known to the People of Israel by the name of Jehovah and the God of Hosts is he that toucheth the Land, and it shall melt, i. e. that shall bring these sore Evils on the People of Israel, and shall make their Hearts melt, or be quite dismay'd for Fear and Grief; and all that dwell therein shall mourn, and it shall rise up wholly like a Flood, and shall be drown'd, as by the Flood of (a) Egypt. 6 It, viz. the God that will thus punish Israel is He that buildeth his stories in the Heaven, i. e. has made all the several Regions of Heaven, and has his Chief Residence in the Highest of them, and has the Command of All the Angels and Glorious Bodies that be in the Heavens: and hath founded his troop in the Earth, i. e. has made also the Earth, and so has the Command over all therein; and so can make All things in Heaven and Earth concur to execute his Judgments; and accordingly it is He that calleth for the Waters of the Sea, and poureth them out upon the Face of the Earth, i. e. did formerly, and so can again, drown all the Earth: In short Jehovah is his name, which implies all Perfection to be in him, and consequently that he can do whatever he pleases, and so punish you as he threatens, and you will deserve, if ye still go on in your Impiety. 7 For are or will ye not be as Children of the Ethiopians unto me, O Children of Israel? saith the Lord, i. e. Ye will thereby shew yourselves to be Obstinately or Irreclaimably Wicked, or such as will no more change your Evil Courses than Blackmoors can change their Skin or Colour. And such your Wickedness is the Greater as being aggravated by the greatest Ingratitude: for have not I brought up Israel out of the Land of Egypt where you were

will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 \* Namely Jehovah the God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn, and it shall rise up wholly like a flood, and shall be drowned, as by the flood of Egypt.

6 It is he that buildeth his stories in the heaven, and hath founded his troop in the earth, he that calleth for the waters of the sea, and poureth them out upon the face of the earth: \*Jehovah is his name.

7 Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the

(a) See the Paraphr. on Chap. 8. 8.

Common Version  
corrected.

## PARAPHRASE.

Philistines from Caphthor, and the Assyrians from Kir?

8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; \* excepting that I will not utterly destroy the house of Jacob, saith the Lord.

9 For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, \* and the least grain shall not fall upon the earth.

Slaves, and given you the Land you now possess? and when your Forefathers sinn'd against me by turning to Idolatry as you do now, did I not then bring against them among other Enemies the Philistines, who originally came from (b) Caphthor in Egypt, and who grievously afflicted them for many years, till your Forefathers return'd to me by a sincere Repentance; and in like manner I have now irreversibly decreed that I will bring the Assyrians from (c) Kir against you, and utterly put an End to your State or Kingdom, if ye repent not speedily, but go on in your Impiety, till the Time fixt by me for the Destruction of your Kingdom on your Impenitency. 8 For behold, if ye repent not in the Time I have fixt, you will have fill'd up the Measure of your Iniquity, or abused my Forbearance of you so long, as to be Ripe for Destruction, and accordingly the Eyes of the Lord God are or will be on the or this sinful Kingdom of Israel, and or even at the Time prefixt, if ye Repent not afore, I will destroy it from off the Face of the Earth, excepting that tho' I destroy the said Kingdom, yet I will not utterly destroy All that Part of the House or Descendents of Jacob, which make up the People of the said Kingdom, saith the Lord:

And this will I not do, partly for the Sake of your Patriarch my servant Jacob, and partly because tho' the generality of your Kingdom is most wicked, yet there are some Few among you which have a Claim to my Mercy, and whom I will preserve for their not complying with the Publick Idolatry and other Sins of your Kingdom, tho' I permit them to be carried Captive with others of you. 9 For lo, or observe the Difference I will make between those that are carried Captives; I will command or order things so, that there shall be a very Remarkable Difference between the Captives of Israel: and or even I will sift the House of Israel among all Nations, like as Corn is sifted in a Sieve, and the least Grain shall not fall upon the Earth, i. e. the People of Israel that are carried Captive, shall be scatter'd and mingled among all Nations, just as good and bad or light Corn and Dust, or any other Stuff that happens to be among the Corn is at first mov'd or shaken All together in the Sieve, and from one side of it to the other: but as only the light or bad Corn and other filthy Stuff falls thro' the Sieve to the Ground, and the Grain or good Corn is kept in the Sieve, and so separated from the light or bad and smaller

(b) Consult my Geogr. of Old Test. Vol. 1. Chap. 4. sect. 25.

(c) Read the Paraph. of Chap. 1. 5.

## PARAPHRASE.

Common Version  
corrected.

Corn, (as being not full Grown or Blasted,) and from the Dust and other Filth; so shall Those of the People of Israel, that have been Truly Pious toward me in refusing to comply with the Generality of that Kingdom in their Idolatrous Worship, &c. tho' they be carried Captive with the Others, yet by my Special Providence they shall be so preserv'd, that No one of them shall come to an Untimely end: 10 Whereas on the contrary all the Sinners of my said People shall die by the Sword, even All they which say, The Evil threatened by Amos and other Prophets of the Lord shall not overtake, nor, i. e. or much less prevent Us; and so they will encourage themselves to go on in their Impenitency, till the Time prefix'd by God for the final Destruction of their Kingdom is come.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

## SECTION III.

Wherein the Prophet concludes with a most Remarkable Prophecy of the Flourishing Condition of the Jews, (after the final Destruction of the Kingdom of Israel,) viz. under Hezekiah, and again after their Return from the Babylonish Captivity, especially in respect of the Messiah or Christ being then born among them, and the Gospel preach'd to all the World by such of them as should become the Apostles or Disciples of Christ; and the whole Nation of the Jews at length converted to Christianity, and living in a most prosperous manner, during the Millennium or Thousand years Reign of Christ or his Saints here on Earth.

11 Whereas the People of the Kingdom of Israel do at present despise (d) those of the Kingdom of Judah, because of the late great Defeat given by them to Judah, so as that Jehoash the then King of Israel took Amaziah then King of Judah, and Jerusalem, and broke down great part of the Wall thereof; and took also all the Gold and Silver, &c. that were found in the house of the Lord, and in the Treasures of the Kings house, &c.

## A N N O T A T I O N S.

(d) It is observable that the Words which we render Chap. 6. 1: *those that are at Ease in Zion*, the Seventy, Syriac, and Arabic Interpreters render *those that despise Zion*, meaning Those of the Kingdom of Israel, who trusted in the Mountain of Samaria, as it there follows. And tho' the said Original Words will well enough, or even better, there suit with our Translation; yet it is sufficiently evident from what follows in Ch. 6. that those of Israel did despise Judah for the reasons here mention'd in the Paraphr. and which are related to 2 Kings 14. 12, &c.

Which

Common Version  
corrected.

## PARAPHRASE.

*Which is also one Inducement to them, to slight even the Warnings of God vouchsaf'd to them by his Prophets, as inferring from the foremention'd Instances, either that the Worship used in the Kingdom of Israel is at least as acceptable to the Lord, as that used at Jerusalem; or else that the other Gods, whom they of Israel worship as well as the Lord, are able to defend them from those Evils threaten'd against them by the Lord's Prophets:*

*Therefore to convince them of their Folly and Wickedness in All this, In that Day, viz. After the Final Destruction of the Kingdom of Israel by Salmanser King of Assyria, will I raise up the Tabernacle of David, that is fallen, and close up the Breaches thereof, and I will raise up his Ruins, and I will build it as in the days of old, i.e. I will cause the Kingdom of Judah so to flourish, as that the Palaces and other Houses of the Kings thereof, the Successors and Descendants of David, which were damnify'd lately by the King of Israel aforesaid, shall be*

*repair'd; and also the Breaches made by the said King of Israel in the Walls of Jerusalem shall be closed up again, and Jerusalem shall be as Strong and as Flourishing a City as it was Formerly. And as This shall be made Good especially in the Reign (dd) of Hezekiah; so again after those of Judah shall be restor'd from their Babylonish Captivity. For altho' for the Sins of Judah I will also deliver them into the hands of the Babylonians, and for some time put an End to their State and Kingdom; yet I will Not put a Final end to the Jewish State, as I will to that of the People or Kingdom of Israel. But after some time the Jews shall return from their Babylonish Captivity into their Own Country, and rebuild Jerusalem and the Temple there, and shall become again a Nation, and a settled and Strong State or Kingdom. And how much so ever Those of the Kingdom of Israel do now despise those of the Kingdom of Judah, yet as Many of Israel as shall return out of the Countries, into which they shall have been carried Captive by the King of Assyria, shall have the Benefit of so Returning, by going under the name of Jews; and when they are return'd and settled in their own Country or the Land of Israel, shall be comprehended under the Common name of Jews to all future Generations. And thus the People of the Kingdom of Judah, together with such of the People of the Kingdom of Israel, as shall under the name also of Jews take the Advantage of returning into their Country, granted to the Jews by the Kings of Persia, who then shall be also Kings of Babylon; shall unite together into One Nation and State, of which Jerusalem shall be the Capital. And the said State or Kingdom of the Jews, and its Cu-*

(dd) Read 2 Chron. 32. 23, 27, &amp;c.

## PARAPHRASE.

Common Version  
corrected.

pital shall be again in a Flourishing Condition: particularly at the Time when shall be born He that is Emphatically Styled in Scripture the SON of DAVID, viz. the MESSIAH or CHRIST, who accordingly shall be of the Jewish Nation more peculiarly so call'd, or of the Tribe of Judah; and shall be the Greatest King that ever was, not only of Judah and of all Israel or All the twelve Tribes, but in the whole World. 12 So flourishing shall be the State of the Jews after their Return from the Babylonish Captivity, that they may or shall be able to possess or become Masters of the Remnant (e) of Edom, which during the Babylonish Captivity shall have poss'd themselves of a considerable Part of the South-west Tract of the Holy Land, and shall be quite conquer'd again by the Jews, and forced even to become Converts to the Jewish Religion; and of all the neighbouring Heathen, (f) as the Philistines, Moabites, &c. And as this shall be the Flourishing State of the Jews, when CHRIST shall be born, so What is here said, shall be more Fully verifi'd in a Spiritual Sense by (ff) Christ himself, and the Preaching of his Gospel, and the Extent of his Kingdom: forasmuch as thereunto upon the Preaching of the Gospel shall belong or become subject a Great part of Mankind in general, or of All that were Afore Heathen, as well as of the Jews; Even All those which are called by my Name, i. e. who shall believe on the Gospel then preach'd to them as the Word of God, and shall according to the Rules thereof serve and worship me, saith the Lord that doth or will certainly do All This here foretold or imply'd, how Unlikely soever it may seem at present. And as what is here said, shall receive a Fuller Completion in a Spiritual Sense upon the Preaching of the Gospel to the Heathen as well as Jews, after Christ's Ascension and the Descent of the Holy Ghost: so it shall receive a still Fuller and its ultimate Completion, long after the first Preaching of the Gospel aforementioned, viz. 12 Behold the days of the

12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doth this.

13 Behold, the

## A N N O T A T I O N S.

(e) See Dr Prideaux's Connexion of Old and New Test. Part 2. B. 2. under the first year of Judas Maccabæus; and B. 5. under the seventh year of John Hyrcanus.

(f) Consult Josephus Antiq. B. 12. Ch. 11. 12. Colonn Edit. and also B. 13. Ch. 17. See also 1 Maccab. 5, &c. This is also further made Good from the Account we have of these Countries in the History of the New Testament; where as we learn that Azotus and other Towns or Parts of the Country of the Philistines were inhabited by Jews as Possessors thereof; so Herod the Great was King of All or most of the said Country, as well as of the Countries that were in Amos time inhabited by the neighbouring Heathen: Such as were the Countries of Iturea and Trachonitis, mention'd Luke 3. 1. besides others.

(ff) That what is here said v. 11, 12. is to be understood of the Times of Christianity, we are assured from Acts 15. 15, 16, 17.

Millen-

Common Version  
corrected.

## PARAPHRASE.

days come, saith the Lord, that the Plowman shall overtake the reaper, and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God.

*Millennium or Reign of Christ and his Saints on Earth*  
come, saith the Lord, when there shall be such Plenty, that the Plowman shall overtake the Reaper, i.e. they shall not get in all their Harvest, till just before it be time to begin to plow again for the next year; and the Treader of Grapes, him that soweth Seed, i.e. by the time they have sown the Winter-corn Seed, their Vintage shall be ready: and the Mountains shall drop sweet Wine, and all the Hills shall melt or flow (g) with Milk. 14 And I will bring again into their own Land the Captivity of my People of Israel, i.e. all the Posterity of the Twelve (h) Tribes then Living, who shall then go All under the name of Jews, and shall all be converted (i) to the Faith of Christ, and so become my Faithfull People; and being return'd into their own Country, they shall build the waste Cities thereof, and inhabit them; and they shall plant Vineyards, and drink the Wine thereof; they shall also make Gardens, and eat the Fruit of them. 15 And I will plant them upon, i.e. settle them in their Land, and after that they shall no more be pulled up or driven out of their Land which I have given them, saith the Lord thy God, but inhabit it in all Quietness and Prosperity till the Consummation of All things here below, or to the End of this World.

## ANNOTATIONS.

(g) Compare Joel 3. 18. (h) That some of All the twelve Tribes did inhabit Judea in the days of the Apostles, may be Reasonably infer'd from Acts 26. 7. To mention no other Proofs.

(i) See Rom. 11. 12, 15, 26.

# OBADIAH.

## THE PREFACE.

I.  
The Country of  
Obadiah, and Time  
of his Prophecy-  
ing.

**T**HAT *Obadiah* was a Native of the Kingdom of *Judah*, is not Reasonably to be question'd, because the Judgments he denounces against the *Edomites*, were on account of their Helping or at least greatly Rejoicing at, the *Babylonians* taking and destroying *Jerusalem*; &c. as appears v. 12. It thence appearing likewise, that *Obadiah* prophesied after the destruction of *Jerusalem*, it is not Reasonably to be doubted, but that it was at *Babylon*, or in the Country whither he was carried Captive, that he had this Prophecy deliver'd to him by God. For since the Destruction of the *Edomites* here foretold may be well understood to have been at least primarily and in great part fulfill'd, by *Nebuchadnezzar* when he made a new Expedition into those Parts, and even into *Egypt*; and since this new Expedition into *Syria* and the Parts adjoining was but about two years after the Destruction of *Jerusalem*; and since *Edom* was likely conquer'd and ravag'd by his Forces within five or six years at most after: It hence follows, that *Obadiah* could not be Old enough to deliver this Prophecy afore the said Conquest of *Edom*, unless he was born several years before the Destruction of *Jerusalem*. For from the said Destruction of *Jerusalem* to the said Conquest and Destruction of *Edom*, were not in all likelihood above seven or eight years. Which was Too young an Age for to suppose Reasonably, that *Obadiah* then deliver'd this Prophecy. Whence it follows that it is most Reasonable to suppose, that He was in the *Babylonish* Captivity, and at least about twenty if not much more, when he deliver'd it.



As to the great *Affinity* between the Prophecy of *Jeremiah*, (Chap. 49. v. 7, &c.) and this of *Obadiah*, it is not by any means to be ascrib'd to the *One's taking from the Other*, (as the learned *Grotius* imagin'd, who was also mistaken in making this Prophecy of *Obadiah* to have been *before* that of *Jeremiah*,) but to the *Same Holy Spirit dictating to Both Prophets Alike* on like Occasions, and in foretelling *One and the Same Destruction*, that should befall the *Edomites* for their *Unnatural Enmity* against the Posterity of *Jacob* their *Kindred*, on many several Accounts. It is very probable, that the Prophecy of *Jeremiah* aforesaid might be occasion'd, by means of the *Edomites* being mightily pleas'd at *Nebuchadnezzar's* Forces *Over-running Judah* in the Reign of *Jehoiakim*, tho' they did not then *actually join with the Babylonians*, as we find 2 Kings 24. 1, 2, &c. and accordingly *Jeremiah* do's not charge them therewith, Ch. 49. Whereas *Obadiah* v. 11 — 14. plainly charges them with joining with the *Enemies of Judah*, and plainly enough describes the taking of *Jerusalem*, and the Captivity that ensued thereupon. And the Destruction of the *Edomites* foretold both by *Obadiah* and *Jeremiah* may reasonably be understood, as fulfill'd in great part at least by *Nebuchadnezzar*, while he besieg'd *Tyre*, &c. of which see *Dr Prideaux's* Connexion, &c. Part 1. B. 1. under the *twenty first year* of *Nebuchadnezzar*.

II.  
Of the Affinity  
between this Pro-  
phesy and Ch. 49.  
&c. of *Jeremiah*.

# OBADIAH.

## PARAPHRASE.

Common Version,  
corrected.

I.  
The Title.

**T**HE Vision of Obadiah, *i. e.* the Prophecy which God was pleased to reveal, or make known to Obadiah in a Vision.

II.  
The Destruction of Edom is foretold. And that

Thus saith the Lord God, *i. e.* the Lord God has commanded me, in like manner as he did (a) Jeremiah, to say thus concerning Edom: We have heard a Rumour or receiv'd Intelligence from the Lord, and or even that God has sent an Angel to stir up some of the Heathen against Edom; just as if according to the Custom or Manner of Earthly Princes, an Ambassador is sent from God among the Heathen to persuade them to join with him in a Confederacy against Edom, saying, Arise ye, *i. e.* get All things ready, and let us rise up together against her, *viz.* Edom in battle, *i. e.* let us invade and subdue the Country and People of Edom. 2 And to induce the Heathen so to do, Behold, says God, I have made thee small among the Heathen, *i. e.* I have order'd things so, that thou art esteem'd now to be a People of small Strength, and so thou art greatly despised by other Nations.

III.  
First, for their Pride, and Carnal Security.

3 And my Over-ruling Providence has brought about this by the Very means, wherein thou placest thy Safety. *Viz.* because thou wast Once Terrible (b) to All round about thee, thereupon thou becamest so Proud as to think No one for the Future dar'd to assault thee; and so thinking thy self Secure, hast given thy self over to Carelessness, and so hast given thy Enemies Advantage against thee. Thus the Pride of thy heart hath deceiv'd thee to thy own Ruin. Another Motive that has made thee to think thy self thus Secure, is the Natural Strength of thy Country, it being Mountainous and so Not accessible by an Enemy without great Difficulty: But herein likewise thou deceivest thy self in thinking thy self thereby

**T**HE vision of Obadiah. Thus saith the Lord God, concerning Edom, We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 The pride of thine heart hath deceived thee: thou

(a) Chap: 49. 14, &c. (b) Compare Jer. 49. 16.

Common Version  
corrected.

P A R A P H R A S E.

that dwellest in the  
clefts of the rock,  
whose habitation is  
high, that faith in  
his heart, Who shall  
bring me down to  
the ground?

4 Tho' thou exalt  
thy self as the eagle,  
and tho' thou set thy  
nest among the stars,  
thence will I bring  
thee down, saith the  
Lord.

5 If thieves came  
to thee, if robbers by  
night, (how art thou  
cut off!) would they  
not have stolen \* but  
till they had enough?  
if the grape-gatherers  
came to thee, would  
they not leave some  
grapes?

6 How are the  
things of Esau search-  
ed out! how are his  
hid things sought up!

7 All the men of  
thy confederacy have  
brought thee even to  
the border: the men

secure at least against Me, O thou that dwellest in,  
i. e. makest (c) thee Houses out of the Clefts of the  
Rock, or upon Mountainous Situations, and whose  
Habitation is therefore high, and so the more Inac-  
cessible by an Enemy; insomuch that thou art as One  
that faith in his heart, Who shall bring me down  
to the Ground? i. e. what Enemy can take my Cities  
or Towns built on such high and craggy Rocks or  
Mountains, and so destroy them? 4 Tho' thou exalt  
thy self as the Eagle, and tho' thou set thy nest  
among the Stars, i. e. tho' the Mountains whereon thou  
dwellst were as high as Heaven; yet thence will I  
bring thee down, i. e. thou wouldst not be above the  
Reach of my Vengeance, who art higher than the  
Heavens, saith the Lord.

5 If Thieves came to thee, if Robbers by night,  
(how art thou cut off! i. e. thy Destruction shall be  
as Sudden and Unexpected, as is the Breaking up of  
an House by Thieves and Robbers:) would they not  
have stolen but till they had enough? If the Grape-  
gatherers came to thee, would they not leave some  
Grapes? i. e. whereas Thieves steal but till they have  
as much as they can carry away, and the Grape-ga-  
therers are wont not to gather so clean as to leave no  
Grapes; on the Contrary thy Enemies shall so spoil  
thee, as to leave thee Nothing worth their taking from  
thee. 6 How are the things of Esau searched out!  
how are his hid things sought up! i. e. your En-  
emies shall find out and take from you the Descendants  
of Esau all your Treasures, tho' hid in the most secret  
places. 7 The means whereby thy Destruction shall  
be brought about, shall be these that follow, viz. All  
the Men or other Nations of thy Confederacy, i. e.  
that were in a Confederacy with thee have brought  
thee even to the Border, i. e. they shall, as certainly

IV.  
The Greatness of  
the Destruction of  
the Edomites,  
and several Means  
whereby it shall  
be brought about.

as if they had done it Already, pretend to help thee against the Enemy  
that shall invade thee, and to that end shall join their Forces with thine,  
and march out with thee to the border of thy Country, there to meet and  
hinder the Enemy from invading thy Country: This shall they pretend

A N N O T A T I O N S.

(c) St Jerom, who liv'd in the Neighbourhood, tells us in his Comment here-  
on, that they were wont to live in such like Houses or Caves in his Time.

## PARAPHRASE.

Common Version  
corrected.

to do, but instead of fighting for thee against the Enemy, they shall Treacherously join with the Enemy against thee, and so enable him the more Easily to conquer thee: Thus the Men that were at peace with thee, have deceiv'd thee, and prevail'd against thee: they that eat thy Bread, i.e. such as thou hast Friendly entertain'd, or had even Offices in thy Court or Army, have laid a wound under thee, i.e. shall understand thee, or bring about thy Ruin. And all this shall they do, because there is or shall be then No understanding in him, i.e. the Edomites shall have lost or not make use of That Prudence, with which they were formerly wont to act. 8 And no wonder, for shall I not, i.e. I will certainly and purposely in that day, saith the Lord, even insatiate and so destroy the Wise men, i.e. those that formerly acted as Wise men, out of Edom, and I will take away Understanding out of or from the Chief men that inhabit the Mountain or Mountainous Country of Esau. 9 And thy Mighty men, O Teman, shall be dismay'd, by a Fear and Dread which I will cast upon them, to the end that Every one, at least of the Chief, of the Mount of Esau may be cut off by slaughter.

10 For thy Violence against thy Brother Jacob, shame shall cover thee, and thou shalt be cut off for ever, (cc) so as Never more to become a Nation or settled State, as shall the Seed of thy Brother Jacob or the Jews, notwithstanding their present Captivity, ~~at whom thou hast shown such Unnatural Enmity.~~ 11 For in the day that thou stoodst on the other Side, i.e. tookst part with the Enemies of thy Brother against him, in the day that the Strangers, viz. Babylonians carried away captive his Flocks, and Foreigners entered into his Gates, and cast lots upon Jerusalem, i.e. how the Spoils and Captives there taken should be parted and disposed of, even thou wast as One of them, i.e. join'dst with them therein. 12 But thou shouldst not have looked with pleasure on the day of thy Brother, i.e. on the Calamities that befall the Jews, in the day that he became a Stranger, or was carried captive into a strange Land; neither shouldst thou have rejoiced over the Children of Judah in

that were at peace with thee, have deceived thee, and prevailed against thee: they that eat thy bread, have laid a wound under thee: there is none understanding in him.

8 Shall I not, in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodst on the other side, in the day that the strangers carried away captive his flocks, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldst not have looked on the day of thy brother, in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah

v.  
The Second Cause of the Edomites Destruction, is their Unnatural Enmity to their Kindred the People of Judah.

(cc) Compare Mal. 1. 4.

Common Version  
corrected.

## PARAPHRASE.

in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress.

13 Thou shouldst not have entred into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity; nor have laid hands on their substance in the day of their calamity.

14 Neither shouldst thou have stood in the cross-way, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress.

15 For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee, thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, so shall all

the day of their Destruction; neither shouldst thou have spoken proudly *against them* in the day of *their* Distress. 13 Thou shouldst not have entred into the Gate, *i. e. helped to besiege and take the Cities of my People* in the day of their Calamity; yea, thou shouldst not have look'd on their Affliction in the day of their Calamity; nor have laid hands on their Substance in the day of their Calamity. 14 Neither shouldst thou have stood in the Cross-way, to cut off those of his that did escape *their other Enemies*; neither shouldst thou have deliver'd to the Conquerors in Chief or Babylonians, those of his that did remain *Untaken by their other Enemies* in the days of *their* Distress, or when the City they liv'd in was taken by the Enemy in Chief that besieg'd or the like, and who did afterwards fall into thy hands. 15 For thou shouldst have consider'd, that as that was the Day of the Lord in respect of the Jews his more peculiar People, or the Time when he saw fit to punish them for all their past National Iniquities; so likewise the Day of the Lord is near upon all the Heathen, *i. e. the Time when he has purpos'd to punish the Heathen, (which he made use of (d) as his Instruments to punish his foresaid People,) likewise for their Sins against Him, particularly in Not acknowledging that it was the God of Israel that gave them Power so to punish his People of Judah for their Sins, but ascribing it to the Power given them by their Own (e) Idol and False Gods. And in like manner shalt thou be punish'd, as for thy other Sins, so particularly for thy Enmity against Judah, which is Unnatural in thee on account of the Kin between thee and them, as being the Descendents of two Brethren; on which account I would not make choice of Thee to be an Instrument of my Punishment against Judah. Wherefore As thou hast done to them of Judah, it shall be done to thee: Thy Reward or Ill dealing with them shall return on thy Own head.* 16 For as ye have drunk upon my holy Mountain, *i. e. as (f) ye of Judah, who are my People, and dwell in my holy City Jerusalem, have notwithstanding drunk*

(d) See Jer. 25. 12, &c. (e) Dan. 1. 2. (f) Compare Jer. 25. 15 - 19.

## PARAPHRASE.

Common Version  
corrected.

of the Cup of my Wrath, or been duly Punish'd by me for your Sins: So much more shall all the Heathen drink of the said Cup continually, or so as that the Effect thereof shall continue for ever; yea, they shall drink, and they shall swallow down All in the said Cup, i. e. I will punish them to the Utmost and more severely than my People Judah, and, i. e. even I will punish them so as that they shall be as tho' they had Not ever been, that is, I will destroy the said Heathen Nations, so as that they shall Never become Any of them a Nation any more.

the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as tho' they had not been.

17 But upon mount Sion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possessions.

VI. 17 But I will not deal so with Judah; for on Mount Sion shall be Deliverance, i. e. notwithstanding the present Captivity of the Jews, and Desolation of Jerusalem; yet they shall return again into their own Country, and rebuild Jerusalem, and become again a Nation and settled State: and there shall be Holiness, i. e. my Temple also shall be rebuilt by them at Jerusalem, and my Holy Service therein duly perform'd; and the House of Jacob shall again possess their own Possessions in their own Country.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.

18 And not only so, but the Jews shall also become again, after their Return from the Babylonish Captivity, a Flourishing and Powerful Nation; inasmuch that the House of Jacob shall be a Fire, and the House of Joseph a Flame, i. e. the Jews more properly so call'd or People of the Kingdom of Judah, together with such of the Ten Tribes or of the Kingdom of Israel, as shall return with the Jews into their Country, and shall then be comprehended All under one general Name of Jews, shall be a Fire or even a Flame; and the House of Esau for Stubble, and they shall kindle in them, and devour them, i. e. the Jews after their Return from their present Captivity shall subdue and kill the Edomites, and there shall not be any remaining of the House of Esau, i. e. not Any or so many as to be able to do the Jews any Harm for the Future, at least in an Open and Hostile manner; for the Lord hath spoken it. 19 And they Jews that are of the South of Judea, shall possess or become masters of the Mount or Mountainous Country of Esau, as lying next to them; and in like manner they Jews that are

19 And they of the south shall possess the mount of Esau; and they of the plain, the

## ANNOTATIONS.

† This was at least in part fulfill'd by John Hyrcanus, of which see Dr Prideaux's Connexion, Sec. Part 2. B. 5. under the seventh year of the said Hyrcanus.

Common Version  
corrected.

## PARAPHRASE.

Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria, and Benjamin shall possess Gilead.

20 And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem \* shall possess that which is in Sepharad, shall possess the cities of the south.

21 And saviours shall come upon mount Sion to judge the mount of Esau, and the Kingdom shall be the Lord's.

and give Laws to the Edomites or Idumeans: But also CHRIST the great Saviour of the World shall live among the Jews, and often Preach and at last Suffer at Jerusalem for the Salvation of all Mankind; and thence his Apostles shall begin to Preach the Gospel of Salvation to All Mankind, and so to the Edomites, and shall thereby teach them What they ought to do in order to be saved: And not only this, but yet still further, the Kingdom of the whole World at length shall be the Lord's or Christ's, and his Saints shall rule therein, and those that have the Chief Rule shall dwell at Jerusalem, according to what is more fully foretold, as (g) by the Prophets of the Old Testament, so also by the (h) Sacred Penmen of the New Testament.

(g) Amos 9. 11—15. Dan. 7. 13, 14, 18, 22, 27. (h) 1 Cor. 6. 2. Rev. 20. 4.





# H A G G A I.

## THE PREFACE.

**N**othing concerning the *Family* of *Haggai* is taken Notice of in Scripture. But the *Times* of his several Prophecies are so Distinctly taken Notice of by Himself, that No more need be said of them here. Only it may be observ'd, that it would have render'd the Writing of several other Prophets much more easy, to have been Rightly understood, had They taken the like Particular Care to *distinguish the Times* of their several Prophecies.

I.  
The Times of his several Prophecies carefully distinguish'd by Haggai.

As the *First day* of the *sixth month* in the *second year* of *Darius* was the time of Haggai's First Prophecy, (Chap. 1. 1.) so the *four and twentieth day* of the *ninth month* in the same year was the Time of his Last Prophecy, Chap. 2. 10, 20. Whereas *Zechariah* prophesied not only in the *eighth* and *eleventh months* of the same year, (Zech. 1. 1, 7.) but again in the *fourth year* of *Darius*, &c. Zech. 7. 1. To which time that *Haggai* also liv'd, is commonly infer'd from Zech. 7. 3. these Two being judg'd to be the *Prophets* there mention'd. But this Inference is not conclusive, forasmuch as the mention there of *Prophets* in the Plural may denote, Only that They which came from *Babylon* on the Enquiry there related, did not Know of the Death of *Haggai*, when they set forth from *Babylon*. It seems likely to me, that *Haggai* had seen the House of *GOD* in her First Glory, and therefore among other Reasons was chosen by *God* to put those Questions Chap. 2. 3. and to encourage notwithstanding the Jews to the Carrying on of the Work. Whence it will follow that *Haggai* was Fourscore and Upwards when he prophesied; and so might very likely Die quickly after his Last Prophecy herein contain'd.

II.  
Of the Age and Death of Haggai.

# H A G G A I.

## PARAPHRASE.

Common Version  
corrected.

I. *This Verse is reprovd for having neglected the carrying on of the Building of the Temple, and are incited to go on with it: Which they doing, they are promised God's Assistance or blessing therein.*

Chap. I. **I**N the second year of Darius the *First of that Name that was King or Emperor of Persia*, in the sixth month *answering mostly to our August*, in the first day of the month, came the Word of the Lord by Haggai the Prophet unto Zerubbabel the son of Shealtiel Governour of Judah, and to Joshua the son of Josedech the High Priest, saying, 2 Thus speaketh the Lord of Hosts, saying, This People say *hitherto from the First Let they met with (a) in the Reign of Cyrus*, The time is not come, the time that the Lord's House should be built, *i. e. the Building thereof, which was begun (b) in the Reign of Cyrus, should be finish'd: forasmuch as we doubt not but God will send us Quiet and Peaceful times, by causing All such as Oppose the Building of his House to cease from so doing, when He has a mind his House or Temple should be finish'd.* 3 Therefore to shew his People the Hypocrisy of such their Pretence or Excuse for not Carrying on *All the said Time the Building of the Temple, at the Time mention'd v. 1.* came the Word of the Lord by *Me* Haggai the Prophet, saying, 4 Is it or has it been a Time for you, O ye *that use the fore-said Pretence, All the fore-said While wherein you pretend you could not go on with the Building of my*

Chap. I.

**I**N the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel governor of Judah, and to Joshua the son of Josedech the high priest, saying,

2 Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.

3\* Therefore came the word of the Lord by Haggai the prophet, saying,

4 Is it time for you, O ye, to dwell

## ANNOTATIONS.

(a) See Ezra 4. 4, 5. (b) It seems to me that this Prophecy of Haggai was deliver'd before Darius granted his Decree for Building of the Temple: and consequently that the Jews had no Power to get Cedar from Mount Lebanon, when this Prophecy was deliver'd; and therefore to prevent their making this a Pretence for their longer Delay, God here orders them to go to any Mountain or Hill they could come at, and to cut down such Timber as they could there meet with to build his House, and that he would be Pleased therewith.

House

Common Version  
corrected.

## PARAPHRASE.

in your cieled houses, and this house lie waste?

5 Now therefore thus saith the Lord of hosts, Consider your ways.

6 Ye have sown much, and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye clothe you, but there is none warm: and he that earneth wages, earneth wages to put it into a bag with holes.

7 Thus saith the Lord of hosts, Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.

9 Ye looked for much, and lo, it came to little; and when ye brought it home, I\* had blown upon it: why? saith the Lord of hosts. Because of mine house

*House, not only to build your selves Houses to dwell in, but even to make them Fine, so as long since to dwell your selves in your cieled and otherwise fine Houses, and All the while to let this my House lie Waste, Nothing or Little more but the Foundation being yet built thereof.* 5 Now therefore thus saith the Lord of Hosts, Consider your Ways, i.e. the Unreasonableness of your thus Acting. For surely in Reason ye ought to have had Regard to Me before your selves, and therefore to have us'd at least as much Industry and Care to have carried on the Building of my House, as you have done to build your Own houses, Wherefore consider what you have got by such your Ways or Dealings with me. 6 For as a Punishment thereof ye have sown much, and bring in little: ye eat, but ye have not enough to eat so as to satisfy your hunger: ye drink, but ye are not filled with drink, having not Wine or other drink or Liquor to do it: ye clothe you, but there is none warm, ye being not able to provide you Clothes enough to do it: and he that earneth Wages, earneth Wages to put it into a Bag with holes, i.e. is forced presently to lay out All he earns to supply Necessaries, so that his Money only passes thro' his hands and stays not with him to make him Rich, just as if he put it into a Bag with Holes, thro' which it run out as fast as he put it in. 7 Therefore thus saith the Lord of Hosts, Consider your Ways, and amend your Dealings with me, and then I will deal Suitably and Kindly with you. 8 Vix. Without any more delay, Go up to the (b) Mountain, and bring thence Wood, and build the House; and I will take Pleasure in your building it, and thereupon I will bless you by removing the Calamities ye at present lie under, and so I will be glorified (c) by you in returning me Thanks and Praising

me in my holy Temple when built, saith the Lord. 9 Ye have for some years (d) look'd for much Fruit of the Ground, and lo, it came to little; and when ye brought it, viz. the little Crop of Corn or other Grain which ye had, to your Home, I had blown upon or blasted it, so that Most of all that Little Crop was good for Nothing. And Why have I so dealt with you, saith the Lord of Hosts: I tell you, It is because of my House

(c) See Ezra 3. 10, 11. (d) Compare Chap. 2. 16.

## PARAPHRASE.

Common Version  
corrected.

that is Waste or lies Unbuilt; and ye run Every man to the Building of his Own house. 10 Therefore the Heaven over you is stay'd from giving so much as Dew, and the Earth is stay'd from her Fruit. 11 And I called for a Drought upon the Land, and upon the Mountains, and upon the Corn, and upon the new Wine, and upon the Oil, and upon that which the Ground bringeth forth, and upon Men, and upon Cattle, and upon all the labour of the Hands. 12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech the High Priest, with all the remnant of the People, obeyed the voice of the Lord their God, and the words of Haggai the Prophet, (forasmuch as the Lord their God had sent him,) and the People did fear before the Lord, so as forthwith to go on with the Building of the Temple. 13 Then to encourage them therein spake Haggai the Lord's messenger in the Lord's message unto the People, saying, I am with you. 14 Thus the Lord stirr'd up the Spirit of Zerubbabel the son of Shealtiel Governor of Judah, and the Spirit of Joshua the son of Josedech the High Priest, and the Spirit of all the remnant of the People, and they came and did work on the House of the Lord of Hosts their God, as soon as they could get All things Ready for that purpose, which was in the short time of three and twenty days. For as Haggai deliver'd to them the foregoing Prophecy on the First day of the sixth Month, (v. 1.) so they began actually to work on the Temple. 15 In the four and twentieth day of the sixth month, in the second year of Darius the King.

that is waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, (as the Lord their God had sent him) and the people did fear before the Lord.

13 Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord.

14 \* Thus the Lord stirred up the spirit of Zerubbabel the son of Shealtiel governor of Judah, and the spirit of Joshua the son of Josedech the high priest, and the spirit of all the remnant of the people, and they came and did work on the house of the Lord of hosts their God:

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

Common Version  
corrected.

## PARAPHRASE.

## Chap. II.

In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying,

1. Speak now to Zerubbabel the son of Shealtiel governor of Judah, and to Joshua the son of Josedech the high priest, and to the residue of the people, saying,

3. Who is left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes, in comparison of it, as nothing?

4. Yet now be strong, O Zerubbabel, saith the Lord, and be strong, O Joshua, son of Josedech the high priest, and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts;

5. According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

6. For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land:

7. And I will shake all nations, and the

Chap. II. In the seventh Month, in the one and twentieth day of the Month, came the Word of the Lord by the Prophet Haggai, saying, 2. Speak now to Zerubbabel the son of Shealtiel Governor of Judah, and to Joshua the son of Josedech the High Priest, and to the Residue of the People, saying,

3. Who is left among you that saw this House in her first Glory, *i. e. the first Temple that was built by Solomon*: and how do ye see it Now? Is it not, *viz. this*

Second Temple ye are now building, in your eyes in Comparison of it, *viz. Solomon's*, as Nothing in respect of the Costliness or Fineness of the Materials, and Stateliness of Building, &c.

4. Yet now be strong *i. e. let not this at All discourage you*, O Zerubbabel, saith the Lord, and be strong, O Joshua, son of Josedech the High Priest, and be strong, all ye People of the Land, saith the Lord, and work: For I am with you, *not only to bless you in Carrying on and Finishing this my House, but also in accepting your Religious Service in this House as much as I did in the Former*, saith the Lord of Hosts; 5. According to the Word that I covenanted with you when ye came out of Egypt, *viz. that I would dwell among you in a Special manner by having my Temple among you, wherein I would be present in a Special manner*;

So my Spirit remaineth among you, *i. e. tho' I shall not give you in this Temple any Visible Token of my Special Presence, as I did in the Former, yet to All Spiritual purposes, and in a Spiritual manner or manner more suitable to my Spiritual and so Invisible Nature, I shall be present in this Temple as much as I was Afore*: Wherefore fear ye not or be not discouraged on that Account. Nay, I foretell you further that this House or Temple shall in one respect be glorified by me more than that of Solomon's. 6. For thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land: 7. And I will shake All Nations, *i. e. I will make a Great Change in the World, especially as to Religion, and more particularly as to putting an End to the Mosaical or Legal Dispensation, by the Coming of Christ*; and the said Christ

who

## II.

A second Prophecy wherein is foretold, that tho' the Temple now building was nothing so Glorious in respect of its Materials and Structure, as That of Solomon, yet it should be far more Glorious in respect of its being Honour'd with the Presence of Christ.

## PARAPHRASE.

Common Version  
corrected.

who is the Desire of all Nations as the Redeemer of the World shall come, and I will fill this House with Glory, i. e. most highly glorify it with the Divine Presence of Christ, saith the Lord of Hosts. 8 As for this Temple wanting Gold and Silver, wherewith That of Solomon was so adorn'd and enrich'd, you must not think, that I esteem it Ever the less for That; for you know that All the Silver in the World is mine, and the Gold is mine, saith the Lord of Hosts; and therefore had I a mind this House should be adorn'd therewith as the first Temple was, I could give you as much Silver and Gold, as I did Solomon, to do it with. But my Purpose by not having this House adorn'd so with Gold, &c. as Solomon's was, nor to give you there the former Visible Token of my special Presence, is to withdraw you from having Too much Regard to Outward and Sensible things, and to prepare you for the more Spiritual Service of the Gospel; which shall be publish'd to you by Christ. 9 And by his Coming frequently into the Temple, the Glory of this latter House shall be greater than of the former, saith the Lord of Hosts; inasmuch as the Second Person of the Deity shall be Personally, and so most Intimately united to the Human Nature of Christ, and so be Present in the Second Temple when Christ in a much more Special or Eminent manner, than the said Second Divine Person was present in Solomon's Temple, when the Shechinah appear'd there; forasmuch as the said Divine Person was not Personally united to the Shechinah, That being No more than a Visible Token of his Presence. And in this Place, viz. the latter House or Jerusalem will I give or cause the Gospel of Peace or Salvation to be preach'd, First by Him that is to be the Prince of Peace or Author of Salvation to All that truly believe in Him, and afterwards by his Apostles, &c. saith the Lord of Hosts.

desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts.

8 The silver is mine, and the gold is mine, saith the Lord of hosts.

9 The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.

10 In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying,

11 Thus saith the Lord of hosts, Ask now the priests concerning the law, saying,

12 If one \* carry holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it

## III.

A third Prophecy wherein they are promised a Fruitful Harvest, &c. the next year, for a Reward of their going On with the Building of the Temple.

10 In the four and twentieth day of the ninth Month, in the second year of Darius, came the Word of the Lord by Haggai the Prophet, saying, 11 Thus saith the Lord of Hosts, Ask now the Priests concerning the Law, saying, 12 If one carry holy Flesh, i. e. the Flesh of any Sacrifice which has been sanctified by being offer'd on the Altar, in the Skirt of his Garment, and with his Skirt do touch Bread, or Pottage, or Wine, or Oil, or any Meat else, shall it, which is touch'd by the Skirt wherein

Common Version  
corrected.

## PARAPHRASE.

be holy? And the priests answered and said, No.

13 Then said Haggai, If one that is unclean by a dead body, touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands, and that which they offer there is unclean.

15\* Therefore now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord.

16 Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty.

*wherein is carried the Holy Flesh, thereby he made Holy according to the Law? And the Priests answered and said, No. 13 Then said Haggai, If one that is Unclean by touching a Dead Body, touch any of these things mention'd (v. 12.) viz. Bread or Potage, &c. shall it, that is so touch'd by an Unclean person, thereby become Unclean? And the Priests answered and said, It shall be Unclean. 14 Then answered Haggai, and said, So is this People, and so is this Nation before me, saith the Lord; and so is every work of their hands, and that which they offer there is Unclean, i. e. In like manner as Holy Flesh or any Part of a Sacrifice will not make any thing else it touches to become Holy; so neither have the Sacrifices of this People, which have been All along offer'd since their leaving off the Work of my Temple, made them Holy or Acceptable unto God. But on the Contrary, as the Touch of an Unclean person renders what he touches also Unclean; so the Very Sacrifices of this People, since they have left off to carry on the Building of my Temple, are become Unclean or Unacceptable to me, by reason of the Uncleanness or Impurity of the Minds of this People, which has induc'd them to neglect the Carrying on of the Building of my House. 15 Therefore now, I pray you, consider, what has befallen you or how God has punish'd you for such your Neglect, from this day and upward, even so far upward as from (e) before a stone was laid upon a stone in the Temple of the Lord, i. e. from the Time that having laid the Foundation of the Temple, ye left off to lay any more stones upon the said stones of the Foundation, or to carry on the Building any further. 16 Since those days were or you began so to neglect the said Building, God has punish'd you so that when One came to an heap of Corn or other Grain yet Unthresh'd, which upon threshing he expected would yield the Quantity of twenty Measures or Bushels, there were or it would yield but Ten: And in like manner when one came to the Press-fat, wherein was such a Quantity of Grapes, that he expected for to draw out fifty Vessels out of the Press, there were or could be drawn out but twenty.*

(e) Compare v. 18.

## PARAPHRASE.

Common Version  
corrected.

17 *The Reason whereof was because I smote you with Blasting, and with Mildew, and with Hail, in respect of all the Labours of your hands, i. e. of your Grain and other Fruits of the Earth; yet ye turned not to me so as to go on to build my House, saith the Lord.* 18 Consider now from this day, and upward from *this day which is the four and twentieth day of the ninth Month, even from the day that you left off to carry on the Building after that the Foundation of the Lord's Temple was laid, consider it, viz. what has befallen you for such your Neglect, what Scarcity ye have All the said while underwent. And this will tend to confirm you, that the Plenty you shall have henceforward, is sent you by God for your Now going on with his Temple; and my foretelling a plentiful Crop the next Harvest, Now so long before it, will be another Confirmation of the same.* 19 *For Is the Seed yet in the Barn? (f) i. e. you know it is not, it being but the ninth Month, which chiefly answers to our November: yea, as yet the Vine and the Fig-tree, and the Pomegranate, and the Olive-tree have not brought forth, so that there can be no Human Guess what the next Harvest, &c. will prove: But I tell you by my Prophet Haggai, that from this Day I will bleis you so, that you shall have plentiful and seasonable Harvests, and hereby know that they come not by Chance to you, but are caused by me for a Blessing to you.*

17 I smote you with blasting, and with mildew, and with hail, in all the labours of your hands, ye ye turned not to me, saith the Lord.

18 Consider now from this day, and upward from the four and twentieth day of the ninth month, even from the day that the foundation of the Lords temple was laid, consider it.

19 Is the seed yet in the barn? yea, as yet the vine and the fig-tree, and the pomegranate, and the olive-tree hath not brought forth: from this day will I bleis you.

20 And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying,

21 Speak to Zerubbabel governor of Judah, saying, I will shake the heavens and the earth,

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow

IV.  
Under the name of Zerubbabel is foretold, that Christ should have All Power given unto him.

20 And again the Word of the Lord came unto Haggai in the *same* four and twentieth day of the Month, saying, 21 Speak to Zerubbabel Governor of Judah, saying, I will shake the Heavens and the Earth, 22 And I will overthrow the Throne of Kingdoms, and I will destroy the Strength of the Kingdoms of the Heathen, and I will overthrow

## ANNOTATIONS.

(f) The word we translate *Barn*, may also signify the *plow'd Ground*, wherein the Seed is sown for to bring forth a Crop the next year. And then by the Hebrew Expression will be meant, that the *Seed-corn was not yet so much as sown.*



Common Version  
corrected.

## PARAPHRASE.

the chariots, &c those that ride in them, and the horses, and their riders shall come down; every one by the sword of his brother.

23 In that day, saith the Lord of hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts.

the Chariots, and those that ride in them, and the Horses and their Riders shall come down, every one by the sword of his Brother or of Another, i.e. I will make great Changes in the Earth, and put an End to the present Empire of the Persians, and afterwards That of the Greeks, and afterwards That of the Romans, and of all Antichristian or Unbelieving Nations.

23 In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the Lord, and will make thee as a Signet: for I have chosen thee, saith the Lord of Hosts, i.e. *Thro' All which Changes I will preserve my Church or Faithfull Servants, and especially the Seed of thee, Zerobabel, of whom Christ is to descend (g) or be born: Which thy Offspring I will make as my Signet, i.e. as Kings are wont to depute the Exercise of their Sovereign Authority to Another by delivering to them*

*the (b) Signet, wherewith they Seal and give Authority to all Publick Instruments of Government: so I will give unto thy Descendent Christ (i) All Power in Heaven and Earth, to Rule and Order All things with Sovereign Authority for the Good of his Church: For the said Person that shall descend of Thee, is He whom I have chosen to this great End, and ordain'd to be the Judge of the Quick and Dead.*

## ANNOTATIONS.

(g) Matth. 1. 12, 13, &c: (b) See Esther 3. 10. And this Reference in this Prophecy seems the more likely and remarkable, because *Artaxerxes* deliver'd his Signet to *Haman* the Enemy of the *Jews* for to bring about their Destruction: Wherefore God here foretells, that he will deliver as it were his Signet to Christ who should be of the Seed of *Zerobabel* and the Saviour of the World, for the Good and Welfare of all his Faithfull People.

(i) Matth. 28. 18. Acts 17. 31.

# ZECHARIAH.

## THE PREFACE.

I.  
Of Zachary's Family, and Distinction from Others of the same Name.

**T**H<sup>O</sup> *Zechariah* has told us both his Father's and Grandfather's name, yet it can't be thence learn'd at this Distance of Time, or what *Family* or *Tribe* he was. For, whereas he prophesy'd after the Return from the Babylonish Captivity, He might be One of Those of the *Ten*, as well as of the other *Two* Tribes that return'd. And since it appears from the Dates of their Prophecies, that *Haggai* and *Zachary* did at least for some time prophesy together, it might please God to choose One of them out of the *Ten* Tribes, and the Other out of the *Two* Tribes; and that for several Reasons, viz. as that it might thereby appear that God had a like Respect to those of *Israel*, as he had to those of *Judah*, that were return'd; and that hereby *All* might be the more prevail'd on to hearken to his Words or Will made known to them by the said Prophets. The Title of *Prophet* being added just after the mention of *Iddo*, (Chap. 1. 1.) hence 'tis capable of being referr'd to *Iddo* as well as to his Grandson *Zachary*; and accordingly it is so referr'd by some. But the Seventy Interpreters refer it to *Zachary*, and herein are follow'd in the Vulgar Latin Version. And because this *Zachary* was the Son of a *Barachias*, therefore Several suppose him to be the same *Zachary*, that is mention'd by our Saviour *Matth.* 23. 35. But I have formerly observ'd in a Note on my Paraphrase of that Text, that thereby is rather to be understood the *Zachary* expressly related 2 Chron. 24. 20 — 22. to be slain in the Court of the House of the Lord, and so in the place referr'd to by our Saviour. As for that other Opinion, that this *Zachary* was the Father of *John Baptist*, the very mention of It shews, that  
such

such as embrace it, have no Skill in *Chronology*, and so are Very *unfit* to be *Commentators* on *Prophetical* Books: the Right understanding whereof necessarily require a Competent Insight into *Chronology*.

Accordingly this our Prophet has expressly given us the *Dates* of all his Prophecies contain'd at least in the first eight Chapters. Several there are who suppose the following (at least three) Chapters, not to be Prophecies of *Zechariah* but *Jeremiah*; being chiefly induced so to do, because they look on Chap. 11. v. 12, 13. to be that Prophecy which is cited or referr'd to *Matth.* 27. 9, 10. as spoken by *Jeremy*. And this Opinion seeming at first Plausible enough, and being embraced by Very learned and judicious Men, particularly Mr *Mede*, I therefore follow'd it in my Paraphrase on *Matth.* 27. 9, 10. being prevail'd on the Rather so to do, because the other Reason which is used to confirm this Opinion, at first shew seems very probable, viz. that the *Contents* of *Zech.* 9. 10, 11. do not agree to the *Times* of or after *Zachary*; whereas they very well agree to the *Times* of or after *Jeremy*. But on duly weighing all the said Contents, I find the Contrary to be True, particularly as to what is said of *Tyre* Chap. 9. 4. *Old Tyre* that was taken by *Nebuchadnezzar*, not standing in the *Sea*, or being burnt by him; whereas *New Tyre* taken by *Alexander the Great* was built on an *Isle*, and burnt by *Alexander*. As to the Prophecy referr'd to *Jeremy* by *St Matthew*, see my Preface to *Jeremy*.

II.  
Of the Time of  
Zachary's Pro-  
phesying.

# ZECHARIAH.

## PARAPHRASE.

Common Version  
corrected.

### SECTION I.

*Containing the Prophecies of Zechariah that were deliver'd in the Second year of Darius the First of that Name, that was King of Persia: Which take up the first six Chapters.*

I.  
The First Prophecy, whereby the Jews are exhorted to Repentance, and particularly to go on with the Building of the Temple.

Chap. I. **I**N the eight Month, in the second Year of Darius the First of that Name that was King or Emperor of Persia, came the Word of the Lord (a) to Zechariah, the son of Barachiah, the son of Iddo the Prophet, saying, 2 The Lord hath been sore displeased with your Fathers. 3 Therefore say thou unto them, Thus saith the Lord of Hosts, Turn ye unto me by Repentance, saith the Lord of Hosts, and I will turn my Favour unto you, saith the Lord of Hosts. 4 Be ye not as your Fathers, unto whom the former Prophets have cried, saying, Thus saith the Lord of Hosts, Turn ye now from your evil Ways, and from your evil Doings: but they did not hear, nor hearken unto me, saith the Lord. 5 Your said Fathers, where are they? and the Prophets, do they live for ever? i.e. it is Time that my Prophets, that denounced my Judgements against your Fathers, are Now dead, as well as your Fathers: 6 But this is no Encouragement for you to slight my Messages by my Prophets, forasmuch as you are to remind, that tho' my said Prophets are dead, or did die even long

Lord of hosts, Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord.

5 Your fathers, where are they? and the prophets, do they live for ever?

(a) See the Preface to this Prophetical Book.

Chap. I.

**I**N the eight month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Barachiah, the son of Iddo the prophet, saying,

2 The Lord hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the Lord of hosts, Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the

before

Common Version  
corrected.

## PARAPHRASE.

6 But my words & my statutes which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of Hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Barachiah, the son of Iddo, the prophet, in a vision which to relate was thus.

8 I saw by night, and behold, a man riding upon a red horse, and he stood among the myrtle-trees that were in a bottom, and behind him were there red horses, speckled and white.

*before their Prophecies were fulfill'd; yet my Words and my Statutes, i. e. the Judgments which I had decreed to send on you if ye did not repent, and which I commanded my Servants the Prophets to foretell you of, did they not, i. e. you can't but know they did take hold of or fall on your Fathers, and they return'd and said, i. e. they could not but acknowledge thus much, viz. Like as the Lord of Hosts thought or purpos'd to do unto us, according to our Ways, and according to our Doings, i. e. according as ye did or did not repent, so hath he dealt with Us. And in like manner Now, if you repent not of the Sins you are Guilty of, and especially your shameful Neglect of going on with the Building of the Temple, God's Judgments will certainly take hold of you, as they did of your Fathers.*

7 Upon the four and twentieth day of the eleventh month, which is the month Sebat, *answering chiefly to our January*, in the second year *likewise* of Darius, came the Word of the Lord unto Zechariah, the son of Barachiah, the son of Iddo, the Prophet, in a Vision, which to Relate was thus:

8 I saw in the said Vision which I had by Night, and behold, an Angel (as v. 9, 11.) in the Appearance of a Man riding, *as denoting his Power and Readiness to obey the Will of God*, on a Red (b) horse, *as denoting God's purpose to avenge the Jews of their Enemies, and to put an End to all the Opposition hitherto made by the said Enemies to the Building of the Temple*: And he stood among the Myrtle-trees that were growing in a Bottom or deep place, *where by the Myrtle-trees is denoted the Peace that was then All over the Persian Empire*: And behind him were there Others that appear'd riding on Red horses,

Speckled and White; *whereby may probably be denoted the Events of the several Wars afterwards of Darius; the Red horses denoting the Reduction of the (c) Babylonians after their Revolt from their Subjection to the Persians; whose City being deliver'd into the hands of Darius by Zopyrus, he deliver'd the Inhabitants thereof for a Spoil to his Persian Soldiers,*

## ANNOTATIONS.

(b) Compare Revel. 6. 4, &c. (c) Read Dean Prideaux's Connexion of the Old and New Testam. Part 1. B. 3. under the fifth and sixth years of Darius the First.

and

II.  
The Second Prophecy, wherein is foretold the several Events that should happen to Darius, and especially that He should grant the Jews Leave and Power to carry on the Building of the Temple.

## PARAPHRASE.

Common Version  
corrected.

and impaled no less than three thousand of the most Guilty in the Revolt. Which together with the great Number of Women and Children that were put to Death by the Babylonians themselves during their being Besieg'd, may fitly be denoted by a Red horse, or one stain'd all over with Blood. By the Speckled horses next mention'd may well be denoted (d) the Various Success partly Good and partly Bad, which Darius met with in his Scythian Expedition, and Ionian War, which he was next Engag'd in One after the Other. By the White horses last mention'd may fitly be denoted the Heralds (e) sent by Darius to try by Fair and Peaceable means, Which of the Grecians would submit to him, and which would not; This being done in the Latter part of his Reign.

9 Then said I to the Man or Angel I saw (v. 8.) among the Myrtle-trees, O my Lord, What are these behind thee, (as v. 8.) on red, speckled and white horses. And the said Angel that talked or was sent to talk with me, said unto me, I will shew thee what these be.

10 Now by the Angel mention'd by me (v. 9.) is to be understood Even the Man in Appearance, that stood among the Myrtle-Trees, (v. 8.) who answer'd and said, These on the red, speckled and white horses are They whom the Lord hath sent to walk to and fro thro' the Earth, i. e. They denote three Angels to whom the Lord has permitted the Administration of the Affairs of the Persian Empire. 11 And they answer'd the Angel of the Lord that stood among the Myrtle-trees, being demanded of him How things stood, and said, We have walked to and fro thro' the Earth, and behold, all the Earth sitteth still, and is at Rest, i. e. at present there is Peace and Quietness thro' the Whole Persian Empire. But by them it seems is to be understood as further intimated, that this Peace would not last Long, but Darius would be engag'd in Troubles.

12 Then or thereupon the Angel of the Lord answer'd and said, O Lord of Hosts, how long wilt thou not have mercy on Jerusalem, and on the Cities of Judah, against which thou hast had Indignation these three-

9 Then said I, O my Lord, what are these? And the angel that talked with me, said unto me, I will shew thee what these be.

10 \* Even the man that stood among the myrtle-trees answered and said, These are they whom the Lord hath sent to walk to and fro thro' the earth.

11 And they answered the angel of the Lord that stood among the myrtle-trees, and said, We have walked to and fro thro' the earth, and behold, all the earth sitteth still, and is at rest.

12 Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

## ANNOTATIONS.

(d) Read D. Prid. Conn. P. 1. B. 4. under the eighth and toll. years of Darius.

(e) Ibid. under the twenty ninth year of the same Darius.

Common Version  
corrected:

## PARAPHRASE.

13 And the Lord answered the angel that talked with me, with good words, \* even comfortable words.

14 \* Namely the angel that \* talked with me, said unto me, Cry thou, saying, Thus saith the Lord of hosts, I am jealous for Jerusalem, and for Sion with a great jealousy.

15 And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and

score and ten years? i.e. the Seventy (f) years which thou didst decree for the Time of the Jews Captivity, are expir'd several years Ago. And as thou hast been pleas'd to make Way for their Return into their Country at the end of the said Seventy years; so I beseech thee to shew thy Mercy farther unto them, so as to enable them to go on with the Building of the Temple, the Foundation whereof has been Long laid, and also to finish the other Buildings and Walls of Jerusalem, and of the rest of the Cities: Or else to make known to them the Cause, for which you will not shew Mercy to them as yet. And This I the rather beseech thee to let them Now do, while the Persian Empire is at peace, as being a most Proper or Likely time for the said Work; forasmuch as tho' thou shouldst incline the Heart of Darius the present King to give them Leave and Encouragement, yet the Jews may be hinder'd from being much or anything the Better for the King's Good Inclinations to them and the Work, should he be engag'd in Wars: The like having befallen them Afore by means (g) of Cyrus's Engagements in War, tho'

he had given them Full Power and the Greatest Encouragement to build the Temple, &c. 13 And the Lord answer'd the Angel that talked with me, with good words, even comfortable words. 14 Namely the Angel that talked with me, said unto me, Cry thou, i.e. make Publicly known to the Jews what follows, saying, Thus saith the Lord of Hosts, I am jealous for Jerusalem, and for Sion with a great Jealousy, i.e. I will now make it appear that I am Greatly concern'd for my City and Temple. 15 And I am, (to speak like a Man or in Condescension to the Weakness of Human Understanding,) Very sore displeas'd with the Heathen neighbouring on the Jews, as the Samaritans, &c. that are at Ease, and will punish them in due time and manner: For I was but for a Little time in Comparison of what they deserv'd, viz. but Seventy years displeas'd so

## A N N O T A T I O N S.

(f) It is Observable, that from the Burning of the Temple by the Babylonians, to the fourth year of Darius when his Decree was brought to Jerusalem for Re-building the Temple, were just Seventy years. So that of this Seventy years some seem to understand the said Number of years here mention'd. But it is to be consider'd that this Prophecy is expressly said v. 7. to have been made known to Zachary in the second year of Darius, and so Afore the said Seventy years were all expir'd in this last Sense or Way of Reckoning them. Whereas the Words of the Angel here seem rather to imply the Sense given by me in the Paraphrase, and so to refer to the Seventy years of the Jews being Actually in Captivity, &c.

(g) See Ezra 4. 3, 4, &c. to the end of the Chapter.

with

## PARAPHRASE.

Common Version  
corrected.

with the Jews as to keep them from their Country in Captivity, and they, viz. the said neighbouring Heathen helped forward or prolong'd the Affliction of my People, by giving All (g) the hindrance they could in building the Temple, &c. 16 Therefore thus saith the Lord, I am returned to Jerusalem with Mercies: i. e. I will shew such Mercies to Jerusalem and Judah as Thou my Angel hast requested of me, (v. 12.) so that my House shall without any more hindrance be built in it, saith the Lord of Hosts, and a Line shall be stretched forth upon Jerusalem, i. e. in time also the City and Walls also of Jerusalem shall be rebuilt. 17 Cry yet, saying, Thus saith the Lord of Hosts, My Cities, i. e. other Cities besides Jerusalem, thro' the Prosperity the Jews shall enjoy, shall yet be spread abroad, or built in the several parts of my Land of Israel or Judah, and the Lord shall yet comfort Sion, and by causing the Temple to be built thereon, shall shew that he do's yet choose Jerusalem for the place of his Temple.

115.  
It is further foretold, that the Samaritans, &c. should be made to cease from hindering the Building of the Temple.

18 Then lift I up mine Eyes, and saw, and behold, four Horns. 19 And I said unto the Angel that talked with me, What be these? And he answered me, These are the Horns which have scattered Judah, Israel, and Jerusalem, i. e. these Horns denote the four Heathen neighbouring Nations, viz. the Cutheites (b) or Samaritans, Ammonites, Arabs, and Philistines, who have hitherto and would still go on to hinder the Jews that are return'd from building the Temple and City of Jerusalem. 20 And the Lord shewed me four Carpenters. 21 Then said I, What come these to do? And he spake, saying, These Horns shewn thee, (v. 18) thou hast been told (v. 19) are the Horns which have scattered Judah, so that no Man did lift up his head: but these Carpenters or Smiths are or devote such as shall come to fray them, or frighten away the Beasts with the said Horns, and to cast out or break to Pieces the Horns of the Gentiles, which lift up their Horn over the Land of Judah to scatter it, i. e. to take away the Power of the said Gentiles, and to cause them to cease from disturbing the Jews any more in the building of the Temple.

(b) Compare Neh. 4. 7.

they helped forward the affliction.

16 Therefore thus saith the Lord, I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the Lord of hosts, My cities thro' prosperity shall yet be spread abroad, and the Lord shall yet comfort Sion, and shall yet choose Jerusalem.

18 Then lift I up mine eyes, and saw, and behold, four horns.

19 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

20 And the Lord shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lift up their horn over the land of Judah to scatter it.



Common Version  
corrected.

PARAPHRASE.

Chap. II.

I lift up mine eyes again, and looked, and behold, a man with a measuring-line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, in order for thee to see what is the breadth thereof, and what is the length thereof.

3 And behold, the angel that talked with me, went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.

5 For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heavens, saith the Lord.

7 Deliver thy self, O Sion, that dwellest with the daughter of Babylon.

Chap. II. I lift up mine Eyes again, and looked, and behold, a Man with a measuring-line in his hand. 2 Then said I, Whither goest thou? And he said unto me, To measure the Area or Ground which Jerusalem shall take up when rebuilt, in order for thee to see what shall be the Breadth thereof, and what the Length thereof, and thereby that it shall become again a Very large City. 3 And behold, the Angel that talked with me, went forth from among the Myrtle-trees where he afore was, (Chap. I. 8.) and another Angel went out as from God to meet him with new Orders. 4 And accordingly the Angel that met him, said unto him that had hitherto talked with me, Run, speak to this young Man Zechariah, saying, Jerusalem shall not only be built so as to take up much Ground, (as v. 2.) but also shall be inhabited as Towns without Walls, or which are thought not to need Walls to defend them, for or by reason of the Multitude of Men and Cattle therein. 5 And Such shall Literally be the State of Jerusalem on their Return to Jerusalem after their general Conversion to Christianity: For I, saith the Lord, will then be unto her such a Defence as if a Wall (i) of Fire was round about her, and will be the Glory, i. e. reside in a Glorious manner in the midst of her.

6 Ho, ho, come forth, and flee, ye Jews that are yet there, from out of Babylon which is in the Land of the North, saith the Lord: for I have or will spread them of Babylon, in which Calamity you Jews will be involv'd by staying therein; I will spread them abroad, being taken Captives by Darius on Zopyrus's delivering Babylon into his hands, as the four Winds of the Heavens, saith the Lord. 7 Wherefore take this Warning I give thee, and deliver thy self, O Sion, that dwellest with the daughter of Babylon, i. e. de-

IV.  
The Greatness & Prosperity of Jerusalem, is foretold.

V.  
The Jews yet in Babylon are warn'd to leave it to avoid being involv'd in the Calamities that should befall the Babylonians on their City, being recover'd by Darius.

ANNOTATIONS.

(i) See Revel. 21. 22 — 26. Which sufficiently teaches us, To what time this Prophecy ultimately refers, viz. to the Same there spoken of; tho' in a Primary Sense as to Time and in a less Degree, it may be understood of such Prosperous Intervals, as the Jews enjoy'd, between their Rebuilding of their Temple and City, and the Destruction again of Both by the Romans. And the like is to be understood in Many or Most such Passages of this Prophetical Book.

## PARAPHRASE.

Common Version  
corrected.

liver your selves from the Calamities that shall then befall Babylon, All ye Jews that yet dwell there, by coming out of It. 8 For thus saith the Lord, After I have made known to you the Glory to which Jerusalem shall be restor'd, (as v. 2. 4, 5.) I now proceed to foretell you also by my Angel who tells this to my Prophet, that He, viz. God has sent me, viz. the Angel that talked with Zechariah unto the Nations, viz. Babylonians which spoil'd you, in order to punish them yet further for their Cruelty towards you, for God will make it appear, that He that touches you, touches or is esteem'd as if he did touch the Apple of his eye. 9 For behold, I will shake my hand upon them, as One that is going to punish another shakes the Rod over him; and they, viz. the Babylonians shall (k) be deliver'd for a Spoil into the Power of the Persians that were Once their Servants: and ye shall know that the Lord of Hosts has sent me, viz. both the Angel that deliver'd this Prophecy to Zechariah, and Zechariah himself to you.

VI.  
Blessings are further promis'd & foretold to the Jews.

10 Sing and rejoice, O daughter of Sion: for lo, I come, and I will (l) dwell in the midst of thee, saith the Lord. 11 And many Nations shall be joined to the Lord in that day, and shall be my People: and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee. 12 And the Lord shall inherit Judah his Portion in the holy Land, i. e. shall cause the Jews as his beloved People to inherit again the Holy Land, and shall choose Jerusalem again. 13 Be silent, O all flesh, before the Lord: for he is raised up out of his holy Habitation, i. e. God shall shew his Power and Glory in an Extraordinary manner on his holy Mountain of Sion at Jerusalem. All which from v. 10. as it may be understood First and in the Lowest Sense of the State of the Jews and Jerusalem after their Return from the Babylonish Captivity, and having rebuilt the Temple and City: so it is to be understood Secondly and in a Mystical or Spiritual manner of Christ's Coming and dwelling among the

8 For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you, for he that toucheth you, toucheth the apple of his eye.

9 For behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.

10 Sing and rejoice, O daughter of Sion: for lo, I come, and I will dwell in the midst of thee, saith the Lord.

11 And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

12 And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.

(k) See Prideaux's Connexion of O. and N. Test. as directed Note (c).

(l) John 1. 14. Revel. 21. 3, 22, 23, &c. to 26.

Common Version  
corrected.

## PARAPHRASE.

## Chap. III.

And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.

2. And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand pluckt out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered, and spake unto those that stood be-

to in the Babylonish Captivity, as a Brand pluckt out of the Fire: By which thou, Satan, mightest understand, that I have forgiven the former Sins of the Jewish Nation, and receiv'd them into my Favour and Love again. As a lively Representation and Assurance whereof methought what follows was done. 3 Now Joshua was clothed with filthy or mean Garments, as denoting the yet mean or low Condition of the Jews that were return'd; as also their Sin in neglecting to go on with the Building of the Temple, and thus Joshua stood before the Angel. 4 And he, viz. the Lord, (as v. 2.) answer'd and said unto those Angels that stood attending

Jews, and his Apostle's preaching the Gospel at Jerusalem. But it will Lastly and most Fully be compleated, even in the Literal as well as Spiritual Sense, on the Restoration of the Jews to their Country upon their general Conversion to Christianity.

Chap. III. And he, viz. the Lord, (as Ch. i. 20.) shew'd me the Appearance of Joshua the High Priest standing before the Angel of the Lord, who had hitherto talk'd with me, and (m) Satan standing at his Right hand, as it was usual in those days for the Accuser to stand at the Right hand of him that was Accused in the Courts of Judicature before the Judge: Here Satan stood to resist or accuse him, viz. Joshua, and so to prevail on God not to favour the Jews, but to give him (viz. Satan) leave still to go on to Trouble the Jews by his Wicked Instruments. 2 And the Lord having heard what Satan had to urge against Joshua or the Jews, said unto Satan (n) by One of his Angels, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee, i. e. will henceforth permit thee no longer to hurt the Jews, or hinder them from Building the Temple. Is not this Joshua, by whom is denoted the Whole Body of the Jews that were return'd from Captivity, deliver'd by me from the Dangers and Misery he was expos'd to in the Babylonish Captivity, as a Brand pluckt out of the Fire: By which thou, Satan, mightest understand, that I have forgiven the former Sins of the Jewish Nation, and receiv'd them into my Favour and Love again. As a lively Representation and Assurance whereof methought what follows was done. 3 Now Joshua was clothed with filthy or mean Garments, as denoting the yet mean or low Condition of the Jews that were return'd; as also their Sin in neglecting to go on with the Building of the Temple, and thus Joshua stood before the Angel. 4 And he, viz. the Lord, (as v. 2.) answer'd and said unto those Angels that stood attending

VII.  
Under the Type of Joshua, is foretold or promis'd the Restoration of the Church, and the Coming of Christ, &c.

## A N N O T A T I O N S.

(m) Compare Job 1. 6, &c. and 2. 1, &c. Psal. 109. 6. and Revel. 12. 10.

(n) It is not only plainly imply'd by the Form of Rebuke which follows; that the Lord did not himself rebuke Satan, but that it was done by the Ministry of an Angel; but the Same is more Agreeable to the Whole Tenor of Scripture in this Case; it being Usual All along in such Cases to represent what is done by God, by what is Usual to be done by Great Kings, One Way of setting forth whole Majesty is, by Speaking to Others. especially such as they are Displeas'd with, not by Themselves but by their Ministers of State.

## PARAPHRASE.

Common Version  
corrected.

before him, saying, Take away the filthy Garments from him. And unto him, viz. *Joshua* he said, Behold, I have caused thine Iniquity to pass from thee, i. e. *I forgive or pass over the great Sin the Jews have been Guilty of in neglecting so Long to go on with the Building of my Temple, on Condition that they now obey the Directions of my Prophets (o) Haggai and Zachary, and I will clothe thee with change of Raiment, which are Clean and handsom, thereby denoting not only that thy foresaid Sin is pardon'd, but also that I will restore thee to an higher and more prosperous Condition.* 5 Even I the Lord have said or order'd thus: Let them, viz. *Some of the Angels that stood before the Lord, (as v. 4.)* set a fair Mitre upon his head: so they set a fair Mitre upon his head, and cloth'd him with new handsom Priestly Garments: And the Angel of the Lord, *that had All along been with me, stood by.* 6 And the said Angel of the Lord protect'd unto Joshua, *after the Mitre was put on his head and the new Garments on his body,* saying, 7 Thus saith the Lord of Hosts, If thou wilt walk in my Ways, and if thou wilt keep my Charge, then thou shalt also judge my House, and shalt also keep my Courts, i. e. *Thou and thy Posterity as High Priests shall have the Chief Care or Inspection of my Temple;* and I will give thee places to walk among these that stand by, i. e. *I will give charge to some of these Angels that stand by, that they shall preserve thee whithersoever thou goest, or whatsoever thou undertakest: and hereafter I will reward thee with giving thee a Place in Heaven together with the said Angels.* 8 Hear now, O Joshua the High Priest, thou and thy Fellows that sit before thee, i. e. *Zerobabel and other chief Persons that had the Government of the People, and who were wont to sit All together for that purpose: For they are Men (p) wonder'd at, or design'd to be for Signs or Emblems of what shall be done hereafter: For behold, I will in the Fulness of Time bring forth into the World my Servant most Eminently so call'd, even the Branch that is to arise out of the (q) Root of Jesse or David, viz.*

fore him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 \* Even I have said, Let them set a fair mitre upon his head: so they set a fair mitre upon his head, and clothed him with garments; and the angel of the Lord stood by.

6 And the angel of the Lord protect'd unto Joshua, saying,

7 Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

8 Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wonder'd at: for behold, I will bring forth my servant the BRANCH.

(o) See Ezra 5. 1. (p) Compare Mai. 8. 18. (q) Mai. 11. 1.

Common Version  
corrected.

**PARAPHRASE.**

9 For behold, the stone that I have laid before Joshua: upon one stone shall be seven eyes, behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine, and under the fig-tree.

**Chap. IV.**

And the angel that talked with me, came again and waked me, as a man that is wakened out of his sleep.

2 And said unto me, What seest thou?

*the Messiah or Christ; of whom as to his Priestly Office Joshua the present High Priest is design'd to be an Emblem, in respect particularly as to what is represented in this Vision as done to Joshua.* 9 For behold, the said Branch or Christ is to be The Stone that I have order'd to be laid before Joshua, and doth denote That Stone; (1) which tho' the Builders reject, yet shall become the Head-Stone of the Corner, i. e. Christ. On this One stone shall be seven (s) eyes, i. e. the said Branch or Christ, when exalted into Heaven, (1) shall have All Power in Heaven and Earth given to him, and accordingly the Seven Archangels shall be made subject to him, and shall be Ready to receive and obey all his Commands. Behold, I will engrave the Engraving thereof, viz. of the Seven Eyes on the said Stone, i. e. I will order the said Seven Archangels to be subject and obedient to the said Stone or Branch, that is, Christ, when upon his Ascension I shall give him All Power in Heaven and Earth: And whereas the Jews by crucifying Christ and afterwards obstinately persisting in their Unbelief, shall become Guilty of the Greatest Iniquity, for which their State, and Jerusalem, and the Temple shall be again destroy'd, and they shall Long be driven from their Country; yet I (u) will remove or forgive the said Great Iniquity of that Land or the Jewish Nation in or at One very Remarkable Day or Time, viz. when there shall be a General Conversion of the Jews to Christ. 10 In that Day, saith the Lord of Hosts, shall ye again be restor'd to your Country from all places, where ye have been dispers'd, and shall call or discourse Every man with his Neighbour sitting under the or his Vine, and under the or his Fig-tree, i. e. Being return'd into their Country, the Jews shall then enjoy most peacefull and plentiful, and so most prosperous Times. The Vision related in this Chapter 3. was so pleasing to Zechariah, that as soon as it was Over, He was as One fain or lull'd Asleep with the Satisfaction of what had been represented to him, as appears from what follows.

Chap. IV. And or After some time the Angel that talked with me from the First, came again and as it were waked me, as a Man that is wakened out of his sleep, 2 And said unto me, What seest thou? And

VIII.  
The Finishing of the Temple under Zorobabel, is further foretold or assur'd; and Christ prophely'd of under the name of an Head stone, &c.

(\*) Compare Psal. 118. 22. Matth. 21. 42. Acts 4. 11, &c. Isai. 28. 16. and 1 Pet. 2. 4. (1) Compare Rev. 5. 6. and see Chap. 4. 10. of this Book. (2) Matth. 28. 18. (u) Compare Chap. 13. 1.

I said,

## PARAPHRASE.

Common Version  
corrected.

I said, I have looked, and behold, a Candlestick all of Gold, with a Bowl upon the top of it, and his seven Lamps thereon, and seven Pipes to the seven Lamps, which were upon the top thereof: 3 And two Olive-trees by it, one upon the right side of the Bowl, and the other upon the left side thereof. 4 So I answered and spake to the Angel that talked with me, saying, What are these, my Lord? 5 Then the Angel that talked with me, answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. 6 Then he answered and spake unto me, saying, This is the Word of the Lord unto Zerubbabel, saying, Not by human or armed Might, Nor by Power, but by my Spirit or Providence Secretly or without Open Force so ordering things, shall Zerubbabel and the Jews be enabled now to finish my Temple, saith the Lord of Hosts. 7 Who art thou, O great Mountain, i.e. what is now become of thee, O Kingdom (w) of Babylon, which with thy Mighty Power like a great and unmoveable Mountain didst hinder the Building again of God's Temple, by keeping us Jews in Captivity as long as Thou continuedst in Power. Before Zerubbabel, as his Name imports, thou art become a Plain, i.e. Thou, Babylon, art brought so Low, being conquer'd by Cyrus and so an End put to thy Kingdom and Power, that thou canst not any ways hinder Zerubbabel from carrying on the Building of the Temple; nor in like manner shall Any other Enemy of the Jews be able so to do; and therefore he, viz. Zerubbabel shall bring forth the Head-stone thereof, i.e. the Top Corner-stone which is to be laid on the Very Top of the Corner of the Walls of the Temple, when built quite up as High as they are design'd; This Head-stone shall Zerubbabel bring forth with shoutings (x) of the People, crying, Grace, grace unto it, i.e. Pray God bless this Temple, Pray God bless it, that it may Never be destroy'd as the Former was. 8 Even to explain what is said afore (v. 7.) the Word of the Lord came unto me, saying, 9 As the hands of

And I said, I have looked, and behold, a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which were upon the top thereof: 3 And the two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me, answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

7 Who art thou, O great mountain? before Zerubbabel thou \* art become a plain, and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it.

8 \* Even the word of the Lord came unto me, saying,

9 The hands of Zerubbabel

(w) Compare Jer. 51. 24, 25. (x) Read the Like done at laying the Foundation of the Temple, Ezra 3. 10, &c.

Common Version  
corrected.

**PARAPHRASE.**

Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.

10 For who hath despised the day of small things? \* Even they shall rejoice, when they shall see the stone together with the plumb-line in the hand of Zerubbabel. As for those seven eyes, they are the eyes of the Lord, which run to and fro thro' the whole earth.

11 Then answered I, and said unto him,

and so finishing what was look'd on to be the Chief part of any Structure. As for those seven Eyes, that were (it seems) engraven (x) on the Head-stone which Zerubbabel laid, and were so engraven by the Order of God, (as Chap. 3. 9.) they are or denote the seven Archangels which are as the Eyes of the Lord, which run to and fro thro' the whole Earth, which under God have the Inspection and Administration of All things in this World. And by whose Administration Things shall be so order'd, that Zerubbabel with the rest of the Jews shall be enabled quite to finish the Temple; which Temple so finish'd is what is represented vers. 2. by the Golden Candlestick, as being what was hung or set up in the former Temple, when finish'd.

11 Then answered I being inform'd as to the Meaning of the Golden Candlestick, and said unto him, viz. the Angel that talked with me, (as

Zerubbabel have long since laid the Foundation of this House, so his hands shall also finish it; and thou, Zerubbabel, hereby shalt know that the Lord of Hosts hath sent me Zechariah to foretell this unto you. 10 For who hath, i.e. whereas many have despised the Day of small things, i.e. did weep (y) at the laying of the Foundation of this present Temple, as seeing it would be as Nothing in Comparison of the Stately Structure of the Former Temple: Even they shall rejoice now, after being so many years oppos'd and hinder'd from carrying on the Building of the Temple by their Enemies; the said very Hindrance so Long, serving in some degree to make the Jews more Desirous to have a Temple, and to set about it on the Prophet's Exhortation; wherefore even they that Afore car'd not much to carry on the Building of this Temple, because it would be a Small or Mean thing, even as Nothing in Comparison of the Former. They shall now rejoice to carry on the Work, and especially when the Walls being just finish'd, they shall see the Head-stone mention'd v. 7. together with the Plumbet or Plumb-line to direct him to lay it True in the hand of Zerubbabel, the laying on of the said Head or Corner-stone being (as it seems) the Last thing that was to be done to the finishing of the Walls of any Building, according to the Way then in Use,

IX.  
The Restoration  
of the entire Tem-  
ple-service is fore-  
told.

**ANNOTATIONS.**

(y) Ezra 3. 12, 13. Hagg. 2. 3. (x) It is Plain from hence, that there was the Representation of seven Eyes Actually engraven on the Head or Corner-stone laid by Zerubbabel. See the Paraphrase and Note on Chap. 3. 9.

## PARAPHRASE.

Common Version  
corrected.

v. 1, 5.) What are these two Olive-trees, One upon the Right side of the Candlestick, and the Other upon the Left side thereof? The Angel's answer seems to be implied by what follows v. 12. as here given; which because it might Reasonably be infer'd from v. 14. therefore seems to be pass'd over here by the Prophet without being particularly specify'd. Now from v. 14. it may be well infer'd, that the two Olive-trees did denote in general the Princes (or Governors) and the High Priests of Judah. 12 And hereupon I Zechariah answered again, and said unto him, What be these two particular Olive-branches, which thro' the two Golden Pipes empty the Golden Oil out of themselves into the Lamps (v. 2.) of the Golden Candlestick, and so continually supply the said Lamps with Oil in an Extraordinary manner, and so keep the Lamps continually Burning? 13 And he, viz. the Angel mention'd, (v. 1. 4, 5.) answered me and said, Knowest thou not what these be? And I said, No, my Lord. 14 Then said he, These are the two Anointed Ones, that stand before the Lord of the Whole Earth, i. e. As the two Olive-trees denote in general the Princes and High Priests of Judah; so the two particular Olive-branches denote the two particular Branches or Persons of the Royal Family and of the High Priest's Family, who are at present the Two Anointed of God, or the Prince and High Priest of the Jews, viz. Zerubbabel and Joshua; who shall finish the Temple, and begin the Service thereof when finish'd, in all respects as under the First Temple; and having begun the said entire Service of the Temple, shall take due Care to see it Continued daily as it ought, as long as they shall live! And as the two Olive-branches did convey Oil into the Lamps in an Extraordinary and Unperceivable manner; so shall God enable Zerubbabel and Joshua to finish the Temple, and when finish'd, to set up therein the entire Service of the Temple, and to continue it as long as they live: This shall God enable them to do, not by Human Might or Open Power, but by Extraordinary and Secret Means, (as v. 6.) for God shall have a Special Care of them, as if they Always stood more immediately in his Presence.

X.  
The Jews are forewarn'd, that God will not accept of their Temple-service without it be accompanied with Holiness of Life.

What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive-branches, which thro' the two golden pipes empty the golden oil out of themselves?

13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, These are the two anointed ones, that stand \* before the Lord of the whole earth.

Chap. V.

Then I turned, and lift up mine eyes, and looked, and behold, a flying roll.

Chap. V. Then I turned, and lift up mine Eyes, and looked, and behold, a flying (a) Roll, such as they were wont to write in, coming thro' the Air as if it did fly, and so Open as that it might be seen to be written

(a) See my Paraph. of Revel. 5. 1.



Common Version  
corrected.

## PARAPHRASE.

2 And he said unto me, What seest thou? And I answered, I see a flying roll, the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth, shall be cut off according to it \* on this side: and every one that sweareth, shall be cut off according to it \* on that side.

4 I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

or that this will be accepted by God, or stand them in any stead, unless they are Carefull also to keep God's Law in all other respects, and to live Holy Lives.

on Both sides. 2 And he, viz. the Angel afore so often mention'd, said unto me, What seest thou? And I answered, I see a flying Roll, the length thereof is twenty Cubits, i. e. ten yards, and the breadth thereof ten Cubits, i. e. five yards: It being usual to have the said Rolls Oblong or Longer than they were Broad: And the Great Length and Breadth of this denoting the Punishments therein contain'd against All Sins: And so the said flying Roll denoting the Book of the Law. 3 Then said he unto me, In this Roll is contain'd the Curse or Punishments that goes or shall go forth over the face of the whole Earth, or Land of Israel and Judah, i. e. shall fall on all such as are return'd from the Captivity, and transgress my Laws: For to instance in One or two Sins which the Jews perhaps were now (aa) most guilty of, Every one, as particularly by robbing God of his Tiths, that stealeth, shall be cut off according to what is written in it on this Side; and Every one that sweareth Falsly, shall be cut off according to what is written in it on that Side. 4 I will bring it, viz. the Punishment written in the said Roll forth, i. e. I will execute it on the Sinner, and it shall enter into the house of the Thief, and into the house of him that sweareth falsely by my Name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof, i. e. their Stealing and Perjury shall bring Ruin on the Family of Such as are Guilty of it. And the like is to be understood of All other Courses or Practices of Wilfull Sin. For tho' God has been pleas'd to make such Gracious Promises as are Afore deliver'd, on condition the Jews carry on with such Industry and Zeal as they ought the Building of the Temple, and finish it, and set up the Entire Service of the Temple; yet the Jews are not to think that this is All that is requir'd of them,

(aa) Compare Mal. 3. 5, 8, &c. Also Nehem. 13. 10, 12.

## PARAPHRASE.

Common Version  
corrected.

XI.  
The Jews are  
further threatened  
with Captivity a-  
gain, if they sin  
obstinately as their  
Fathers.

5 Then the Angel that talked with me, (b) went on and further said unto me, Lift up now thine Eyes, and see what is this that goeth (b) Along. 6 And I said, I know not (c) what to make of it: What is it? And he said, This is an Ephah, a Measure where-with they were wont to measure Corn or the like, that goeth Along. He said moreover, This Ephah is their resemblance thro' all the Earth, i. e. this Ephah is to resemble what All the Twelve Tribes of Israel have done, and what they have already suffer'd for such their sinfull Doings, and thereby to warn them that they shall again suffer the like or worse, if they again go on to sin against God. 7 And behold, there was lift up a talent of Lead: and behold, there was a Woman sitting in the midst of the Ephah. 8 Now he, viz. the Angel had said afore, This Woman which thou seest is to denote the Wickedness of all the Tribes of Israel: and having said so, he cast her into the midst of the Ephah, thereby denoting that the Measure of their Sins were Full, when God punish'd them by letting the Assyrians and Babylonians carry them into Captivity; and he cast or put the weight of Lead mention'd (v. 7.) on the mouth or top thereof, viz. of the Ephah, to keep the Woman in, thereby denoting the Impossibility of the Israelites or Jews to have escap'd their former Captivities, when once the Measure of their Sins was full. 9 Then I lift up mine Eyes, and looked, and behold, there came along in the Air two Women, One representing the Nation or Empire of the Assyrians, and the Other

5 Then the angel that talked with me, went \* on and said unto me, Lift up now thine eyes, and see what is this that goeth \* along.

6 And I said, What is it? And he said, This is an ephah that goeth \* along. He said moreover, This is their resemblance thro' all the earth.

7. And behold, there was lift up a talent of lead: and \* behold, there was a woman sitting in the midst of the ephah.

8 \* Now he had said, This is wickedness; and he cast her into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then I lift up mine eyes, &c. looked, and behold, there came \* along two

## ANNOTATIONS.

(b) So the Hebrew word may well be understood; and the want of Understanding it so, may have caused many Misunderstandings of Holy Writ.

(c) The Ephah being a Common Measure among the Jews to measure Dry things with, it may seem strange, Why Zechariah did not know what it was. But the Reason thereof appears from v. 7, 8. whence it is plain, that it was so Big as to contain a Woman in it, and that so as that her Head should not reach to the Top of it. Now hence it Reasonably follows, that the Ephah here mention'd was not so call'd, as being just such an Ephah, or no Bigger than that Commonly used, which according to Many or Most of the Learned was but about the Bigness of our Bushel or Strike; but only because it appear'd as made in the Manner of an Ephah, tho' much Bigger, even so as to contain a Woman in it, and that so as to leave Room to shut her into the said Ephah by clapping a Leaden Cover on the Top of it.

Common Version  
Corrected.

## PARAPHRASE.

women, and the wind was in their wings, (for they had wings like the wings of a stork) and they lift up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these \* carry the ephah.

11 And he said unto me, To build \* her an house in the land of Shinar; and \* she shall be established, and set there upon her own base.

## Chap. VI.

And I turned, and lift up mine eyes, and looked, and behold, there came four chariots out from between two mountains, and the mountains were mountains of brass.

from between two

the Nation or Empire of the Babylonians, and the Wind was in their Wings, i.e. they flew along in the Air being held up and carried along by their Wings; (for they had large wings like the wings of a Stork) and they lift up the Ephah between the Earth and the Heaven. 10 Then said I to the Angel that talked with me, Whither do these two Women carry the Ephah. 11 And he said unto me, They carry it to the Land of (d) Shinar, wherein stood it seems One part of Nineveh the Capital of the Assyrian Empire, as well as Babylon the Capital of the Babylonian Empire, To build her, viz. the Woman put in the Ephah, and that denoted the Wickedness of all the Twelve Tribes, (as v. 8.) an House in the Land of Shinar, and she shall be established, and set there upon her own Base, i.e. As the Tribes of Israel and Judah were carried All Captive into the land of Shinar, either by the Assyrians or Babylonians, and continued in the said Captivity a Long time, as if they had been settled there as in their own Country; and as this Captivity befell them for their Sins: so shall a like or worse Captivity befall the Jews again, if they do not duly obey my Law, but sin against me with like Obstinacy as their Fathers did.

Chap. VI. And I turned, and lift up mine Eyes, and looked, and behold, there came four Chariots, denoting the four great Empires of the World, out from between two Mountains, which may well be understood of two Parts or Risings of Mount Sion or Moriah, as being God's holy Mountain; and so the Chariots coming out from between them denotes, that the Four Empires of the World were set up, and did All they did, by God's Direction or Permission, and the Mountains are Mountains of Brass, whereby

XII.  
A Representation  
of the Four great  
Kingdoms or Em-  
pires.

## ANNOTATIONS.

(d) By what is said Gen. 10. 11. we learn that the Land of Shinar was bounded on the East by the River Tigris, forasmuch as Assyria lay on the East-side or Bank of that River. But that hinders Not but Part of Nineveh might be built on the West-side of the River, and so in the land of Shinar, if not by Nimrod, yet by some succeeding King of Assyria, before the Captivity of Israel by the Assyrians; and so the Capitals both of the Assyrian and Babylonian Empire might lie, at least partly, in the land of Shinar. However it is certain, that a considerable Part of the Assyrian Empire lay in the land of Shinar. And this is enough to make it Very proper to denote here, the Captivity of Israel, as well as of Judah, by Two Women's Carrying the Ephah into the land of Shinar.

## PARAPHRASE.

Common Version  
corrected.

may be denoted the Unalterableness of what God had appointed, as to the Succession of the four General Empires One after the other. 2 In the first Chariot were Red horses, fitly denoting the Cruelty made use of by the Assyrians and Babylonians toward their Conquer'd Enemies, particularly Those of Israel and Judah; and whose Kingdoms taken together are esteem'd to make up the Time of the First general or Great Empire, thence frequently call'd the Assyrio-Babylonian Empire. And in the second Chariot Black horses, fitly denoting the Condition of the Jews under the Persian Empire: for tho' they were not Cruelly used as under the former Empire, yet they had many Black or Melancholy Intervals occasion'd by the Interest of their Enemies at the Persian Court: Inasmuch that in the very Reign (e) of Cyrus, who releas'd them from their Captivity, and gave them Full Power to rebuild their City of Jerusalem and Temple, their Enemies quickly found means to put a Stop to the same, and to go on to hinder the Building of the Temple, &c. till the present Second year of Darius in which Zachary had this Vision. And again afterwards by the Interest of Haman with Artaxerxes, the whole Jewish Nation was likely to have been quite cut off or extirpated. 3 And in the third Chariot White horses, fitly denoting the Kindness (f) of Alexander the Great to the Jews; which Alexander put an End to the Persian Empire, and began the Grecian and Third general or Great Empire in the World: And in the fourth Chariot were Grissled and Strong horses, which fitly represented the Roman Empire: the Grissled or Various-colour'd Horses fitly representing (g) the Various Forms of Government, which obtain'd in the Roman Empire at several times; and the Strength of the said Horses fitly denotes the Strength and Valour of the Romans in War. 4 Then I answered, and said unto the Angel that talked with me, What are these, my Lord? 5 And the Angel answered and said unto me, These are, i. e. denote Primarily the four Spirits or Archangels, which are in the Regions of the Heavens, which go forth when they have receiv'd from God their several Commissions as to what they are to do, from standing before the Lord of all the Earth, and who

2 In the first chariot were red horses, and in the second chariot black horses,

3 And in the third chariot white horses, and in the fourth chariot grissled and \* strong horse.

4 Then I answered, and said unto the angel that talked with me, What are these, my lord?

5 And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

## ANNOTATIONS.

(e) Read Ezra 4. 3, 4, &c. Esther 3. 6, &c. (f) Consult Dean Prideaux's Connexion of the Old and New Testament. Part 1. B. 7. under the fourth Reign of Darius the last Persian Emperor. (g) Compare Dan. 2. 33, 40, 41, &c.

Common Version  
corrected.

## PARAPHRASE.

6 The black horses which are therein, go forth into the north-country, and the white go forth after them; and the griled go forth toward the south-country.

7 And the strong went forth, & fought to go, that they might walk to and fro thro' the earth: and he said, Get ye hence, walk to and fro thro' the earth. So they walked to and fro thro' the earth.

8 Then cried he unto me, and spake unto me, saying, Behold, these that go toward the north-country have quieted my spirit in the north-country.

as such disposes of the Empire of the Earth as he pleases: And accordingly the said four Archangels have had or shall have Commission as to the Setting up in their proper Times the four Great Empires of the World, which are what is Secondly denoted by the four Chariots. It is not requisite to say Any thing here of the Red horses in the First Chariot; forasmuch as They denote the First or Assyrio-Babylonian Empire, which is Already come to an End. 6 For whereas the Black horses which are therein, viz. in the second Chariot, (as v. 2.) go forth into the North-country, thereby is denoted the Overthrow of the first Empire of Nineveh and Babylon, which lay to the North of Judea, by the Persians. And whereas the White horses in the third Chariot, (as v. 3.) go forth after them, viz. the Black horses, thereby is denoted the Overthrow of the Persian Empire by Alexander the Great, and thereby setting up the Grecian Empire. And whereas the Griled horses in the fourth Chariot, (as v. 3.) go forth toward the South-country, thereby is denoted the Overthrow of the Carthaginians and Destruction of Carthage by the Romans, while they were Griled, or had various Forms of Government, sometimes by Consuls, sometimes by Dictators, &c. as also by what is aforesaid, may be denoted the Romans being desir'd by some of the Ptolemies to be their Allies or Confederates, during the foresaid State of the Romans. 7 And the Griled and Strong horses which were in the fourth Chariot, as v. 3. went forth, and fought to go, that they might walk to and fro thro' the Earth: And he, viz. God said, Get ye or ye may get hence, and walk to and fro thro' the Earth, as ye desire. So they walked to and fro thro' the Earth, i.e. God will in due time permit the Romans to carry their Conquering Arms thro' the Several parts of the Earth according to their Warlike desire, viz. Not only Southward as is v. 6. mention'd, but also toward all the other three Quarters of the Heaven, and so they shall erect the Fourth and Strongest as well as Largest of All the Four. 8 Then cried He, viz. God himself unto me, and spake unto me, saying, Behold, these, viz. the Black horses, (as v. 6.) that go toward the North-country have quieted my Spirit in the North-country, i.e. The Persians have pleas'd me in executing that Vengeance on the Babylonians, which they deserv'd.

## PARAPHRASE.

Common Version  
corrected.

## XIII.

By two Crowns set on Joshua, is typified the High-priesthood & Kingship of Christ.

9 And the Word of the Lord came unto me, saying, 10 Take of *them* of the Captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; 11 Then take Silver and Gold, and make two Crowns, and set them upon the head of Joshua, the son of Josedech the High Priest, *as he is herein design'd to be a Type of Christ, One Crown denoting the High-priesthood, and the Other Crown the Kingly Power of Christ.* 12 And speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold, *thou Joshua art design'd in this that is now done to thee, to be a Type of the Man whose Name is the Branch, and he shall grow up out of his Place or from under him, i.e. Christ shall in due time appear in the World, and succeed in the High-priesthood, and he shall build the Spiritual Temple of the Lord, i.e. the Christian Church.* 13 Even He, whose Name is the Branch, shall (b) build the Temple of the Lord, and he shall bear the Glory of a King, and as such shall sit and rule (i) upon his Throne, *when he is Exalted into Heaven at the Right hand of God, and he shall be or act as an High Priest upon his said Throne, there (k) presenting the Petitions of his Church to God, and interceding for his Church thro' the Merits of his Blood; and the Counsel of Peace shall be between them both, i.e. by Christ's Death shall God be reconcil'd (l) to Man, and All the World, Gentiles as well as Jews, shall be call'd to partake of the Blessings of the Gospel.* 14 And the Crowns, when they have been thus set on Joshua's head, (as v. 11.) to typify Christ's being both our King and High Priest, then the said Crowns shall be deliver'd to Helem, and to Tobijah, and to Jedaiah, and to Hen the Son of Zephaniah, *to be hung or laid up for a Memorial of what had been done with them in the Temple of the Lord.*

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord.

9 And the word of the Lord came unto me, saying,

10 Take of *them* of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua, the son of Josedech the high priest;

12 And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold, the man whose name is the BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord:

13 Even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both.

(b) Ephes. 1. 20, 21, 22.

(i) Psal. 110: 4.

(k) Hebr. 9. 24.

(l) Ephes. 2. 14, &amp;c.

Common Version  
corrected.

## PARAPHRASE.

15 And they *that* are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the Lord your God.

15 And then, viz. under Christ or the Gospel, They that are Far off shall come and build in the Temple of the Lord, i. e. Many Gentiles shall be converted, and thereby become Parts of the Building of the Spiritual Temple or Christian Church; and also by Preaching themselves the Gospel to others, Many Gentiles shall help to build the said Temple. And ye shall know that the Lord of Hosts hath sent me unto you, by these things being fulfilled which I have foretold. And ye are Well to remember, that This which I have told you as to your present Success and Welfare, shall come to pass; Only if ye will diligently obey the Voice of the Lord your God.

## SECTION II.

Containing the Prophecies of Zechariah in the Fourth year of Darius aforesaid: Which take up Chap. 7, and 8.

## Chap. VII.

And it came to pass in the fourth year of king Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu;

2 When they had sent unto the house of God, Sherezer, and Regemmelech, and their men to pray before the Lord,

3 And to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating my self as I have done these so many years?

## Chap. VII.

And it came to pass in the Fourth year of King Darius, that the Word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu, answering chiefly to our November; 2 When they that were still in Babylon had sent unto the House of God or Temple at Jerusalem, which was carried on now very Successfully, Sherezer, and Regemmelech, and their Men, i. e. Others that accompanied the two former, and were of less note, to pray before the Temple of the Lord; 3 And to speak to or have the Advice of the Priests which were in the House of the Lord of Hosts, and to the Prophets, (m) viz. Haggai and Zechariah, according to the Common Opinion, saying, Should I weep in the fifth Month, separating my self as I have done these so many years? i. e. It is proper for Us, Now the Affairs of our Country are so well restored to keep any Longer the Fast, which we have kept on the Tenth day of the Fifth month, because thereon (mm) were burnt the City and Temple of Jerusalem, and which Fast we have therefore kept ever since the said Destruction of the City and Temple until Now,

1.

On their Enquiry about Fasting, God warns them to be chiefly careful to lead good and holy Lives.

(m) See my Preface to Haggai (mm) Jer. 52. 12. (n) See Note (f) on Ch. I. 12. which

## PARAPHRASE.

Common Version  
corrected.

*which has been (n) about Seventy years.* 4 Then came the Word of the Lord of Hosts unto me, saying, 5 Speak unto all the People of the Land, and to the Priests, saying, When ye fasted and mourned in the fifth and seventh Month, even those Seventy years, did ye at all fast unto me, even to me? 6 And when ye did eat, and when ye did drink, did not ye eat for your selves, and drink for your selves? *i. e. Am I any thing Better'd by your Fasting any more than your Eating? They are Both Alike to me, or of no Religious Good, consider'd Barely in themselves, both your Fasts and your Feasts, or unless they proceed from true Inward Piety, which induces you to separate your selves (as v. 3.) or abstain, not only from Food on Fasting-days, but also from all Wilfull Practise of Sin at All times.* 7 Are not these *which I now tell you, in effect the same Words which the Lord has cried or made known to you by the former Prophets, when Jerusalem was inhabited, and in prosperity, and the Cities thereof round about her, when Men inhabited the Mountainous Tract in the South and the Plain, i. e. before the Babylonish Captivity.* 8 Even the Word of the Lord came unto Zechariah, saying, 9 Thus speaketh the Lord of Hosts *to them that are sent from Babylon, and to All the Rest,* Execute true Judgment, and shew Mercy and Compassions every Man to his Brother. 10 And oppress not the Widow, nor the Fatherless, the Stranger, nor the Poor, and let none of you imagine Evil against his Brother in your heart: *These things are chiefly to be done, if ye will please me, neither is Fasting or Feasting to be left Undone in their proper Seasons. And this is what God all alone warn'd your Fathers of before their Captivity.* 11 But they refused to hearken, and *as it were* pulled away the *or their* Shoulder from the Burden as they esteem'd it of my Commandments, and acted as if they stopped their Ears that they should not hear *what my Prophets said to them.*

poor, and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear.

4 Then came the word of the Lord of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, ~~even~~ to me?

6 And when ye did eat, and when ye did drink, did not ye eat for your selves, and drink for your selves?

7 \* Are not these the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited, and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?

8 \* Even the word of the Lord came unto Zechariah, saying,

9 Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother.

10 And oppress not the widow, nor the fatherless, the stranger, nor the



Common Version  
corrected.

P A R A P H R A S E.

12 Yea, they made their hearts as an adamant-stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit, by the former prophets: therefore came a great wrath from the Lord of hosts.

13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, & I would not hear, saith the Lord of hosts.

14 But I scattered them with a whirlwind among all the nations whom they knew not: thus the land was desolate after them, that no man passed thro' nor returned: for they laid the pleasant land desolate.

Chap. VIII.

Again the word of the Lord of hosts came to me, saying,

2 Thus saith the Lord of hosts, I have been jealous for Sion with great jealousy, and I have been jealous for her with great fury:

3 Thus saith the Lord, I am returned unto Sion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain.

4 Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the Lord of hosts, If it be marvellous in the eyes of the remnant

12 Yea, they were as hard to be wrought upon, as if they had made their Hearts as an Adamant-Stone, lest they should hear the Law, and the Words which the Lord of Hosts hath sent in his Spirit by the former Prophets: therefore came a great Wrath from the Lord of Hosts. 13 Therefore it is long since come to pass, that as he cried to them for to Repent, and they would not hear: so they cried unto me to deliver them from their Enemies, and I would not hear, saith the Lord of Hosts. 14 But I scattered them as with a Whirlwind among all the Nations whom they knew not Afore, so as to understand their Language: Thus the Land was desolate after the Captivity of them, that no Man passed thro' nor returned, i. e. there (o) were None left to go up and down therein: for they, viz. your Fathers by their Sins laid or caused to be laid the pleasant Land of Judea desolate.

Chap. VIII. Again the Word of the Lord of Hosts came to me, saying, 2 Thus saith the Lord of Hosts I have been already jealous for Sion with great Jealousie, and I have been jealous for her with great Fury. 3 Thus saith the Lord, I am returned, i. e. have again turn'd my Favour to Sion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a City of Truth; and the Mountain of the Lord of Hosts, the Holy Mountain. 4 Thus saith the Lord of Hosts, There shall yet old Men and old Women dwell in the streets of Jerusalem, and every Man with his staff in his hand for very Age. 5 And the streets of the City shall be full of Boys and Girls playing in the streets thereof. 6 Thus saith the Lord of Hosts, If it be marvellous in the eyes of the

II.  
On their Obedience God promises the Continuance of his Favour.

## PARAPHRASE.

Common Version  
corrected.

Remnant of this People in these days, *that I should bring to pass what is foretold v. 4, 5.* Should it also be marvellous in mine eyes? *i. e. yet it is no more than I can easily bring to pass,* saith the Lord of Hosts. 7 Thus saith the Lord of Hosts, Behold, I will save my People from the East-Country, and from the (p) West-Country, 8 And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my People, and I will be their God, in Truth and in Righteousness.

III.

They are excited to go on with the Building of the Temple.

9 Thus saith the Lord of Hosts, Let your hands be strong, *i. e. Carry on the Building of my Temple with all your Might, and fear Nothing,* ye that hear in these days these words by the mouth of the Prophets Haggai and Zechariah, which Prophets were also in the day that the foundation of the House of the Lord of Hosts was laid, *in order that the Temple might have gone on to be built long since, had it not been sinfully neglected by you; which brought on you my judgments of Dearth, &c.* 10 For before these days wherein ye began to set about the Temple again, there was no Hire or Reward for Man, nor any Hire for Beast, *i. e. the Fruits of the Ground were so destroyed by Blasts, &c. that they would not repay Men for their Labour bestowed on them:* neither was there any Peace to him that went out, or came in, because of the affliction: for I set all Men, every one against his Neighbour, *i. e. I permitted all your Enemies round about you to molest and afflict you, so as that ye were not in Safety, neither at Home or Abroad.*

11 But now ye have set Vigorously about my Temple, I will not be or do unto the Residue of this People, as in the said (v. 10.) former days, saith the Lord

went out, or came in, because of the affliction: for I set against his neighbour.

11 But now I will not be unto the residue of this people, as in the former days, saith the Lord of hosts.

of this people in these days; should it also be marvellous in mine eyes, saith the Lord of hosts.

7 Thus saith the Lord of hosts, Behold, I will save my people from the east-country, and from the west-country.

8 And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God, in truth and in righteousness.

9 Thus saith the Lord of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built.

10 For before these days there was no hire for man, nor any hire for beast, neither was there any peace to him that

## ANNOTATIONS.

(p) By the mention of the West-country, it is probable that this Prophecy chiefly refers to the Restoration of the Jews from their present Dispersion, which is chiefly in these West Countries of Europe: Whereas at the time of this Prophecy, there were very Few or no Jews dispersed West of the Holy Land.

Common Version  
corrected.

PARAPHRASE.

12 For the seed *shall be* prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these things.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.

14 For thus saith the Lord of hosts, As I \*purpos'd to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not;

15 So again have I \*purpos'd in these days to do well unto Jerusalem, and to the house of Judah: fear ye not.

16 These *are* the things that ye shall do, *Speak ye every* man the truth to his neighbour: execute the judgment of truth and peace in your gates.

17 And let none of you imagine evil in your hearts against his neighbour, and love no false oath: for all these *are* things that I hate, saith the Lord.

18 And the word of the Lord of hosts came unto me, saying.

19 Thus saith the Lord of hosts, The fast of the fourth month, and the fast

of Hosts. 12 For the Seed shall be prosperous, the Vine shall give her Fruit, and the Ground shall give her Increase, and the Heavens shall give their Dew, and I will cause the Remnant of this People to possess all these things. 13 And it shall come to pass,

that as ye were a Curse among the Heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a Blessing: fear not, but let your hands be strong. 14 For thus saith the Lord of Hosts, As I purpos'd to punish you, *i. e. your Nation*, when your Fathers provoked me to wrath, *unless they repented*, saith the Lord of Hosts, and I repented not of my Purpose: 15 So again have I purpos'd in these days to do well unto Jerusalem, and to the house of Judah, *if ye build my Temple, and go on to obey me in all other respects*: Wherefore so long fear ye not *any Enemy giving you Disturbance*.

16 But These are the things that ye shall or must take care to do, as well as to build my Temple, viz. Speak ye every Man the truth to his Neighbour: execute the Judgment of truth and peace in your Gates, *i. e. Let your Judges be sure to examine and find out the Truth of Matters first by proper Witness, and then let them be sure to give Sentence according to the true Intent of the Law, which is the only Basis on which Civil Peace among your selves can be preserv'd*. 17 And let none of you imagine evil in your hearts against his Neighbour, and love no false Oath: for all these are things that I hate, saith the Lord.

18 And the Word of the Lord of Hosts came unto me, saying, 19 Thus saith the Lord of Hosts, *To give you now at last a direct and plain Answer, as to the Question, Those sent from Babylon propos'd, concerning Fasts that are proper Now to be kept no longer, The Fast of the fourth Month answering chiefly to our June, and which has been wont to be kept on the ninth day of the said Month, because on*

IV. They are inform'd, that they may leave off the Fasts they had kept in relation to their Captivity.

## PARAPHRASE.

Common Version  
corrected.

(q) *that day the City of Jerusalem was taken by the Babylonians; and the Fast of the fifth Month before particularly mention'd Chap. 7. 5. and the Fast wont to be kept on the third day of the seventh Month, answering chiefly to our September, because on (r) that day Gedaliah was slain, and thereupon the Remainder of the People were All dispers'd out of the Land, which compleated the Desolation of it; and the Fast wont to be kept on the tenth day of the tenth Month, because (s) then Nebuchadnezzar first laid siege to Jerusalem in the ninth year of Zedekiah: All these several Fasts aforementioned, and kept in relation to the foresaid Particulars belonging to the Destruction of Jerusalem, &c. are now to be left off, and that so far as that they shall or may be to the House of Judah Days of Joy and Gladness, even Days whereon you may keep cheerful Feasts on proper Occasions. Therefore, viz. for such an Happy Change of your Affairs, and to continue your present Good State, see that ye love the Truth and Peace, as ye are above (v. 16.) directed.* 20 Thus saith the Lord of Hosts, It shall yet come to pass, that there shall come (t) many People, even the Inhabitants of many Cities or Countries. 21 And the Inhabitants of one City or Country shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: And Those of the other Country shall readily say Each for himself, I will go also. 22 Yea, many People and strong Nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. 23 Thus saith the Lord of Hosts, In those days it shall come to pass, that Ten men shall take hold out of each Nation of All the several Languages of the Nations, even shall take hold of the Skirt of him that is a Jew; even (u) Inwardly or a True Christian, saying, We will go with you to worship, i. e. be of the Christian Religion as you are: for we have heard or seen enough to convince us, that God is with (w) you, i. e. that ye are the Only True Worshipers of the Only True God.

of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, \* even cheerful feasts; therefore love the truth and peace.

20 Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, \* even the inhabitants of many cities.

21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

(q) 2 Kings 25. 3, 4.

(r) Ibid. v. 25.

(s) Ibid. v. 1.

(t) Compare Isai. 2. 3, &amp;c. Micah 4. 1, 2, &amp;c.

(u) Rom. 2. 28, 29.

(w) See this expressly apply'd to the Christian Church, 1 Cor. 14. 25.

SECTION.

SECTION III.

*Containing the Prophecies of Zechariah concerning Syria, Phenicia, and Palestine, &c. being conquer'd by Alexander the Great, and of the remarkable Victories that should be obtain'd by the Maccabees; and of the Wickedness of several High Priests, and other Jews, and of the Coming of Christ, &c. Which take up Chap. IX, X, & XI.*

Chap. IX.

The burden of the word of the Lord \* against the land of Hadrach, and \* against Damascus, which is the rest thereof: \* for the eyes of the Lord are on mankind, as well as on all the tribes of Israel.

1 And \* against Hamath also which borders thereon; \* against Tyre and Sidon, tho' it be very wife.

3 And Tyre did build her self a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will smite her power in the sea, and she shall be devour'd with fire.

5 Ashkelon shall

Chap. IX. The Burden of the Word, i. e. the Burden or Grievous Calamities foretold by the Word of the Lord against the Land of Hadrach, probably denoting Syria, and against Damascus, which is the Rest thereof, or the City on which the Syrians chiefly rely for Safety by reason of its Strength and Power: for the Eyes of the Lord are on or take Notice of all Mankind, as well as on all the Tribes of Israel, and will punish other Nations for their Sins as well as the Jews. 2 And the said Burden is against Hamath also, which borders thereon, viz. on that part of Syria afore call'd Hadrach: and against Tyre and Sidon, tho' it, viz. the Inhabitants of Tyre and Sidon be very Wise or Politick. 3 Altho' Tyre hath by her Wisdom recover'd her self from the Calamity brought on Her by Nebuchadnezzar, and built her self a new and strong Hold, i. e. is very strongly built and fortify'd, as by other means, so by the Sea, which surrounds the little Isle it now stands in; and tho' She has by her great Trade and Merchandize heap'd up Silver as the dust, and fine Gold as the mire of the streets. 4 Yet behold, the Lord will again cast the Inhabitants of her out of the said City, and he will smite her Power in the Sea, i. e. notwithstanding her Advantageous Situation in the Sea to keep off an Enemy from assaulting her but by Naval Power, and notwithstanding the Greatness of her own Naval Power, yet she the said City shall be taken by Alexander the Great, and she shall be devour'd (x) with Fire by his Command. 5 Ashkelon shall see or hear

L  
The Conquest of Syria & Tyre, &c. by Alexander the Great, is foretold, &c.

(x) Read Prideaux's Connex. Part 1. B. 7. under the fourth year of Darius the last Persian King or Emperor.

## PARAPHRASE.

Common Version  
corrected.

of it, viz. of Tyre's being taken and burnt by Alexander, and thereupon shall fear what the said Conquering Enemy will do to her: Gaza (y) also shall see it, and be very sorrowfull, and Ekron: for her Expectation, that the Tyrians would defeat the Design of Alexander against their City, shall fail them, and so the several Cities of the Philistines shall be ashamed in being thus fail'd of their Hope, that the Tyrians would baffle Alexander's Forces; and hereupon the Cities of the Philistines shall likewise be forced to submit to Alexander, and the King shall perish from Gaza, and Ashkelon shall not be inhabited. 6 And a Bastard-breed, i. e. not such as were descended of the old Inhabitants shall dwell in Ashdod, and I will cut off the pride of the Philistines. 7 And I will take away his Blood out of his Mouth, and his Abominations from between his Teeth, i. e. by Alexander's Conquest of them the Philistines shall be brought so Low, that they shall not have Power to annoy or invade their Neighbours, particularly the Jews; and their Idols shall be taken from them for Spoils by their Conquering Enemies, or the Philistines shall be so Poor, as not to be able to make any more Feasts to their Idols, of the Cattle, &c. that they have taken from their Neighbours. But he that remaineth of the Philistines, shall be for our God, and he shall be as a Governor in Judah, and an Inhabitant of Ekron shall be as a Jebusite, i. e. after Alexander's Conquest of them, Many of the Cities of the Philistines shall be taken and possess'd by the (z) Jews, and thereon Many of the Philistines shall become entire Profelites or Converts to the whole Jewish Religion, and so shall be esteem'd as if they were Native Jews, and shall be Equally capable of the Honours and Offices in the Jewish State that the Jews themselves are. 8 And I will encamp about mine House because of the Army, because of him that passeth by, and because of him that returneth, i. e. I will so order things that (a) Alexander the Great shall do no Harm to my Temple or People; nor shall any of the

see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron: for her expectation shall be ashamed, and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no

## ANNOTATIONS.

(y) See Prideaux, &c. *ibid.* (z) 1 Macc. 5. 66, &c. Read the Jewish Historian Josephus, as to the same Times; and also Prideaux's Conn. P. 2. B. 6. under the Reign of Aristobulus. (a) See Prideaux's Conn. &c. under the fourth year of the Darius last mention'd (note x).

Neigh-

Common Version  
corrected.

PARAPHRASE.

oppressor shall pass thro' them any more: for now have I seen with mine eyes.

9 Rejoice greatly, O daughter of Sion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off; and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

11 As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water.

(b) War, &c. but Gentiles as well as Jews shall become the true Subjects of Christ, and so his Dominion shall be, from Sea even to Sea, and from the River even to the ends of the Earth. 11 As for thee also, O Christ, by the Blood of thy Covenant, i. e. by Virtue of the Covenant made with thee for the Redemption of Mankind by thy Shedding thy Blood for their Sins; I have sent, i. e. decreed to send forth thy Prisoners out of the Pit or Dungeon wherein is no Water, i. e. to deliver such as believe in thee

(b) Rev. 21. 4, 24, 25, 26.

Neighbouring Nations that bear Enmity to the Jews, and will be ready to make Invasions upon them; and no Oppressor shall pass thro' them any more for a considerable Time, in respect of the Interval from this Time to the Coming of Christ into the World. After which, by the Preaching of the Gospel, many other Heathens as well as Philistines shall be converted to the Faith. And whereas the Jews for their Unbelief shall again be driven from their Country, &c. yet on their General Conversion to Christianity, they shall All be restor'd again to their Country, and shall there live Quietly and Prosperously to the End of this World; and then shall Literally be fulfill'd what is here said, viz. that no Oppressor shall pass thro' them any more: for now have I seen with mine Eyes, i. e. I now foresee All Events even to the end of the World, and will order them so, as that what is here foretold shall be All in due time: Exactly Fulfill'd.

9 Wherefore rejoice greatly, O daughter of Sion; shout, O daughter of Jerusalem: behold, thy King most Eminently so call'd, viz. Christ comes unto thee at the time appointed for his Birth, &c. He is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the foal of an Ass. 10 And I will cut of the Chariot from Ephraim, and the Horse from Jerusalem, and the Battle-bow shall be cut off; and he shall speak Peace unto the Heathen, i. e. the Preaching of the Gospel shall tend it self to put an End to all Wars and Enmities between Man and Man, particularly between Jews and Gentiles, as well as between God and All Mankind. And at the latter End of Christianity, when the Fulness of the Gentiles is come into the Church, and All the Jews shall be converted, then shall Literally be fulfill'd what is here foretold; forasmuch as then There shall be no

II.  
The Coming of Christ is foretold, and the great Victories the Macedonians should get over the Forces of the Greek or Syrian Macedonian Kings.

from

## PARAPHRASE.

Common Version  
corrected.

from the Power of Sin and Satan, whereby they were afore held as Captives, and in a worse Condition than if they were kept Prisoners in a Dungeon. 12 Turn ye to the strong hold ye Prisoners of Hope, i. e. Rely on God as he that will assuredly save you, All ye that truly believe in Him, whatever Troubles you may suffer for a Time; Even to day or in That day, viz. the Happy State of the Christian Church during the Millennium, do I declare, that I will render Double unto thee, i. e. bless the Church, which shall then consist of the Jewish Nation as well as Others, with all Blessings Temporal as well as Spiritual. And as an Emblem of the Jews at length Overcoming all their Enemies on their Conversion to Christ, I will before the Coming of Christ give them Remarkable Power against the Forces of the Seleucids or Grecian Kings of Syria, that shall endeavour to quite oppress them. 13 When I have bent, i. e. decreed to bend Judah for me, fill'd the Bow with Ephraim, i. e. I will make use of Judah and Ephraim as my Bow and Arrows, and raised or will raise up thy Sons, O Sion, against thy Sons or Forces, O Antiochus and Others of thy Race that came Originally out of Greece; and I have made or will make Thee as the Sword of a mighty Man, i. e. I will enable the Jews under the conduct of the Maccabees to destroy many of the Forces of the Grecian Kings, and to give them great and extraordinary Overthrows. 14 And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the Trumpet, and shall go with whirlwinds of the South, i. e. the Defeats which the Maccabees shall give the Greeks shall be so Extraordinary, as plainly to shew that the Lord does assist and fight for them. 15 Thus the Lord of Hosts shall defend them, and they shall devour, and subdue with Sling-Stones, i. e. God shall enable the Maccabees to subdue their Enemies, as Easily as David did Goliath, notwithstanding the Disproportion between the Forces of the Jews and of their Enemies, as to Number, shall be as great as that between the Bodily Strength or Stature of David and the Giant: And they, viz. the Conquering Maccabees and Jews shall drink and make a noise as thro' Wine, and they shall be fill'd like Bowls, and as the corners of the Altar, i. e. shall rejoice and feast for Joy of their Victories over their Enemies, and shall offer special Sacrifices unto God for the same,

12 Turn ye to the strong hold ye prisoners of hope, even to day do I declare, that I will render double unto thee:

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Sion against thy sons, O Greece, and made thee as the sword of a mighty man:

14 And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

15 The Lord of hosts shall defend them, and they shall devour, and subdue with sling-stones, and they shall drink and make a noise as thro' wine, and they shall be filled like bowls, and as the corners of the altar.

with



Common Version  
corrected.

**PARAPHRASE.**

16 And the Lord their God shall save them in that day as the flock of his people, for they shall be as the stones of a crown, lifted up as an ensign upon his land.

17 For how great \* shall be his goodness, and how great \* shall be his beauty! corn shall make the young men cheerful, and new wine the maids.

**Chap. X.**

Ask ye of the Lord rain in the time of the latter rain, so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.

2 \* Because the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd.

3 Mine anger was kindled against the shepherds, and punished the goats:

*with the Blood of which they shall fill the Corners of the Altar.* 16 And the Lord their God shall save them in that day as the flock of his People, i. e. as a good Shepherd saves his Flock: for they shall be as the stones of a Crown, lifted up as an ensign upon his Land, i. e. God shall make the Jews under the Maccabees to be much esteem'd for their Martial Valour.

17 And now to return to our Own present Time: Let us be Carefull to obey God, and go on Vigorously with the Building of his Temple. For then (as is afore (c) said) How great shall be his Goodness, and how great shall be his Beauty or Favour toward Us: the Plenty of Corn shall make the young Men cheerful at Harvest; and a plentiful Vintage, which will afford Plenty of New Wine, will make the Maids cheerfull who gather in the Grapes. Chap. X. And this Plenty shall continue to you, if ye continue to obey the Will of God: for Ask ye of the Lord the former and latter Rain in the time of the former and latter Rain; so the Lord shall make bright Clouds, i. e. such Clouds as in that Country brought Rain, and give them that ask Rain of him Showres of Rain, and thereby to every one Grass in the Field. 2 Because before the Captivity the Idols by their Priests did speak Vanity or Falshood, and the Diviners did see a Lie, and did tell false Dreams; and so they comforted your Fathers in vain, making them think that the Judgments I denounced against them would not come upon them: therefore they went their way or were lead into Captivity as easily as a Flock of Sheep is driven away whither an Enemy pleases: they, viz. the Jews that were carried Captives were troubled, because there was no Shepherd, i. e. they were distressed as Sheep without a Shepherd 3 For mine Anger was kindled against the Shepherds, i. e. their wicked Kings and Princes, and so I deliver'd them into the hands of their Enemies; and I punish'd the Goats, i. e. the wicked Common Jews; and so gave the whole Jewish Nation into the Power of the Babylonians. But at the Expiration of the Seventy (d) years

III.  
The present Jews are again promised Prosperity on their Obedience, and the great Victories of the Maccabees are again foretold.

(c) Chap. 8. 11, 12.

(d) Compare Dan. 9. 2. and Jer. 25. 12, &c.

## PARAPHRASE.

Common Version  
corrected.

appointed for our Captivity, the Lord of Hosts hath visited his Flock the house of Judah, and shall make them as his goodly Horse in the Battle. 4 Out of him shall come forth the Corner, out of him the Nail, out of him the Battle-bow, out of him every Oppressor of their Enemies together, i.e. God shall make the Jews Valiant in War, so as by means of their singular Valour under the Maccabees, they shall preserve the Jewish State from utter Ruin, as a Corner-stone supports the Building, and as a Tent-nail holds up the Tent, and in Time the several Generals and Princes of the Asmonean or Maccabean Family shall so prevail as to oppress or get the Better of all their Enemies. 5 And they, viz. the Jews under the Conduct of the Maccabees shall be as Mighty men, which tread down their Enemies in the mire of the Streets in the Battle, and they shall fight, because the Lord is with them, and the Riders on horses shall be confounded, i.e. the Forces of the Grecian Kings of Syria, tho' chiefly consisting of Horses, shall not be able to withstand the Valour of the Jews. 6 And this shall be, because Even I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again, that are forced to fly for a Time on the Loss of any Battle, so as to place or settle them in their Own Country: for I will have mercy upon them; and they shall be again a Flourishing People, as tho' I had not cast them off, or permitted them to be ever carried Captive out of their Country; for I am the Lord their God, and will hear them, viz. the Maccabees and such other Pious Jews, when they call upon me in their Distresses. 7 And they of Ephraim, (or Joseph as v. 6.) i.e. of the Ten Tribes that return'd with the other Two Tribes from Captivity, shall be also as well as Judah (v. 3, 5.) like a Mighty man, and their Heart shall rejoice, as thro' Wine: yea, their Children shall see it, and be glad, and their Heart shall rejoice in the Lord, i.e. not only the Jews that live in the time of the Maccabees more properly so call'd, but their Posterity in the Ages next following, shall reap the Fruits of the Valour and Victories got by the Maccabees, and shall for that Reason return Thanks

\* But the Lord of hosts hath visited his flock the house of Judah, and \* shall make them as his goodly horse in the battle.

4 Out of him \* shall come forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together.

5 And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle, and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.

6 \* Even I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I \* will have mercy upon them: and they shall be as tho' I had not cast them off: for I am the Lord their God, and will hear them.

7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice, as thro' wine: yea, their children shall see it, and be glad, their heart shall rejoice in the Lord.

Common Version  
corrected.

PARAPHRASE.

8 I will hiss for them, and gather them, for I have redeemed them: and they shall increase as they have increased.

9 \* Afterwards I will sow them among the people: and they shall remember me in far countries, and they shall live with their children, and turn again.

10 \* Even I will bring them again out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them.

11 And he shall pass thro' the narrow sea, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

from to Christianity from returning into their Country, as if he made a way for them thro' the Sea and Rivers, as he did for their Fore-fathers thro' the Red Sea and Jordan. And the Pride of Assyria shall be brought down, and the Sceptre of Egypt shall depart away, i. e. All Power shall be taken from their Enemies that would hinder their Returns.

to God, (e) by *Tearfully commemorating the Principal of the said Benefits, viz. the Recovering the Temple from the Power of their Heathen Enemies, and Anew Dedicating it to the Service of God.* 8 I will hiss for them, and gather *Many of them that are not yet return'd into their Own Country, for I have redeem'd, i. e. have purposed so to redeem them, or bring them back to their Own Country: and they shall increase as they have increased, i. e. the Holy Land shall be as well peopled with Jews, comprehending under that Name all the Twelve Tribes, as they were of Old. Which accordingly we find to have been done by the Gospel-history.*

9 Afterwards for their *Obstinate Unbelief of Christ,* I will sow or scatter them again among the People of other Nations. And in the said Dispersion they shall continue, till they shall remember me in Far Countries, i. e. till they shall be All converted to Christianity, and they shall live with their Children, i. e. I will all along their said Dispersion not suffer the Jews to be quite extirpated, but will preserve a Remnant of them thro' All ages, and they shall turn again at last to Me, i. e. become Converts to Christianity, and then they shall return again into their Own Country.

10 Even I will bring them again out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon, i. e. the Holy Land, and tho' they shall inhabit the Extremities of the said Land, as were Gilead and that part which adjoin'd to Lebanon, yet Place or Room enough shall not be found for them. 11 And he, viz. God shall cause them to pass thro' the narrow Sea, (f) or the Tongue of the Egyptian Sea, and shall smite the waves in the Sea, and all the deeps of the River shall dry up, i. e. God shall remove whatever shall hinder the Jews on their General Conver-

IV.  
The Dispersion of the Jews for their Unbelief of Christ is foretold, and also their Restoration to their Country on their general Conversion to Christianity.

(e) See 1 Maccab. 4. 59.

(f) Compare Isai. 11. 15, 16.

## PARAPHRASE.

Common Version  
corrected.

12 Even I will then strengthen them to overcome all Opposition, because they shall then be converted to the True Faith in the Lord Christ, and they shall walk up and down, i. e. go whither they please, and so into their own Country, and there live Prosperously, because of their Faith in His, i. e. Christ's Name, saith the Lord.

12 \* Even I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord.

VI.

The Rejection of the Jews for their rejecting of Christ is further foretold.

Chap. XI, The Prophet having but just mention'd (Chap. 10. 9) the Dispersion of the Jews for their Rejection of Christ, comes now more Fully to foretell it, and the Reasons of it. Open thy Doors, i. e. thy Doors shall be Open'd by the Romans, O Temple built of the choice Cedars of Lebanon, that the Fire may devour thy Cedars. 2 Howl, Fir-tree, for the Cedar is fallen; because the mighty are spoil'd, i. e. as God shall permit his Own Temple to be again burnt, so much more shall he permit the Great Men of the Jews to be depru'd of their Fine Houses: Howl, O ye Oaks of Bashan, for the defenced Forest is come down, i. e. not only the Temple and Great Men's Houses, but even All Jerusalem, which shall be as Thick of Houses as a Forest is of Trees, notwithstanding all its Fortifications, shall be destroy'd by the Romans. 3 There is methinks a Voice of the howling of the Shepherds or Rulers of the Jews: for their Glory is spoil'd, an end being put to their State and Church: methinks there is or I hear a Voice of the roling or crying of the said Jewish Rulers, who instead of being good Shepherds acted the part of young Lions roling for their Prey: Wherefore they shall rore for Grief, for the Pride or Glory of Judea, of which Jordan is the principal River, is spoil'd, i. e. their State is destroy'd and their Country left desolate of them. 4 Thus saith the Lord my God, Afore the Destruction of Jerusalem by the Romans shall come, I will send the Chief Shepherd of my Flock, viz. Christ to feed my said Flock, which shall then be as the Flock of the Slaughter, i. e. to instruct my People the Jews in the Truth of my Holy Religion by preaching the Gospel to them, and thereby to Reform those gross Corruptions which obtain among them thro' the false Interpretations of Scripture by their Priests and other Teachers, who instead of the Commandments of God will teach the Traditions of Men quite contrary to the former, and so lead the Common People into Destruction of Body as well as Soul for their Sins, especially their Rejecting of Christ:

Chap. XI.

Open thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir-tree, for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan, for the defenced forest is come down.

3 There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roling of young lions; for the pride of Jordan is spoiled.

4 Thus saith the Lord my God, Feed the flock of the slaughter.

4 Thus saith the Lord my God, Afore the Destruction of Jerusalem by the Romans shall come, I will send the Chief Shepherd of my Flock, viz. Christ to feed my said Flock, which shall then be as the Flock of the Slaughter, i. e. to instruct my People the Jews in the Truth of my Holy Religion by preaching the Gospel to them, and thereby to Reform those gross Corruptions which obtain among them thro' the false Interpretations of Scripture by their Priests and other Teachers, who instead of the Commandments of God will teach the Traditions of Men quite contrary to the former, and so lead the Common People into Destruction of Body as well as Soul for their Sins, especially their Rejecting of Christ:

5 Whole

Common Version  
corrected.

## PARAPHRASE.

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them, say, Blessed be the Lord, for I am rich: \*thus their own Shepherds pity them not.

6 \*Therefore I will no more pity the inhabitants of the land, saith the Lord: but lo, I will deliver the men every one into his neighbours hand, and into the hand of his king, and they shall smite the land; and out of their hand I will not deliver them.

7 And I will feed the flock of slaughter, even you, O poor of the flock: and I took unto me two staves; the one I call'd Beauty, and the other I call'd Bands, and I fed the flock.

8 \*But three shepherds I cut off in one

5 Whose Possessors, i.e. Rulers and Teachers by these means will slay them, and yet hold themselves not Guilty of Sin in maintaining their Wicked Traditions, and rejecting Christ and his Gospel: and they that shall thus as it were sell them, i.e. cause the People to sell themselves to work Wickedness by rejecting Christ, shall say, Blessed be the Lord, for I am Rich, i.e. shall wrongly infer that they are in God's Favour, because they are yet in a prosperous Condition: Thus their own Shepherds pity them not, or care not what Destruction they induce the Common People to bring on themselves by requiring Christ to be Crucified, while the said Shepherds, i.e. Priests and Rulers satisfy thereby their Malice against Christ. 6 Therefore I will no more pity the said Shepherds, nor the other Inhabitants of the Land that shall join with or follow them in their Obstinate Unbelief of Christ, saith the Lord: but lo, I will deliver the Men every one into his Neighbours hand, i.e. Many of the Unbelieving Jews shall then perish by their own mutual and intestine Divisions, and Many others shall be deliver'd into the hand of his or their King, (g) i.e. of the Roman Emperor, whom they shall acknowledge afore to be their only King, and that to induce Pilate against his own Inclination to crucify Christ, because he made himself a King, whereas they Jews had no King but Cesar; and they, viz. the Romans shall smite the Land, and out of their hand I will not deliver them. 7 And accordingly as God has design'd me, who am to be the Christ to feed the said Flock,

(as v. 4.) so in due time I will come into the World to feed the said Flock of Slaughter, even you, O poor of the Flock, i.e. Such who are poor in Spirit or Humble and truly Pious, and so Ready to receive my Instructions or Gospel. And I Zacharias, whom God commanded in this Vision to Feed the Flock, (as v. 4.) under the Person or as a Type of Christ, likewise by God's direction for to represent sensibly how God would deal with the Jews, took, i.e. methought in the said Vision I took unto me two Staves, the One I called Beauty, as denoting God's Favour to his People, and particularly the Gracious Covenant he had made with them, (as v. 10.) and the Other I called Bands, as denoting the Brotherhood between Judah and Israel, (as v. 14.) and having took these two Staves I fed methought the Flock. 8 But I cut off three Shepherds in one month,

(g) Read John 19. 12, 14, 15.

i.e. the

## PARAPHRASE.

Common Version  
corrected.

*i. e. the three sorts of Men which shall make up their Rulers, viz. the High Priests, Pharisees and Sadducees shall be destroy'd, or an End put to their Government by the Romans at One Time, or on Titus's taking Jerusalem; and my Soul loathed them, and their Soul also abhorred me, which is to be understood of the Prophet speaking in the Person of Christ, and foretelling the Jewish Rulers Malice against Christ.* 9 Even I had said on seeing it would do no Good upon them, I will not feed or take care of you as a Shepherd any longer: but that that is ready to die, let it die; that that is to be cut off or destroy'd by an Enemy, let it be cut off; and let the rest eat, every one the flesh of another, *i. e. destroy one another by their intestine and civil Discords.* 10 And as a Token hereof methought I took my Staff, even Beauty, and cut it asunder, that I might break, *i. e. to denote that I did thenceforward break off my Covenant which I had made with all the People, forasmuch as the said Covenant was become Void by their not performing their Part of it, by which means I was releas'd from being under any Obligation to perform my Part of the said Covenant. By all which contain'd v. 9, 10. is foretold, that After the Jews should have been sufficiently try'd, and should have had sufficient Motives to induce them to believe the Gospel, viz. by Christ's Resurrection, Ascension, Descent of the Holy Ghost, &c. and they should notwithstanding obstinately continue in their Unbelief, God would for their so Rejecting Christ reject them from being his People, and give them up to be destroy'd by their own Civil Discords and by the Romans.* 11 Thus it, *viz. the Staff call'd Beauty* was broken in that day, *i. e. it manifestly shall appear by the Civil Discords the Jews shall fall into, and by Jerusalem being taken, and It and the Temple burnt by the Romans, that God has then rejected the unbelieving Jews from being his People: and so the Poor of the Flock that waited upon me, shall know that it was the Word of the Lord, i. e. the comparatively Few Jews that shall believe on Christ, when they shall see their unbelieving Brethren thus generally destroy'd or carried away Captive, &c. and they themselves saved from the said Destruction; hereby they shall be farther confirm'd of the Truth of the Gospel.* 12 Now to shew a particular Instance of their Despising my Feeding or Care of them, before I brake my Staff Beauty, I had said methought in the Vision to them I took Care of, *i. e. the Jews,*

month, and my soul loathed them, &c. their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die: and that that is to be cut off, let it be cut off; and let the rest eat, every one the flesh of another.

10 And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 \* Thus it was broken in that day: and so the poor of the flock that waited upon me, shall know that it was the word of the Lord.

12 \* Now I had said unto them, If ye

Common Version  
corrected.

## PARAPHRASE.

think good, give me my price; and if not, forbear: for they weighed for my price thirty pieces of silver.

13 And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them \* into the house of the Lord unto the potter.

14 Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

15 And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For lo, I will raise up a shepherd in the land, which shall not visit those that be \* hidden, neither shall he seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and

If ye think good or that I desire a Reward for my Care, give me my Price, i.e. give me for my Price or Reward what ye think I deserve; and if ye think I deserve Not any thing, forbear or give me Nothing: so they weighed for my Price thirty pieces of Silver.

13 And the Lord said unto me, Cast it unto the Potter, or into the Field where the Potters do now or shall hereafter work: surely it is a Goodly, i.e. by way of Irony a Pitifull Price, that I or my Care was priz'd at of them. And I took the thirty pieces of Silver, and cast them, first into the House of the Lord, and then unto the Potter or into the Potter's Field. Whereby, (b) as we expressly learn from S. Matthew, was foretold the Jewish Rulers giving the Traitor Judas thirty pieces of Silver to betray Christ to them, and Judas bringing them into the Temple, and the Rulers ordering the Potters Field to be bought therewith. 14 Then, after I had cut my Staff Beauty, I cut asunder mine Other Staff, even Bands, that I might break the Brotherhood between Judah and Israel, i.e. to denote the Difference that God would make between the Unbelieving Jews and his True or Christian Church, which would under the Gospel be esteem'd the Only Israel (i) of God or his True and Peculiar People.

15 And the Lord said unto me, Take unto thee yet the Instruments of a foolish Shepherd, i.e. such Instruments as serve rather to hurt Sheep than benefit them. 16 For lo, I will raise up, i.e. permit to arise a foolish or wicked Shepherd in the Land, whom hereby thou shalt prefigure, which shall not visit or look after those Sheep that be hidden or lost, neither shall he seek the young One that is left behind the rest, as not being Strong enough to follow, nor heal that which is broken or maim'd in any part, nor feed that which standeth still, being hinder'd by some Hurt to move and so feed it self: but all he shall care for, shall be to eat the Flesh of the Fat, i.e. to make the most Gain he can of his Shepherd's Office to himself, and to that end he shall not care how or where he drives his Flock, or tho' by driving them Too fast or

VI.  
The wickedness of many of the Jewish Rulers or Priests is foretold.

(b) Matth. 27. 9, 10. See also the Preface hereto. (i) Gal. 6. 16.

along



## PARAPHRASE.

Common Version  
corrected.

along stony places he do's tear their Claws in pieces. 17 Wo shall be to the said foolish and so Idle or Careless Shepherd, that leaves the Flock in case of Danger, or so as to have no Care what becomes of the Sheep committed to his Trust, if he can but provide for his own Gain or Ease and Safety: The Sword shall be upon his Right Arm, and upon his right Eye: his Arm shall be clean dried up, and his right Eye shall be utterly darkned, i.e. God in his just judgment shall give him up, or leave him to himself so as that he shall not be able by means of his own Wicked Heart to discern Aright, what he ought with his Right Eye or chiefest Care to look after, viz. his Spiritual and Eternal Welfare. And as to his Right Arm or the Human Means he shall chiefly rely on, they shall fail him as to the Main of his Arm by his Wicked Attempts. Which contain'd from v. 15. may be understood to denote, either Manasseh a son of Joiada the High Priest, who married the daughter of Sanballat the Horonite and Governor of Samaria, and rather than he would part with his Wife again, fled with many Other Jews guilty of the same Sin to Samaria, and there by means of Sanballat built a Temple on Mount Gerizim like that at Jerusalem, and was High Priest of the said Temple: After which All wicked and Refractory Jews fled to Samaria, as their Common Refuge, and put themselves under Manasseh as their High Priest: Or by the said foolish Shepherd v. 15. may be denoted All the (k) High Priests and other Priests under them, that were at Jerusalem, and did not duly execute their respective Offices, from the Time of this Prophecy to the Coming of Christ, or Destruction of Jerusalem and the Temple for the Jews Unbelief of Christ. Or further by the foolish Shepherd v. 15. may be meant every One of those, that about or after the Coming of Christ pretended themselves to be the Messiah and so Chief Shepherd, and took up Arms under that Pretence, which may very fitly be denoted by the Instruments of a foolish Shepherd, and so ruin'd all their Followers out of their own Wicked Ambition. Or lastly, All the foresaid Instances may be comprehended under the foolish Shepherd v. 15, &c. according to the Vast Plenitude of the Import and Signification of Scripture, answerable to the infinite Comprehension or Foreknowledge of God.

## ANNOTATIONS.

(k) Particularly such as Jason, Menelaus, &c. of whom read Prideaux's Connexion, &c. Part 1. B. 3. under the Sixth and following years of Ptolemy Philometor.



**SECTION IV.**

*Containing Prophecies of Zechariah, which relate Wholly or Chiefly to the Times of the Gospel, and particularly to the Latter Times thereof: Which take up the Remainder of this Book.*

**Chap. XII.**

The burden of the word of the Lord for Israel. \* The Lord which stretches forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him, says:

2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege against Judah, and against Jerusalem.

3 \* Even in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it, shall be cut in pieces, tho' all the people of the earth be gathered together against it.

4 In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness, and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

**Chap. XII.** The Burden of the Word of the Lord for or in behalf of Israel against all his Enemies.

The Lord, which stretches forth the Heavens, and layeth the foundation of the Earth, and formeth the spirit of Man within him, says: 2 Behold, I will make Jerusalem a cup of trembling unto all the People round about, even to all such as shall be in the Siege against Judah, and more particularly against Jerusalem, i. e. to All those, who under the Names of Gog and Magog (1) shall be stir'd up by the Devil, after the Expiration of the Millennium, and not long before the End of this World, to invade Judea and to besiege Jerusalem or endeavour to do it. 3 Even in That remarkable Day or Time will I make Jerusalem as a burdensome or heavy Stone for or to all the said People: All that burden themselves with it, i. e. All that shall then by the Instigation of the Devil engage in such a very Burdensome or Dangerous Expedition against Jerusalem, shall be cut in pieces, tho' all the then Unbelieving People of the Earth be gathered together against it. 4 For in That Day, saith the Lord, I will smite every horse of the said Enemy with Astonishment or such a great Fright as that their Riders shall not be able to guide them, and hereby or at the same time, I will smite his Rider with Madness, and I will in so Remarkable a manner defend Judah and Jerusalem, that it shall appear even to the Enemies thereof, that I do then open my Eyes on the house of Judah, i. e. am in a special manner Carefull of the Preservation of my People; and on the other hand I will smite every Horse and Horseman of the People that invade Judah with Blindness, so as that they shall not know how to carry on their Designs, but fall into their own Ruin like Blindmen.

1. The Preservation of Jerusalem when besieged by the Forces of the Devil or Gog and Magog is foretold.

(1) Read Revel. 20. 7, 8, &c.

## PARAPHRASE.

Common Version  
corrected.

5 And the Governors of Judah shall say in their heart or confess from their hearts, The Strength that is to me, even to the Inhabitants of Jerusalem, is only in the Lord of Hosts their God, *i. e. they shall acknowledge that they had not been able to withstand that Last and so Greatest Effort of the Devil and his Party against the People of God, but by the Extraordinary and Wonderful Assistance of God.* 6 For in That day will I make the Governors of Judah like a hearth of Fire among the Wood, and like a torch of Fire in a Sheaf; and they shall devour all the People round about, on the right hand and on the left, *i. e. All those Wicked Ones that shall invade Judah and besiege Jerusalem, shall be consum'd as Fire consumes Wood or Straw.* And Jerusalem shall be yet inhabited in her own place, even in Jerusalem, *i. e. Jerusalem shall continue after the said Attempt of the Devil in the same Glorious manner as it was in Before.* 7 The Lord also shall save the tents of Judah first, that the Glory of the house of David, and the Glory of the Inhabitants of Jerusalem, do not magnifie themselves against Judah, *i. e. the Lord shall first destroy those Enemies that shall assault those of his People, that shall be in all the other parts of Judah, or even of the whole Earth; after which the Devil and his Party making their Last Effort on Jerusalem itself, as being the City where was the Throne of David, and where shall then be a Continually Visible and Glorious Symbol of the Special Presence of Christ the Son of David, as Reigning there over All the Kingdoms of the Earth, and there Sitting as on his Throne; the Devil with his Party thus assaulting Jerusalem in the Second place, God shall in like manner preserve It, as he had done Afore his People in Other parts of Judah or of the World: Only God shall make use of the foresaid Method to shew, that his People in other Parts are as much under his Care and Protection; as Those in Jerusalem it self; and so to take away All Cause of the then Inhabitants of Jerusalem Valuing themselves above Others, as more Dear to God.* 8 In that day in the Order aforementioned (v. 7.) shall the Lord defend the Inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David, *i. e. as if he were as Valiant a Warrior as David: and the Descendants of the House of David, viz.*

5 And the governors of Judah shall say in their heart, \* The strength that is to me, even to the inhabitants of Jerusalem, is in the Lord of hosts their God.

6 In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall \* yet be inhabited in her own place, *even* in Jerusalem.

7 The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnifie themselves against Judah.

8 In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David; and the house

Christ

Common Version  
corrected.

## PARAPHRASE.

of David *shall be as* God, as the angel of the Lord before them.

9 \* Thus it shall come to pass in that day, *that I will seek to destroy all the nations that come against Jerusalem.*

10 \* Even I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

*Christ shall be or shall shew himself to be, even in respect of his Human Nature, as God, i. e. invested with all Power in Heaven and Earth, and so with Divine Power, as the Angel of the Lord which went before them, i. e. their Forefathers, when the Egyptians were drown'd in the Red Sea, and they went thro' on Dry land, and so were Miraculously preserv'd; that is, thereby Christ shall make it appear or known to them, that He was that Divine Person which lead them from Egypt into Canaan, &c.* 9 Thus it shall come to pass in that day, that I will seek, *i. e. I will use all means as one that seeks or is willing to destroy all the Nations that come against Jerusalem.*

10 Even *Before as well as At that Time*, I will pour on the House of David, *i. e. on all Christians, Jews as well as Gentiles, and who as being Members of Christ in a Spiritual Sense, may also be therefore said to be of the House of David in the same Spiritual Sense, and consequently on the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications, and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his First-born, i. e. All the Jews (as well as the Fulness of the Gentiles) shall Then, and Afore then, be converted to Christianity; and so shall acknowledge, that I Jesus of Nazareth, whom their Fathers crucify'd, and whose Body was pierced by a Spear (m) as It hung on the*

11. The great Grief of the Jews for their Fathers Crucifying Christ, is foretold on their Conversion.

*Cross, am their true Messiah or Christ; and hereupon they shall Mourn in the most Bitter manner, for the most heinous Sin of their Fathers and Nation in thus causing Me to be crucify'd and pierced; and they shall Earnestly pray unto God for Pardon of that Sin especially as well as Others, and particularly for their Preservation from the Devil and his Party, when they shall invade them as is above describ'd; and such their Prayers shall they offer unto God, as hoping for his Acceptance of them only thro' the Merits of my Precious Death and Blood, which their Fathers had most Wickedly occasion'd.* 11 To describe more Fully the Greatness of the

## ANNOTATIONS.

(m) Compare Revel. 1. 7. which serves as a Key to let us into the True meaning or Ultimate Completion of this Prophecy, and that it is to be refer'd to the Time I refer it.

## PARAPHRASE.

Common Version  
corrected.

*Penitential Mourning, which the Jews shall then express for their Fathers Crucifying Me their Christ, and their Childrens or Posterity's so Long Obstinately persisting in their Unbelief and Denial of Me to be the true Christ; In that day, viz. when they are All converted to Christianity, and return'd into their Own Country, shall there be a great Mourning in Jerusalem on the foresaid Account of their Forefathers Crucifying Me the true Christ; a Mourning (to compare it to the Greatest that was ever known in Judah) so Great as the Mourning (n) of the Jews for the Death-wound, which good Josiah receiv'd at a Town or Village call'd Hadadrimmon in the Valley of Megiddon.*

*12 Even the Land shall mourn, every Family apart, the Family of the house of David apart, and their Wives apart: the Family of the house of Nathan apart, and their Wives apart: 13 The Family of the house of Levi apart, and their Wives apart: the Family of Shimei apart, and their Wives apart:*

*14 All the other Families that shall then remain, every Family apart, and their Wives apart, i. e. As some of all the said Families of the Jews shall be concern'd in the Crucifixion of Christ, and shall afterwards Long persist in their Unbelief of Him; So shall they All, in a special manner, testify their hearty Sorrow and Repentance for the Same, and that in a most Solemn manner express'd here tho' Future, according to the Then usual Manner of shewing in a Solemn way their Repentance. Accordingly as some of the house of David or Royal Line (o) shall be concern'd in the Crucifixion of Christ, and have been since Guilty of Denying him to be Christ; as also some of the house of Nathan the Propbet, and other Descendents of other Propbets; and many of the house of Levi, both High Priests, Priests, and other Levites; and many of the house of Shimei or of the Scribes and Pharisees, and their Descendents; and some of all the rest of the Families of the Jews that shall then remain: So shall the Members of each Family, which shall be living at the General Conversion of the Jews to Christianity, mourn particularly for the hand the Ancestors of each Family had in the Death of Christ, or carrying on the Unbelief which their Nation generally had of Christ after his Death; and they shall so mourn in a most Solemn manner, which may be express'd by the Rite of such Solemn mourning now used in the Time of Me Zechariah, even by the Wives mourning Apart from their*

*11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.*

*12 \* Even the land shall mourn, every family apart, the family of the house of David apart, and their wives apart: the family of the house of Nathan apart, and their wives apart:*

*13 The family of the house of Levi apart, and their wives apart: the family of Shimei apart, and their wives apart:*

*14 All the families that remain, every family apart, and their wives apart.*

(n) 2 Kings 23. 29, 30, &amp;c.

(o) John 7. 5.

Husbands,

Common Version  
corrected.

PARAPHRASE.

Chap. XIII.

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, \* as well as for uncleanness.

2 And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets, and the unclean spirit to pass out of the land.

3 And it shall come to pass, that when any shall yet prophesie, then his father and his mother, that begat him, shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother, that begat him, shall thrust him thro' when he prophesieth.

4 \* Thus it shall come to pass in that day, that the prophets shall be ashamed every one of his vi-

*Husbands, and their Not coming or at least not Bedding together, during (p) the Time of such Solemn mourning.*

Chap. XIII. *And as in that remarkable Day of Christ's Crucifixion, by the Shedding of his most Precious Blood which shall issue out of his Body when pierced, (as Chap. 12. 10.) there shall be a Fountain opened to the house of David, and to the Inhabitants of Jerusalem, for all such Sin (q) as they cannot be cleans'd from, by the Legal Expiations and Washings, as well as for Legal or Outward Uncleanness, from which they are cleans'd by the Legal Rite of Washing, &c. As the Blood of Christ shed at his Crucifixion shall thus be of Force to cleanse the true Penitent from All Sin thro' all the Ages of the World, whence it may fitly be resembled to a Fountain perpetually running or never failing: so by Virtue of the said Blood of Christ shall the Jews on their General Conversion to Christianity be cleans'd from, or obtain Pardon of All the Sins, which they have been either Nationally or Personally guilty of, even of their Crucifixion of Christ, &c.* 2 And it shall come to pass in that Day, *viz. at the Time of our Saviour's Crucifixion and Afore, as well as After*, saith the Lord of Hosts, that I will cut off the names of the Idols out of the Land, and they shall no more be remembered, *i. e. the Jewish Nation shall in general renounce and detest all Idolatry:* and also I will cause the False Prophets that were wont to seduce them to Idolatry, and the Unclean Spirit, whereby the said Prophets were acted, to pass out of the Land. 3 And it shall come to pass, that when any shall yet prophesie *Falsly or to seduce the People to Idolatry*, then even his Father and his Mother, that begat him, shall say unto him, Thou shalt not live; for thou speakest Lies in the Name of the Lord: and his Father and his Mother, that begat him, shall thrust him thro' or *some way kill him*, when he so prophesies. 4 Thus it shall come to pass in that day, that the said False Prophets shall be ashamed, *i. e. put to open Shame and Death*, Every one on account of his pretended Vi-

III.  
The Crucifixion of Christ and the general Conversion of the Jews to Christianity, is further foretold.

(p) Compare 1 Cor. 7. 5.

(q) Acts 13. 38, 39.

## PARAPHRASE.

Common Version  
corrected.

tion, when he has so prophesied; neither shall they dare to wear a Rough or Hair Garment, as my True Prophets did some of them, thereby to deceive the People the sooner into a Belief of their being also True Prophets. 5 But he, that shall be apprehended on account of being thought to pretend to be a Prophet, and so to deceive the People, shall say or readily Own to save himself, I am no Prophet, I am an Husbandman; for Man taught me, i. e. I have been bred to keep Cattle and do other Work belonging to an Husbandman from my youth. 6 But tho' the Jewish Nation shall be thus Free from Idolatry, which has been the Chief Cause of their former Captivity and other great Evils; yet they shall Obstinate-ly run into another Sin as Great, viz. Unbelief of Christ, even so as to Crucify him, &c. which shall bring upon them again the Destruction of their State and Country and Captivity, &c. as is foretold in the following Verses. Then shall or may one say unto Him, viz. Christ, since thou art a True Prophet sent from God, What are these wounds in thy hands, as if thou wast a Malefactor and False Prophet. Then he shall or may fitly answer, Those with which I was wounded in the house of them that should have been and pretended to be my Friends: (r) Whereby is denoted that the Jews out of a great but misguided Zeal for the Law of Moses, should look on our Saviour as a False Prophet, because as they should think a Destroyer of the said Law; and hereupon they should imagine they acted as the True Friends or People of God, by crucifying Christ as a False Prophet or Teacher; whereas had they but done as they ought, they should have receiv'd him with the greatest Friendship and Respect. But tho' they shall not be then Guilty of Idolatry, yet they shall be and have been Then for a considerable Time afore Guilty of such Gross Corruptions in God's Service and of many other Wicked Practices, that their Unwillingness to Reform shall induce them to shut their Eyes against the clear Light of the Gospel, and at length by the just Judgment of God bring on them Destruction by killing Christ, which God shall permit them to do, as follows. 7 Awake, O Sword, i. e. I will permit the Jews to carry on their most Wicked Designs against my Shepherd most Eminently so call'd, even against the Man that is my Fellow, i. e. the Person, (s) who tho' he shall become Man, yet as to his God-

tion, when he hath prophesied; neither shall they wear a rough garment to deceive:

5 But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

6 \* Then one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

7 Awake, O sword, against my shepherd, \* even against the man that is my fel-

(r) John 1. 11.

(s) Phil. 2. 6, 7, &amp;c.

Common Version  
corrected.

PARAPHRASE.

low, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: \* then I will turn mine hand upon the little ones.

8 And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die, but the third shall be left therein.

9 And I will bring the third part thro' the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God.

Chap. XIV.

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, \* even a residue of the people shall not be cut off from the city.

*head is Equal in Nature or of the Same Divine Nature with me, saith the Lord of Hosts: They shall smite, i. e. apprehend and kill the said Shepherd or Christ, and the Sheep or his Disciples thereupon for a short time, viz. during Christ's Body lying in the Grave shall be scatter'd: Then, viz. by Christ's Resurrection on the third day I will turn mine hand upon the little Ones, i. e. I will free the Disciples, who by reason of the Weakness of Faith as yet may be styl'd Little ones, and give them the Greatest Joy and Courage for the Future.* 8 And it shall come to pass, that in all the Land, saith the Lord, two parts of the Unbelieving Jews therein shall be cut off for their Unbelief and Crucifixion of Christ, and die; but the third part therein shall be left, and tho' driven out of their Country and dispers'd over the World, shall be preserv'd thro' all Generations. 9 And I will bring the said third part or Remnant thro' the Fire, and will refine them as Silver is refined, and will try them as Gold is tried, i. e. I will cause them to undergo great Afflictions, till at last they shall repent of their Unbelief of Christ and his Gospel, and truly turn unto me by their Faith in Christ, and so may then be compar'd to Gold or Silver refin'd by the Fire. Then they shall call on my Name thro' Christ, and I will hear them: I will say, It is my People; and they shall say, The Lord is my God, i. e. they shall acknowledge Christ to be Truly the Son of God, and shall pay Divine Adoration to him as well as to God the Father. Chap. XIV. As all the Land of Judea shall be conquer'd, and its Inhabitants destroy'd, (as Chap. 13. 8.) so also shall Jerusalem it self. For Behold, the day of the Lord for revenging the Death of Christ, &c. cometh, and thy Spoil, O Jerusalem, shall be divided by thy Enemies in the midst of thee. 2 For I will gather all Nations, i. e. bring the Romans who shall be then the chief Masters of the World, and whose Armies shall consist of Men of several Nations, against Jerusalem to battle, and the City shall be taken, and the Houses rifled, and the Women ravished, and half of the City shall go forth into Captivity, even a Residue of the People shall not be cut off, or kill'd in the Siege or on taking the City, but shall

## PARAPHRASE.

Common Version  
corrected.

shall (as is aforesaid) go forth into Captivity from the City. And in the said Captive or Dispers'd State shall the said Remnant of the Jews or their Posterity continue, till their general Conversion to Christianity foretold Chap. 13. 9. After which they shall be restor'd again to their Country, and there live in a most Happy and Glorious State or Condition, during the Millennium.

## IV.

The Destruction of Gog and Magog or the Devil's last Force is further foretold; and the Continuance of the great Glory of Jerusalem.

3 And whereas after the Expiration of the Millennium, Satan shall go out and gather an Army of Wicked Men from the Nations in the four Quarters of the Earth, and shall therewith encamp against or besiege the Belov'd City Jerusalem, Then shall the Lord go forth, and fight against the Army of the Devil gather'd out of those Nations, as when he fought against the Egyptians in the most memorable day of Battle, or of drowning the Whole Army of the Egyptians. For in like manner shall the Lord destroy all the said Army encamp'd against Jerusalem by the Instigation of the Devil; and as the Lord or Christ appear'd in a Visible manner, or the Cloudy Pillar when he destroy'd the Egyptians; so when he shall destroy the foresaid Army of the Devil, he shall likewise in all probability appear in a Visible manner. 4 And that as a Man, but in a most Glorious manner: For as he ascended into Heaven from the Mount of Olives, and the Angels then (t) told his Apostles, that he should so come, and that in Like, and consequently a Visible manner as to his Manhood, at they then saw him go to Heaven: So at that time Christ shall descend in his Human Shape, but in a most Glorious and Terrible manner to his Enemies, being attended with his Holy Angels, and his Feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof toward the East, and toward the West, and there shall be a very great Valley; and half of the Mountain shall remove toward the North, and half of it toward the South, i. e. Upon his Descent Christ shall (u) command, and the Mount of Olives shall be divided, and the several Parts thereof shall be so remov'd, as to environ all the Army of the Devil that shall lie against Jerusalem, All round so as to make the said Army of the Devil be enclos'd in a large (w) Valley, and so deep or so environ'd with the several parts of Mount Olivet, that None of the said Army of the Devil shall be able to escape out of the said Valley, wherein being enclos'd All the said Wicked Army shall

3 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

(t) Acts 1. 11.

(u) Compare Math. 21. 21.

(w) See Joel 3. 12, 14.



Common Version  
corrected.

PARAPHRASE.

5 And ye shall flee  
\* from the valley of  
my mountain, when  
he shall touch the  
valley of the moun-  
tains which shall be to  
the place he shall se-  
parate: yea, ye shall  
flee like as ye fled  
from before the earth-  
quake in the days of  
Uzziah king of Ju-  
dah: \* when the Lord  
my God shall come,  
and all the saints with  
thee.

6 And it shall come  
to pass in that day,  
that the light shall  
not be clear, and dark.

7 But it shall be  
one day which shall  
be \* made known by  
the Lord, not day,  
nor night; but it shall  
come to pass that at  
evening-time it shall  
be light.

8 And it shall be  
in that day, that liv-  
ing waters shall go  
out from Jerusalem,  
half of them toward  
the former sea, and  
half of them toward  
the hinder sea: in  
summer and in win-  
ter shall it be.

be not Day, nor Light successively One the Other: but it shall come to  
pass that at the time when it wont to be Evening-time or Sun-set, and  
all the time after when it wont to be Night, it shall be continual Light  
or Day. 8 And it shall be in that day, that Living (y) Waters or a  
River of Water of Life shall go out from Jerusalem: Half of them or One  
Stream of the said River toward the Eastern Sea or East, and half of  
them or another Stream toward the Western Sea or West. In Summer  
and in Winter it shall be the same, i. e. Whereas afore the Millennium

be destroy'd to a Man, as the Egyptians were in the  
Red Sea. 5 And ye, viz. the Jews that live in other  
parts of Judea, shall flee from the said Valley that  
shall be made by the several Parts of my Mountain,  
viz. the Mount of Olives, when he, viz. Christ shall  
touch or be descended on Mount Olivet; on the Touch  
of whose Feet the said Mountain shall be divided as  
is Afore described v. 4. and shall make the Valley of  
the Mountains afore mention'd, which shall be to the  
Place he shall separate by the foresaid Means, or set  
apart for the Destruction of the Army of Satan. Yea,  
ye that are in the neighbouring parts of Judea nearest  
to Jerusalem, or the Army of Satan that besiege it,  
at the First shall flee from about Jerusalem or the  
foresaid Valley, as ye fled from before (x) the Place  
where the Earthquake was, in the days of Uzziah  
King of Judah: for there shall be a like terrible Earth-  
quake, when the Lord my God, viz. Christ shall come  
down out of Heaven on Mount Olivet, and all the  
Saints or Holy Angels with thee, which you shall see  
fit to order to attend thy said Descent: And Christ  
being thus descended shall put an End to the Power  
of Satan in this World. 6 And it shall come to pass  
in that day, viz. as during the Millennium, so after  
that to the End of this World, and consequently at  
the Time when Christ shall descend to destroy the Ar-  
my of the Devil besieging Jerusalem, that the Light  
shall not be Clear, and Dark, i. e. the Day-light and  
Nights shall not succeed one the other as Now. 7 But  
it or there shall be One Continued Day-light, which  
shall be further made known by other Servants of  
the Lord, especially by St John (y) the Apostle and  
Writer of the Book of Revelations: Then there shall

(x) Acts i. i.

(y) Revel. 21. 23. and 22. 1, 5.

## PARAPHRASE.

Common Version  
corrected.

from the very Fall of Adam, there used to be Summer and Winter successively; during the Millennium and after to the World's End, there shall be only a Continual Summer and no Winter. 9 And during the said time the Lord shall be acknowledg'd King (2) over all the Earth: Even in that day shall there be but One Lord or God acknowledg'd over All the Earth, and his Name shall be One, i.e. the Christian Worship of God shall be the Only one used. 10 And whereas it is said v. 4. that there shall be made a Very great Valley by the Mountain of Olives, which shall be parted and remov'd several Parts of it for that purpose so as to encompass the said Valley; I proceed now to foretell that All the Land shall be encompass'd in such manner as a Plain or Valley, from Geba North to Rimmon South of Jerusalem; within which Compass shall be contain'd All the Army of Gog and Magog or of the Devil, and there destroy'd as is aforesaid. And as afore this Siege of Jerusalem by the said Forces rais'd by Satan, so again after the Destruction thereof, It, viz. Jerusalem shall be lifted up or continue in her former Glory as the Capital of Christ's Kingdom on Earth, and shall be inhabited in her place or in the like ample manner it was afore, viz. from Benjamin's Gate unto the place of the first Gate, unto the Corner-gate, and from the Tower of Hananeel unto the King's Wine-presses: Whereby is denoted that Jerusalem shall be as Large or rather Larger than Ever it was in the Reigns of any King of Israel or Judah. 11 And Men shall dwell in it safely, and there shall be no more (a) Curse on it or Accursed thing in it, but Jerusalem shall be safely inhabited.

v.  
A further Description of the Destruction of the Devil's last Forces.

12 And this shall be the Plague wherewith the Lord will smite all the People, that have fought against Jerusalem: Their Flesh shall consume away while they stand upon their Feet, and their Eyes shall consume away in their Holes, and their Tongue shall consume away in their Mouth, they being probably (b) smitten with a Blast, which shall suddenly scorch many of them, viz. All that escape being kill'd

9 And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

10 All the land shall be encompassed as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place: from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's wine-presses.

11 And men shall dwell in it, and there shall be no more curse, but Jerusalem shall be safely inhabited.

12 And this shall be the plague wherewith the Lord will smite all the people, that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

(a) Compare Revel. ix. 15. (b) Compare Revel. ix. 3. (b) Chap. ix. 6.

One

Common Version  
corrected.

PARAPHRASE.

13. (And it shall come to pass in that day, *that* a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14. And Judah also shall fight at Jerusalem: and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance.)

15. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16. And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles.

17. And it shall be, that who so will not come up of all the families of the earth unto Jerusalem, to worship the King the Lord of hosts, even upon them shall be no rain.

*One by the Other as follows.* 13 And it shall come to pass in that day, that a great Tumult or Confusion (c) from the Lord shall be among them, viz. those of the Army of Satan which shall besiege Jerusalem; and they shall lay hold every One on the hand of his Neighbour, and his hand shall rise up against the hand of his Neighbour, i. e. they shall fight against and kill One the Other, by reason of the Confusion they shall be in, so as not to know One the Other. 14 And Judah or the Jews also that shall be in Jerusalem, shall fight at or from within Jerusalem against the Enemy, and much annoy them, till by these means they shall all be destroy'd: and so the Jews shall be enrich'd with the great Booty they shall find in the Enemies Camp: for thither the Wealth of all the Heathen round about shall be gathered together, Gold, and Silver, and Apparel in great Abundance. 15 And so shall be the Plague of the Horse, of the Mule, of the Camil, and of the Ass, and of all the Beasts that shall be in these Tents of the Enemy, as this Plague, i. e. the Horses, &c. of the Enemy shall be destroy'd in a like extraordinary manner as the Men, viz. by Lightning or the like.

16 And it shall come to pass, that every One that is left of all the Nations which came against Jerusalem, and which afore were Unbelievers, even Those that remain of Gog and Magog, after they have heard, In how extraordinary and dreadful a manner Those of their Countries that went against Jerusalem, have been there destroy'd, thereupon shall become Christians, and accordingly, shall even go up from year to year to worship the King the Lord of Hosts, and to keep the feast of Tabernacles: Where, as it is Usual for the Prophets elsewhere, the Christian Worship that shall then be, is denoted by the Jewish Worship in use in the Prophets time. 17 And it shall be, that who so will not come up of all the Families of the Earth unto Jerusalem, to worship the King the Lord of Hosts, even upon them shall be no Rain, i. e. there shall be Remarkable Judgments on all Unbelievers.

VI.

All the World  
shall become true  
Believers at last.

(c) Compare Sam. 14-15, &c.

## PARAPHRASE.

Common Version  
corrected.

18 And if the Family of Egypt go not up, and come not, that have no Rain, *i. e. no Country of Unbelievers shall then be freed, by any particular Circumstances belonging thereto according to the Common Course of Nature, from God's Judgments in the Inhabitants for their Unbelief: for there shall be the or some Plague wherewith the Lord will smite also such Countries of the Heathen, that come not up to keep the feast of Tabernacles, i. e. of Unbelievers or such as obey not the Gospel.*

19 This shall be the Punishment of Egypt, and the Punishment of all Nations, that come not up to keep the feast of Tabernacles, *i. e. Thus all Unbelievers or That are not Christians, shall at length be destroy'd even in this World, or brought over to the Faith of Christ: and so All the Kingdoms of the World shall become the Kingdoms of Christ.*

20 In that day shall there be upon the Bells of the Horses, *i. e. on the horses which carry it, and are wont to have bells about them, Holiness unto the Lord, i. e. many Rich and Valuable things sent for Holy Offerings unto the Lord, and the Sacrifices shall be so many, that the Pots to boil such parts as belong'd to the Priests and were eaten by them in the Lord's House, shall be like or as many as are the Bowls before the Altar, wherewith they pour out the Blood about the Altar, &c.*

21 Yea, Every pot in Jerusalem and in Judah shall be Holiness unto the Lord of Hosts, *i. e. of the Victuals; that are boil'd or dress'd in every House, the Priests and Levites shall have a considerable Share given or sent them, as if the said Victuals had been part of Sacrifices offer'd unto God: and or even All they that Sacrifice or attend the Sacrifices shall come and take of them, i. e. of the Meat that is in the Pots, when it is boil'd therein: By which Expressions v 20, 21. adapted to the Jewish Rites then in use, is set forth the Great Piety that shall be in the Christian Church in the Latter and Triumphant State there, viz. That Rich Persons shall All then dedicate great Part of their Riches to the Service and Honour of God, and particularly that his Ministers shall be most Plentifully provided for.*

And in that day there shall be no more the Canaanite in the House of the Lord of Hosts, *i. e. there shall be no (d) Unbeliever or Wicked Person on the Earth; All the Kingdoms thereof being then become the Kingdoms of Christ by a sincere Obedience to his Holy Laws or Gospel.*

(d) Revel. 21. 27. and 22. 15.

18 And if the family of Egypt go not up, and come not, that have no rain: there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all nations, that come not up to keep the feast of tabernacles.

20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be Holiness unto the Lord of hosts: and all they that sacrifice, shall come and take of them, \* when it is boiled therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

MALACHI.

# MALACHI.

## THE PREFACE.

**A**LL that needs be here taken Notice of concerning this Prophet; is, First in Relation to his *Person*, that where-<sup>I.</sup> Of the Person of Malachi, or who he was. as his Name may be interpreted *My Angel* or *Messenger*, hence there have not been wanting Some that have been so Extravagant in their Opinion, as to think He was an *Angel* sent from God in Human Shape. Others that have rejected this Extravagant Fancy, yet have thought that by this Name as importing *My Messenger* was denoted *Ezra* (or *Esdra*;) who wrote the Canonical Book of Scripture that goes under his Name, and also the Two Books of Chronicles, and revis'd all the Scriptures of the Old Testament afore extant, and was made Governor of *Judea* by *Artaxerxes Longimanus*, and was not only a Priest, but a Very Holy and Learned Man, and specially Well skill'd in the Knowledge of Holy Writ; and so Govern'd the Jews Well as long as his Commission lasted. On all which accounts *Ezra* being highly esteem'd by Christians as well as Jews, and look'd on as an *Extraordinary Person sent from God*, is therefore thought to be Fitly denoted by the Name of *Malachi*. But tho' this Opinion is follow'd by many Christians as well as Jews, yet there being no Good Foundation for it, even No other than what is Afore mention'd, therefore it seems justly to be esteem'd the Truest Opinion, that *Malachi* was the Proper Name of a Person, and that he was a Distinct Person from *Ezra*.

The Second and Only other thing Needful to be here taken Notice of, is the *Time* of Malachi's Propheying. And this<sup>II.</sup> The Time when Malachi prophesied. most Reasonably is refer'd to the Time wherein *Nehemiah* was Governor

Governor of *Judea*, and more particularly to the Time of his Return, or Coming the Second time from the Persian Court. For the Greatest Corruptions, which *Malachi* reproves the Jews for, are the Same with those they had run into, during *Nehemiah's* Absence from Jerusalem and Judea, by his Going back to the Persian Court, and there staying for Some time. It seems Plain that when *Malachi* prophesied, the Temple was quite rebuilt: for he do's not Charge the Jews with neglecting to finish or restore the Temple out with their Neglect of what appertain'd to the True Worship of God. Thus what is said Chap. 1. 7, 8. of their offering the Blind and Lame, and saying or making the Table of the Lord to be Contemptible, and the Priests and Levites neglecting their Service at the Temple as not worth their While *v. 10.* and the People's robbing God of his Tithes and Offerings, &c. Chap. 3. 8, &c. answers Very Well to what is said *Nehem. 13. 10, 11, 12.* Likewise *Malachi's* reproving them for marrying strange Wives, answers exactly to *Neh. 13. 23, &c.* Lastly what is said *Mal. 2. 11.* of *Judah's* profaning the Holiness of the Lord, may Very well more particularly answer to *Eliashib the High Priest* letting *Tobiab* have a Chamber or Lodgings within the Temple, mention'd *Neh. 13. 4 -- 9.* And One of the Grandsons of the same *Eliashib the High Priest* having married a Daughter of *Samballat*, tis not to be doubted but she was also admitted at least sometimes into the Temple. See *Neh. 13. 28.*

# MALACHI

Common Version  
corrected.

## PARAPHRASE.

### Chap. I.

**T**HE burden of the word of the Lord to Israel by Malachi.

Chap. I.

### The Inscription or Title.

**T**HE (a) burden of the Word of the Lord to those of Israel that were return'd into Judea after the Babylonish Captivity, by Malachi. (b)

### The Prophecy it self.

1. I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? was not Esau Jacob's brother? saith the Lord: yet I loved Jacob,

3. And I hated Esau, & laid his mountains and his heritage waste, for the wild beasts of the wilderness.

4. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of Hosts,

2. I have loved you, saith the Lord: yet ye by your ungratefull and wicked Behaviour do in effect say, Wherein hast thou lov'd us? In answer whereunto I need but mention the First instance of my Love to you, viz. Was not Esau Jacob's elder Brother? saith the Lord: yet I lov'd Jacob, 3 and I comparatively (c) hated, i. e. shew'd less Love to Esau, in that I made choice of Jacob before him to be that Branch of Abraham's Seed, to which should belong the great Promises made to Abraham and his Posterity. And accordingly I gave to Jacob's Posterity at first the Land of Canaan, and have again restor'd you to it from your Babylonish Captivity. Whereas Esau and his Posterity had only Mount Seir for their Inheritance at first, and by my Providence his Enemies have now laid his Mountains and his Heritage, i. e. his mountainous Country Waste, for the Wild beasts of the Wilderness to dwell in. 4. And whereas or if Edom saith or thinks, We are indeed impoverished at present, but we hope the Time will come, when we shall be able to return into our Country, and build the desolate Places: thus saith the Lord of Hosts,

(a) Nahum 1. 1. and Habak. 1. 1.

(b) See the Preface hereto.

(c) Compare Luke 14. 26.

They

## PARAPHRASE.

Common Version  
corrected.

They shall build, but I will throw (cc): and so remarkable shall my Divine Vengeance appear hereby against them, that they of the Neighbouring Nations shall think they may justly call them and their Country as follows, viz. their Country the Border of Wickedness, i. e. a Country of a most Wicked People, and themselves, the People against whom the Lord hath Indignation for ever; in which respect also God shews his great Love to you of Israel, inasmuch as notwithstanding all the former heinous Sins, he has been graciously pleas'd to cause you to Return and dwell again in your Own Country. 5 And hereby your Eyes shall see, and ye shall say, The Lord will be magnified from the Border of Israel, i. e. ye have most evident Reasons to convince you, that you ought to magnify the Lord in the most gratefull manner thro' the whole Country.

II.  
The People and especially the Priests, are reprov'd for not shewing due Reverence to God.

6 A Son honoureth his Father, and a Servant his Master: if then I be a Father, where is mine Honour? and if I be a Master, where is my Fear? saith the Lord of Hosts, as unto the rest of Israel, so especially unto you, O Priests, that are guilty in an Extraordinary manner of Sin, inasmuch as whereas ye ought to teach Others to honour my name, your selves despise my name: And or if ye say, Wherein have we despised thy name? 7 I answer, In that ye offer polluted Bread upon mine altar, i. e. your Sacrifices and other Offerings, either are not such in themselves as I have commanded, being Lame or Sick, &c. (as v. 8.) or else you do not take the Care and Pains to order or prepare them for to be offer'd or sacrificed as I require. And or if ye say, Wherein have we polluted the Sacrifices, offer'd unto thee, or polluted or despised, (as v. 8.) thy Name? I answer that ye pollute ~~it~~ as despise my Name, in that ye say in effect or by your Actions, The Table of the Lord is contemptible, i. e. ye behave your selves in

hosts, they shall build, but I will throw down; and they shall call them, The border of wickedness, and the people against whom the Lord hath indignation for ever.

5 And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel.

6 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name: and ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible.

## ANNOTATIONS.

(cc) Read the whole Prophecy of Obadiab; what is there foretold, being (as it appears hence) fulfill'd in the time of Malachi, at least in a great Degree and as to Temporals. Particularly Obad. 10. 16. in a special manner agrees to what is here said.



Common Version  
corrected.

PARAPHRASE.

8 \* Even if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the Lord of hosts.

9 \* Therefore now I pray you, beseech God that he will be gracious unto us; this hath been by your means: will he regard your persons? saith the Lord of hosts.

10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

11 For from the rising of the sun even unto the going down

a Contemptuous manner toward my Table, as thereby may be denoted, not only the Table of Shew-bread, but also the Altars both of Incense and Burnt-Offering; inasmuch as ye refuse to take Care and Pains to order things to be offer'd on the said Table or Altars, as requir'd by my Law; or else take such things as are Unfit to be offer'd, as being not the Best or at least Good in their kind. 8 Even or for Instance, if ye offer the Blind Sheep or Bullock, &c. for Sacrifice, is it not evil? and if ye offer the Lame and Sick, is it not evil? offer it now unto thy Governor, will he be pleased with thee, or accept thy person? saith the Lord of Hosts: How much therefore more Reason is there for you to think, that I will not accept such Sacrifices, but on the contrary be provoked thereby to punish you: 9 Therefore now I Malachi pray you to repent, and thereon to beseech God that he will be gracious unto us in not punishing the fore-

said Sins as they require. This you, Priests, are especially concern'd to do, because This Wickedness aforementioned has been by your means chiefly occasion'd, viz. by your not refusing to receive any maimed Cattle brought by others to be sacrificed; or by your own providing Such out of the Publick Money allow'd for the Daily Sacrifices, and thereby encouraging others to bring the like maim'd, &c. Sacrifices for their own Occasions. Will He, viz. God regard your Persons, tho' ye be his Priests, or spare you from punishments any more than others; or rather not punish you more than others, unless ye thus repent, saith the Lord of Hosts. 10 Who is there even among you

of the Ministerial Order, that would so much as shut the Doors of the Temple for nought? neither do I require that ye should kindle the Fire on my Altar for nought: I allow you an Ample Stipend for the same. And therefore since ye are so Unthankfull and Wicked, as notwithstanding not to discharge your Ministerial Duties to Me with that Reverence and Concern for my Honour as ye ought, I have no pleasure in you, saith the Lord of Hosts, neither will I accept an Offering at your hand, but unless ye repent, I will cast you off from being my Priests, and your People from being my People.

11 For foreseeing the Obstinate Impiety of the Jewish Nation, particularly as to their Rejecting of Christ and his Gospel, I tell you Beforehand, that by the Preaching of the Gospel from the Rising of the Sun even unto the going

III.  
The Rejection of  
the Jews and Call  
of the Gentiles are  
foretold.

## PARAPHRASE.

Common Version  
corrected.

down of the same, my Name shall be great among the Gentiles, and *not only at Jerusalem as now, but in Every place* (d) *Prayers instead of, and which were typified by Incense shall be offer'd unto my Name, and a pure* (d) *Offering, viz. of Sacramental Bread and Wine in remembrance of Christ's Death, and as Symbols of his Body and Blood: For my Name shall be great among the Heathen, saith the Lord of Hosts.*

IV.

The People and Priests are All severely threatened for their Irreverence or Disrespect towards God in their Sacrifices, &c.

12 But as is said (v. 10.) *I will not accept an Offering at your hand, because ye have profaned it, viz. the Table or Altars where Offerings or Sacrifices are offered unto me, in that ye say, The Table of the Lord is polluted, i. e. is not to be so Highly regarded as a most Sacred thing; and the Fruit thereof, even his Meat is contemptible; i. e. the Portion of the Sacrifices, &c. allow'd to the Priests, &c. is not worth so much Care and Pains as we must take in Waiting on the said Sacrifices, &c.* 13 Even ye have said, in effect or by your Behaviour at least, Behold, what a Weariness is it to attend these Sacrifices, and ye have snuffed at it as not being worth your while, saith the Lord of Hosts: And out of your mean Opinion or Contempt of Me and my Service, ye have brought that which was torn, and the lame, and the sick to be sacrificed: Thus have ye brought an Offering most Contemptible in it self, as Good enough for me. Should I accept this of your hands? saith the Lord: *No, I will not.* 14 But on the contrary I openly declare, that Cursed shall be the Deceiver, i. e. the Hypocrite that thinks to deceive me, which hath in his flock a Male every way Good in his Kind, and instead thereof vows and sacrificeth unto the Lord a Corrupt thing, i. e. some Sheep on other Cattle that is not Sound or Good: For hereby he dishonours me in a

of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.

12 But ye have profaned it, in that ye say, The table of the Lord is polluted, and the fruit thereof, even his meat is contemptible.

13 \* Even ye have said, Behold, what a weariness is it, and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: Should I accept this of your hands? saith the Lord.

14 But cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt

## ANNOTATIONS.

(d) That Incense was a Type of Prayer appears from Psal. 141. 1, 2. Rev. 8. 3. The Hebrew word *Mincha* here render'd only *Offering*, is the same which we frequently render *Meat-offering*, but should be rather render'd *Bread-offering*, it being made of Flour; and the said *Bread-offering* do's Always comprehend under it the *Drink-offering*, where this Last is not distinctly mention'd as being Always a Concomitant: So that the word *Mincha* here may most Fitly be understood of our *Sacramental Bread and Wine*. The learned Mr. Mede's Discourse on this Text is most Worthy of the Reader's perusal, in Book 2d of his Works.

most

Common Version  
corrected.

PARAPHRASE.

thing: for I am \* the great King, saith the Lord of hosts, and my name \* shall be dreadful among the heathen.

Chap. II.

And now, O ye priests, this commandment is for you.

1. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

3. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts, and ~~one~~ shall take you away with it.

4. And ye shall know that I have sent this commandment unto you, that ~~my~~ covenant might be with Levi, saith the Lord of hosts.

5. My covenant was with him of life and peace, and I gave

most provoking manner, since he would not offer or present such a faulty thing to his Governor; whereas I am the Great or Sovereign King above All, saith the Lord of Hosts, and my Name is or shall be dreadful or most Highly reverenc'd among the Gentiles by the Preaching of the Gospel. Chap. II. And whereas the foresaid Curse is denounced against any of the other People that shall do so Wickedly, Now, O ye Priests, this Commandment which follows is for you.

2. If ye will not hear, and if ye will not lay it to heart, to give Glory unto my Name, as in all other respects, so particularly in taking due Care to perform your Ministerial Office as ye ought, as to the Instances aforementioned, saith the Lord of Hosts, I will even send a Curse upon you, and I will Curse your Blessings, i. e. not only the Blessings pronounc'd on the People by the Priests shall have no effect, but even all the Blessings which you at present enjoy, I will take from you, and instead thereof send Calamities on you as Accursed by me: yea, I have in some measure curld them already, because ye do not lay it to heart.

3. Behold, I will corrupt your Seed sown; so as that it shall bring forth no Corn, or I will punish your Posterity by making them Contemprible; and spread dung upon your Faces, even the dung of your solemn Feasts, i. e. because of such your Irreverence toward me even in your most solemn Sacrifices at your Feasts, I will shew my Displeasure against you, and make you as Contemprible, as if I threw the Dung of the Beasts you sacrifice in your Faces, and even All over you, so as that One that is set to take away the said Dung, shall be ready to take you as it were for nothing else but Dung, and so to take you away with it, viz. the Dung of the Sacrificed Cattle.

4. And by the foresaid Punishment ye shall be made to know, that I have sent this Commandment (as v. 1.) unto you, that ye may thereby be induced to repent, and that so my Covenant might continue to be with the Tribe of Levi, as to serving me at my Altar as Priests and Under-ministers, saith the Lord of Hosts.

5. My Covenant was with him of Life and Peace, (dd) i. e. I covenanted to give the

(dd) See Numb. 19. 12.

## PARAPHRASE.

Common Version  
corrected.

*Priesthood to the Family of Aaron of the Tribe of Levi, and also that all the Other Levites should be Those only who should attend my Altar in a Ministerial manner, and I promis'd that to this End the Tribe of Levi, and particularly the Family of Aaron should continue in the said Ministerial Offices, as long as the Jewish Dispensation should continue, and should not only continue, but even live Prosperously and Plentifully, so long as they were Carefull to discharge their Duty Faithfully. And I gave them, viz. Life and Peace thus by Covenant to him, viz. the Tribe of Levi, (e) for the Fear wherewith he feared me, and was afraid before my Name, so as to spare No one, even Not the nearest Relation, which had been guilty of Idolatry in worshipping the Golden Calf, that was made while Moses was in Mount Sinai. 6 The Law of Truth was in his Mouth, and Iniquity was not found in his Lips, i. e. the Ancient Priests and Levites Faithfully taught the People the True Will of God, as reveal'd in his Law, and made no Wrong Expositions of the said Law. So he walked with me in Peace and Equity, i. e. as he truly perform'd the Ministerial Offices committed to him, so I prosper'd him, and that especially because by his truly Teaching of my Law, He did turn many away from Iniquity, as you should do now. 7 For the Priests lips should keep Knowledge, and they should seek the Law at his Mouth, i. e. as the People should follow the Instructions of the Priests, so the Priests should know the Right meaning of the Law, and teach it to the People: For he, viz. the Priest is the standing ordinary Messenger of the Lord of Hosts, sent by him to teach the People. 8 But ye, Priests, yourselves are departed out of the way, i. e. from the Right meaning and Practice of the Law, and also ye have caus'd many to stumble at the Law, i. e. not so agreeably thereto by your wrong Expositions of it: so ye have corrupted the Covenant of Levi, or not discharg'd your Duty according to the Covenant I made with Levi, but abus'd and even debas'd your Office, saith the Lord of Hosts 9 Therefore have I also made you contemptible and base before all the People, according as ye have not kept my Ways, but have been partial in the Law, receiving any lame or otherwise unfit Offerings or Sacrifices from*

them to him, for the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priests lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

8 But ye are departed out of the way: ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

(e) Compare Exod. 32. 26 — 29. and Deut. 8. 33, &c.

Common Version  
corrected.

PARAPHRASE.

10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god.

12 The Lord will cut off the man that doth this: the matter

*them, whom you had a mind to favour, or please by so doing, thereby shewing more Respect to them than to Me. Nay, in some Cases, you have (f) Impudently and Openly concurr'd with the People in the manifest Violation of some other of my Laws.*

10 For instance, as to Marriage with Heathens or Idolaters, ye pretend to defend it by arguing thus: Have we not All both Jews and Gentiles, one common Father, viz. Adam? has not One God created us All? Why or how then do we deal treacherously every Man against his Brother, (when the Gentiles are our Brethren as coming from One Common Father and Creator,) by marrying with the Gentiles, or how are we thereby guilty of profaning the Covenant of God made with our Fathers, when by such marriages we call others unto the partaking of the said Covenant? But in this Argument you do but endeavour to prevaricate; for you can't but or are to know, that God is said in a more special manner to create us of the Race of Israel, by choosing and separating us (g) from all other Nations to be his peculiar People, and Israel or Jacob is in this sense Our one Common Father, and accordingly to keep us separated from

V.  
The People and Priests are reproved for their Unlawful Marriages.

other Nations as his peculiar and holy People, God has seen fit to forbid us strictly Marriages with other Nations in his Law. 11 Wherefore Judah has dealt treacherously against his Brother more specially so call'd, i. e. those of the race of Israel, and what is accounted by God an Abomination, is committed in Israel and in Jerusalem: for Judah hath profaned the Holiness of the Lord which he loved, and hath married the Daughter of a strange God, i. e. not only other Jews have married the Women of Heathen Nations, and so sin'd against God's Law to the Contrary for the preserving of the Holy Seed, or his peculiar People from being mix'd with others, but (b) even the Priests have done so who dwell at Jerusalem, and by bringing such their Wives thither, or even within the District of the Temple, have profan'd God's Sanctuary which he loves. as also by letting Tobiah to live in the Temple. 12 Therefore the Lord will cut off the Man that doth this, and All that belong to him or has

ANNOTATIONS.

(f) It appears by the Marginal rendring in our Bible, that the Hebrew Expression may be so understood, as well as of Partiality according to the rendring the Text in our Translation. (g) See Isaiah 43. 7. and Ephes. 2. 10.

(b) Read Nehem. 13. 4, 5, 23, &c. to v. 28.

any

## PARAPHRASE.

Common Version  
corrected.

any band in his so doing: the Master and the Scholar, i. e. both him that teaches such Marriages to be lawfull, and him that is so taught, out of the Tabernacles of Jacob or Country of Judah, and especially him that offereth an Offering unto the Lord of Hosts, i. e. every Priest that is guilty of such an Abominable Sin.

13 And this have ye done again or further by such unlawfull Marriages, viz. caused your Jewish and lawfull Wives, either by putting them away, or not shewing so much Love to them as to your Gentile Wives, to grieve in the highest manner, as it were covering the Altar of the Lord with their Tears shed there, with their Weeping, and with their Crying out or earnestly Praying to God for to redress their Grievance; insomuch that He, viz. God regards not the Offering made at his Altars any more, or receiveth it with good Will at your hand. 14 Yet ye say, Wherefore? Because the Lord hath been Witness, being solemnly call'd on so to be, of the Covenant made at your Marriage between thee and the Wife of thy youth, i. e. which thou first marriedst, against whom thou hast dealt treacherously in taking a Gentile to be thy Wife afterward: yet she, viz. thy first Wife is thy Companion, and the Wife of thy Covenant, i. e. is that Companion which thou oughtest always to keep only as such, not only according to the primary Intention of the Marriage-Covenant made between your selves, but also according to the Original Institution and Design of Marriage by God. 15 Even did not He, viz. God make One Man at first, and out of that Man but one Woman for his constant Companion or Wife? yet had he, viz. Adam, when he was first Created and as it were married to Eve, Excellency of Spirit, this being done before their Fall, and therefore the Restraining of a Man to One Wife can't be look'd on as any Punishment for the Fall, but on the Contrary as an Excellent Institution, most fitting the State of Innocency, when the Spirit of Man was in its Excellency. And if ye ask, Wherefore God made but One, as more fitting the State of Innocence and more excellent, than having many or the like? I answer, Because thereby he might seek a Godly Seed, i. e. God saw this the Best way for Man and Wife to live in sincere Love and undivided Affection one toward another, and so to propagate a Godly Seed. Therefore take heed to your selves, that ye do not

and the scholar out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts.

13 And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

14 Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet the thy companion, and the wife of thy covenant.

15 \* Even did not he make one? yet had he \* excellency of the spirit: and wherefore one? that he might seek a godly seed: therefore take heed to your

falsly

Common Version  
corrected.

## PARAPHRASE.

Spirit, and let none deal treacherously against the wife of his youth.

16 For the Lord the God of Israel saith, that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 Ye have wearied the Lord with your words: yet ye say, Wherein have we wearied him? When ye say, Every one that doth evil, is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

so retaining her, do's but endeavour to cover his Hatred to her, and ill usage of her: Therefore you have the greater Reason to take heed to your Spirit, (as is said afore vs. 15.) that you deal not treacherously in the fore-said respect.

17 Ye have wearied, i. e. done enough to weary the Lord with bearing your Words, and to provoke him to punish you severely for your wicked Expressions concerning him. Yet or if ye say, Wherein have we wearied or so provok'd him? I answer, When ye say, Every one that doth evil, is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment? &c. While ye stick not Often to say, We can't perceive but these you Prophets of God set forth as doing Evil, yet are as much Favoured by God, as Those you say do Good; the Former, and particularly the very Heathen, enjoying as much and more Prosperity in this World than the Others, or the Jews tho' call'd Gods peculiar People: At least we may hence well infer, that God takes no notice of what is done on Earth, and so will never judge us for it. But in answer to such your Blasphemies, I proceed to foretell you that the Time will come, when there

(i) Read Matth. 19. 3—8.

shall

VI.  
They are re-  
prov'd for charg-  
ing God with fa-  
vouring the Evil.

## PARAPHRASE.

Common Version  
corrected.

*shall be made a manifest Distinction between the Good and Bad, and it shall Evidently appear, that God is no Favourer of Evil Men.*

VII.  
The Coming of  
Christ is foretold,  
and God's mak-  
ing a due and  
great Distinction  
between the Good  
and Bad is as-  
serted.

Chap. III. Behold, I the *Logos* or *Christ* will send *John Baptist* to be my Messenger, and he shall prepare the Way before me, by giving notice of my being Come into the World, and making me known to the Jews, and disposing them to receive me as their *Messias* or *Christ*: And the Lord or *Messias* whom ye seek or Earnestly look for, shall suddenly, after *John Baptist's* beginning to Preach, come to his Temple: Even the Messenger of the Covenant, i. e. He who shall make known the New Covenant of the Gospel Clearly and Fully, whom ye delight in or earnestly desire to have come. Behold, he shall come as is here mention'd, saith the Lord of Hosts. 2 But who may abide the day of his Coming? and who shall stand when he appeareth? for he is like a Refiners fire, and like Fullers sope. 3 And he shall sit as a Refiner and Purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an Offering in Righteousness, i. e. After his Coming and the Jews not receiving him as their *Messiah*, for his not Coming in that Worldly Grandeur they generally, tho' without good Reason, expected he would come in, He shall cause great (k) Afflictions to fall on the Jewish Nation by the Romans, which shall be so Great as they may be compar'd to the Fierce Fire, whereby Refiners separate the Dross from the true Gold and Silver. And as the true Gold and Silver undergo's such Fire as well as the Dross, but with this Difference, that the Dross is thereby quite consum'd, whereas the True Metal is still preserv'd, and comes out Refin'd thereby; so shall it be in respect of the foresaid Afflictions, viz. the Unbelieving Jews shall be all destroy'd thereby, or driven out of their Country; whereas the Believing Jews, tho' they may be oppress'd and severely try'd by those and other Afflictions, yet shall be preserv'd at least Finally or to Eternal Life; and even All of them shall be preserv'd from that Common Destruction, which shall befall the Unbelieving Jews for their said Unbelief of Christ, by the Romans taking and destroying Jerusalem and the Temple. So that in respect of the Good as well as Bad it may be Truly

Chap. III.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple: even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

2 But who may abide the day of his coming: and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope.

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

(k) Compare Matth. 24. 9 — 22, &c.



Common Version  
corrected.

PARAPHRASE

said, Who can abide the Day of Christ's Coming, thus to try the Good and destroy the Bad; forasmuch as Great and Sore Afflictions shall befall even the Good for their Trial and Amendment, or Good; as well as the Bad for their Destruction. In which respect the said Trials of Affliction may be compar'd also to Fullers Sope, which quite takes away the Spots and Filth, and tho' in order bereft the Cloth is rubb'd and wash'd, yet it is still preserv'd, and comes out after Scouring and Washing, Clean and Hand-some. So by the Belief of the Gospel, and the Persecutions they shall there-upon undergo for the Trial of their Faith, shall the Believing Jews serve

the Lord in a sincere and acceptable manner.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

4 Then shall the Offering or Service of the Believers or Christians in Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

5 And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, & against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

5 And whereas ye demand Chap. 2. 17. where is the God of Judgment, then or thus I will come near to you to Judgment, and I will be a swift Witness against the Sorcerers, and against the Adulterers, and against false Swearers, and against those that oppress the Hireling in his Wages, the Widow and the Fatherless, and that turn aside the Stranger from his Right, and fear not me, i. e. I will give you most Evident Proof, sufficient clearly and presently to convince you, that He that do's Evil, it's not Good or Acceptable in the sight of the Lord, as ye Blasphemously say or imagine as Chap. 2. 17. but that such shall certainly be duly and severely punish'd; without Repentance, saith the Lord of Hosts.

6 For I am the Lord, I change not: therefore ye sons of Jacob are not consumed.

6 For I am the Lord or Jehovab, and according to my said Name, I change not: Therefore as I have and will Always make a just Distinction between the Good and Bad, by duly Rewarding the Former and Punishing the Latter, so as I have Formerly declar'd my self to be (1) a God of Compassion and Longsuffering, so I am Still the Same, which is One Reason, that the Sons of Jacob are not consum'd for your Great Sins, and of which ye have All along been Guilty of in some Degree.

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them: return unto me, and I will return unto you, saith

7 For Even from the days of your Fathers ye are gone away from mine Ordinances, and have not kept them More or Less. However out of my Unchangeable Compassion and Forbearance I have not yet consum'd you, but still call on you to Return unto me by Repentance, and I will return unto you by forgiving

(1) Exod. 34. 6.

## PARAPHRASE.

Common Version  
corrected.

*your past Sins; and blessing you with Prosperity, &c.*  
saith the Lord of Hosts.

VIII.

They are re-  
prov'd for with-  
holding their Tithes  
and Offerings.

But ye have said, or *If ye say*, Wherein shall we return, *i.e.* What other Sin besides those already mention'd are we also to repent of? 8 In answer hereto *will be sufficient to put this other Question to you*, Will a Man rob God? yet ye have robbed me. But or *If ye say*, Wherein have we robbed thee? I answer in God's name, In (m) withholding your Tithes and Offerings. 9 For this reason it is that ye are curs'd with a Curse of Dearth or Scarcity of Provisions: For ye have robb'd me by not bringing to my Temple or Priests all the Tithes and Offerings requir'd by my Law, even this whole Nation, *i.e.* at least the Generality of them. 10 Bring ye all the Tithes into the Storehouse appointed for the same as the Temple, that there may be Food or Provision enough for to maintain the Priests and Levites that attend on my Service in my House or Temple, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out such a Blessing of Plenty, that there shall not be Room enough in your Barns, &c. to receive it, viz. the ensuing Crop, whereby ye will have a plain Proof also, that the Present Dearth was sent by Me for a Punishment of your Withholding your Tithes and Offerings. 11 Even I will rebuke the Devourer for your sakes, *i.e.* On such your Repentance I will remove all those things that cause the present Scarcity, and he shall not destroy the Fruits of your Ground; neither shall your Vine cast her Fruit before the time in the field, saith the Lord of Hosts. 12 And on your thorough Reformation as to all the Particulars aforementioned, All Nations shall call you a Blessed or Happy People: for ye shall be the Inhabitants of a delightful Land, *i.e.* shall enjoy Plenty and Peace, saith the Lord of Hosts.

IX.

They are further  
reprov'd for their  
Blasphemy toward  
God.

13 By these means also you will perceive, that your Words have been Stout or Impudently blasphemous against me, saith the Lord of Hosts. Yet or *If ye say*, What have we spoken thus Stoutly or

(m) Nehem. 13. 10 — 12.

the Lord of hosts: but ye \* have said, Wherein shall we return?

8 Will a man rob God? yet ye have robbed me: but ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be \* food in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11 \* Even I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12 And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.

13 Your words have been stout against me, saith the Lord: yet ye say, What have we spoken \* thus stoutly against thee?

blaspe.

Common Version  
corrected.

PARAPHRASE.

14 Ye have said, It is vain to serve God: and what profit is it, that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts?

15 And now we call the proud happy: yea, they that work wickedness are set up; yea, they that try God are even delivered.

16 Then they that feared the Lord, spake often one to another, and the Lord hearkned, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him:

18 Then shall ye again discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

blasphemously against thee? 14 I answer, Ye have said at least in Effect, or by your Behaviour, It is vain to serve God: and what profit is it, that we have kept his Ordinance, and that we have walked mournfully before the Lord of Hosts? 15 And accordingly now we have Reason to call the Proud, i.e. such as behave themselves Proudly toward God, Happy, they live in such Prosperity: yea, even they that work Wickedness in an high manner and as it were in direct Opposition to God, are set up or advanced to an high Degree of Riches and Honour; even they that sin as it were on purpose to try God, whether he will or can punish them, are even deliver'd or go Free from any Punishment on account of such their flagitious Sins.

16 However then they that fear'd the Lord, spake often one to another as to what Malachi had deliver'd from God, and did what in them lay to bring Others to reform the foresaid Faults, and by their own Prayers to avert God's Judgments, and the Lord hearkned, and heard it, i.e. took Notice of what these Pious Persons did, and a Book of Remembrance was written before him for them that feared the Lord, and that thought upon his Name, i.e. their Pious Actions were as it were register'd in order to their being duly Rewarded for the same in due time.

17 And accordingly They shall appear to be Mine, i.e. Beloved of me, saith the Lord of Hosts, in that day when I make up my Jewels, i.e. when I shall separate them as Jewels from among the Rubbish wherewith they were mixed, and I will spare them as a Man spareth his own Son, that serveth him, i.e. I will preserve them from the Destruction that shall fall on the Wicked, in the Day or Time that I shall visit or punish the Jews in a most remarkable manner for all the National Sins they have been guilty of.

18 Then shall ye again have a New and most remarkable Instance, that I do discern, or make a due Distinction between the Righteous and the Wicked; between him that serveth God, and him that serveth him Not, and consequently that ye Unjustly and Blasphemously accused me (Ch. 2. 17.) of acting Otherwise.

X.  
The great Reward of the Good and great Punishment of the Bad, is foretold.

## PARAPHRASE.

Common Version  
corrected.

Chap. IV. For behold, the Day cometh that shall burn as an Oven, and all the Proud, even all that do Wickedly in a Proud or Impenitent manner shall be as Stubble, and so the said Day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch, *i.e. the Wicked and Unbelievers shall be destroy'd by a Common and Remarkable Destruction.* 2 But unto you that fear my Name, shall the Sun of Righteousness arise with healing in his Wings, and ye shall go forth and grow up as Calves of the Stall, *i.e. at the same Time the Godly shall receive great Deliverance, and thereupon Comfort, which shall refresh them as the Heat of the Sun refreshes the Earth after bad Weather; and they shall prosper and thrive as a fatted Calf. Which as it may be well understood in some Degree of the Remarkable Destruction of the Jews and their State by the Romans, for their general Unbelief of the Gospel, and of the Great and Remarkable Preservation of the Believing and Christian Jews from the said Destruction; and the Spreading and Prosperity of the Christian Church afterwards, especially after the Conversion of Constantine the Great to the Christian Faith: so it will most Fully and Ultimately be compleated at the Millennium, when the Jewish Nation, and the Fulness of the Gentiles shall be sincerely converted to Christianity, and all the Enemies of the Christian Church shall be destroy'd, or brought to so low a Condition, as Never more to be able to do the Church any Harm according to what follows:* 3 And ye shall tread down the Wicked; for they shall be ashes under the soles of your Feet, in the day that I shall do this, saith the Lord of Hosts.

4 In the mean while, or till the End of the Legal Dispensation comes by the Preaching of the Gospel, Remember ye, or have due Regard to the Law of Moses my Servant, which I commanded unto him in Horeb, for all Israel, even the Ritual Statutes and National Judgments, or Rules of Justice therein set down, as well as the Moral part thereof: And especially remember what Moses has directed you (v) to do as to the Prophet God shall raise up like unto him, viz. that ye yield an Entire Obedience to the Doctrine of Christ or

(v) Deut. 18. 5.

## Chap. IV.

For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

2 But unto you that fear my name, shall the sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts.

4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel, \* even the statutes and judgments.

XI.  
The Coming of John Baptist is foretold, and the general Conversion of the Jewish Nation.

Common Version  
corrected

## PARAPHRASE.

5 Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.

6 And he shall turn the heart of the fathers with the children; and the heart of the children with their fathers, lest I come and smite the earth with a curse.

*the Gospel.* 5 Behold, I will send you John (d) the Baptist in the Spirit of Elijah the Prophet, before the Coming of Christ to preach the Gospel, and of the great and dreadful Day of the Lord in the Destruction of Jerusalem and the Temple, &c. for their Obstinate Unbelief of the Gospel. 6 And he shall be sent to turn the heart of the Fathers together (p) with the Children, and the heart of the Children with their Fathers, i. e. to dispose the whole Jewish Nation to receive Jesus as their Christ, and his Gospel, lest or that I may not come and smite the Earth or whole Land of the Jews, i. e. All the Unbelieving Inhabitants thereof with a Curse, viz. by destroying Jerusalem and the Temple, and driving them out of their Country, as has since been fulfill'd; and is their Present

Condition at this Time. And what is here foretold concerning Elijah, may (q) yet be Fully and Literally fulfill'd, by his being sent down again on Earth in his Own Person, to preach and assert the Truth of the Gospel, against Antichrist emphatically so call'd; by whose Preaching, at least among other means, may be brought about the General Conversion of the Jews to Christianity, and so Literally fulfill'd what is said v. 6. of Elijah's turning the Fathers with their Children to God; and hereupon the Curse under which the Jews at present lie, viz. of being Dispossest'd of their Country shall be prevented from being Perpetual, or shall be recall'd, and the Jews restor'd again to their Own Country, and therein live in Peace and Prosperity, because in sincere Piety and Holiness, to the End of this World; as is more Largely and Particularly foretold by several of the other Prophets, and so need not here again to be so Largely mention'd, but only Hinted.

## ANNOTATIONS.

(d) See Matth. 11. 14. and 17. 12. (p) So the Hebrew may and ought to be render'd to make it good Sense. And it being so render'd it plainly denotes, at least ultimately, the general Conversion of the Jewish Nation, spoken of as by most of the other Prophets, & also by St Paul, Rom. 11. 25, 26, &c.

(q) See Matth. 17. 12. and my Paraphrase and Notes on Revel. 11.

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